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# Exodus

A Commentary on the Greek Text of Codex Vaticanus

*Daniel M. Gurtner*

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Exodus

# Septuagint Commentary Series



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# Exodus

## A Commentary on the Greek Text of Codex Vaticanus

*By*

Daniel M. Gurtner

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CONTENTS

# PREFACE

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While the present work has been submitted to the scholarly community for scrutiny and critique, it is, more importantly, submitted to the glory of my Lord and Savior Jesus Christ as an act of obedient worship, of which he alone is worthy. It was in joyful obedience to his calling that this project was undertaken, and it is a testimony to his faithfulness that it is completed. Errors that remain throughout this study simply testify to the enduring frailty of its author.

This volume is dedicated with love to my parents, Donald and Marilyn Gurtner, in appreciation for their unfailing support and encouragement in all my pursuits.

Daniel M. Gurtner
St. Paul, Minnesota
Winter, 2013

# ABBREVIATIONS

## General Abbreviations

| | |
|---|---|
| ANE | Ancient Near Eastern |
| BCE | Before the Common Era |
| BDAG | Bauer, W., F.W. Danker, W.F. Arndt, and F.W. Gingrich. *Greek-English Lexicon of the New Testament and Other Early Christian Literature* |
| BDB | Brown, Francis W.S.R. Driver, and C.A. Briggs. *A Hebrew and English Lexicon of the Old Testament* |
| BS | Le Boulluec, A. and P. Sandevoir, *La Bible d'Alexandrie. 2. L'Exode* |
| CE | Common Era |
| CS | Conybeare, F.C., and St. George Stock. *Grammar of Septuagint Greek* |
| DSS | Dead Sea Scrolls |
| Exod | Septuagint of Exodus or Exodus in general, without particular reference to specific traditions. |
| ExodA | Septuagint of Exodus: Codex Alexandrinus |
| ExodB | Septuagint of Exodus: Codex Vaticanus |
| fol. | folio |
| Gk. | Greek |
| GKC | Gesenius, W. *Gesenius' Hebrew Grammar* |
| H&R | Hatch, Edwin, and Henry A. Redpath, *A Concordance to the Septuagint* |
| HALOT | Koehler, L., W. Baumgartner, and J.J. Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament* |
| Heb. | Hebrew |
| L&N | Louw, Johannes P., and Eugene A. Nida. *Greek-English Lexicon* |
| LSJ | Liddell, H.G., R. Scott, H.S. Jones. *A Greek-English Lexicon* |
| Lust | J. Lust, E. Eynikel, and K. Haupsie. *A Greek-English Lexicon of the Septuagint* |
| M&M | Moulton, J.H., and G. Milligan. *Vocabulary of the Greek Testament* |
| ms(s) | manuscript(s) |
| MT | Masoretic Text |
| Muraoka | Muraoka, T. *A Greek-English Lexicon of the Septuagint* |
| SCS | Septuagint and Cognate Studies |
| SS | Soisalon-Soininen, I. *Die Infinitive in der Septuaginta* |
| TDNT | Kittel, G., ed. *Theological Dictionary of the New Testament* |
| TLG | *Thesaurus Lingua Graeca* |

## Translations & Editions Cited

| | |
|---|---|
| Brenton | Brenton, Lancelot C.L. *The Septuagint with Apocrypha* |
| NAS | New American Standard (1977) |
| NAU | New American Standard Version (1995) |
| NEB | New English Bible |
| NETS | New English Translation of the Septuagint |
| NRSV | New Revised Standard Version |
| NIV | New International Version (1984) |
| OTP | Charlesworth, J.H. *The Old Testament Pseudepigrapha* |
| RSV | Revised Standard Version |

## Other Abbreviations

| | |
|---|---|
| Aeth | Ethiopic |
| Arab | Arabic |
| Arm | Armenian |
| Aq | Aquila |
| Bo | Bohairic |
| Mur | Murabbaʿat |
| OT | Old Testament |
| Pesh | Peshitta |
| SamP | Samaritan Pentateuch |
| Sym | Symmachus |
| Theod | Theodotian |
| Vulg | Vulgate |
| Syr | Syriac |
| SyrH | Syro-Hexaplar |

## Grammatical Abbreviations

| | |
|---|---|
| abs. | absolute |
| acc. | accusative |
| act. | active |
| adj. | adjective |
| adv. | adverb |
| aor. | aorist |
| art. | article |
| conj. | conjunction |
| dat. | dative |
| fem. | feminine |
| fin. | finite |
| fut. | future |
| gen. | genitive |

| | |
|---|---|
| ind. | indicative |
| imperf. | imperfect |
| imperv. | imperative |
| inf. | infinitive |
| lit. | literal(ly) |
| masc. | masculine |
| mid. | middle |
| neut. | neuter |
| nom. | nominative |
| opt. | optative |
| pass. | passive |
| perf. | perfect |
| prep. | preposition |
| pl. | plural |
| plperf. | pluperfect |
| pres. | present |
| prn. | pronoun |
| ptc. | participle |
| rel. | relative |
| sg. | singular |
| subjtv. | subjunctive |
| vb. | verb |
| voc. | vocative |

## Primary Text Abbreviations

### *Old Testament*

| | |
|---|---|
| Gen | Genesis |
| Exod | Exodus |
| Lev | Leviticus |
| Num | Numbers |
| Deut | Deuteronomy |
| Josh | Joshua |
| Jdg | Judges |
| 1 Kgdms | 1 Kingdoms |
| 2 Kgdms | 2 Kingdoms |
| 3 Kgdms | 3 Kingdoms |
| 4 Kgdms | 4 Kingdoms |
| 1 Chr | 1 Chronicles |
| 2 Chr | 2 Chronicles |
| Ezra | Ezra |
| Neh | Nehemiah |
| Esth | Esther |
| Job | Job |
| Ps/Pss | Psalm/Psalms |

| | |
|---|---|
| Prov | Proverbs |
| Ruth | Ruth |
| Eccl | Ecclesiastes (Qoheleth) |
| Song | Song of Songs |
| Isa | Isaiah |
| Jer | Jeremiah |
| Lam | Lamentations |
| Ezek | Ezekiel |
| Dan | Daniel |
| Hos | Hosea |
| Joel | Joel |
| Amos | Amos |
| Mic | Micah |
| Nah | Nahum |
| Hab | Habakkuk |
| Zeph | Zephaniah |
| Hag | Haggai |
| Zech | Zechariah |
| Mal | Malachi |

## *Apocrypha and Pseudepigrapha*

| | |
|---|---|
| Bar | Baruch |
| Pr Azar | Prayer of Azariah |
| Bel | Bel and the Dragon |
| Sus | Susanna |
| 1 Esd | 1 Esdras |
| Ezek. Trag. | Ezekiel the Tragedian |
| Jdt | Judith |
| *Jub.* | *Jubilees* |
| 1 Macc | 1 Maccabees |
| 2 Macc | 2 Maccabees |
| 3 Macc | 3 Maccabees |
| 4 Macc | 4 Maccabees |
| *L.A.B.* | *Liber antiquitatum biblicarum* |
| *Let. Aris.* | *Letter of Aristeas* |
| *Pss. Sol.* | *Psalms of Solomon* |
| Sir | Sirach/Ecclesiasticus |
| Tob | Tobit |
| Wis | Wisdom of Solomon |
| Odes | Odes |

## *Josephus*

| | |
|---|---|
| *Ag. Ap.* | *Against Apion* |
| *Ant.* | *Jewish Antiquities* |
| *J.W.* | *Jewish War* |

### *Philo*

| | |
|---|---|
| *Alleg. Interp.* 1–3 | *Allegorical Interpretation* 1–3 |
| *Decalogue* | *On the Decalogue* |
| *Heir* | *Who is the Heir?* |
| *Migration* | *On the Migration of Abraham* |
| *Moses* 1–2 | *On the Life of Moses* 1–2 |
| *Prelim. Studies* | *On the Preliminary Studies* |
| *Spec. Laws* 1–4 | *Special Laws* 1–4 |

### *Rabbinic Literature*

| | |
|---|---|
| *m. Pesaḥ* | *m. Pesaḥim* |
| *b. Pesaḥ* | *b. Pesaḥim* |
| *b. Sanh.* | *b. Sanhedrin* |
| Exod Rab. | Exodus Rabbah |
| Targ Ps-J | Targum Pseudo-Jonathan |
| Targ Onq | Targum Onqelos |
| Targ Neof I | Targum Neofiti I |

### *New Testament*

| | |
|---|---|
| Mark | Mark |
| Luke | Luke |
| John | John |
| Acts | Acts |
| Rom | Romans |
| 1 Cor | 1 Corinthians |
| 2 Cor | 2 Corinthians |
| Gal | Galatians |
| Phil | Philippians |
| 1 Tim | 1 Timothy |
| Heb | Hebrews |
| Jas | James |
| 1 Pet | 1 Peter |
| Rev | Revelation |

### *Apostolic Fathers*

| | |
|---|---|
| *1 Clem.* | *1 Clement* |

### *Greek and Latin Authors*

| | |
|---|---|
| Aristophanes, *Frag.* | *Fragment* |
| Epiphanius, *Meas.* | *Weights and Measures* |
| Eusebius, *Vita Const.* | *Vita Constantini* |
| Herodotus, *Hist.* | *Histories* |
| Hippocrates, *Fist.* | *Fistulas* |

| | |
|---|---|
| Hippocrates, *Fract.* | *Fractures* |
| Homer, *Od.* | *Odyssey* |
| Irenaeus, *Haer.* | *Adversus haereses* |
| Pindar, *Nem.* | *Nemean Odes* |
| Pindar, *Pyth.* | *Pythian Odes* |
| Plato, *Leg.* | *Leges* |
| Plato, *Resp.* | *Respublica* |
| Plato, *Theaet.* | T*heaetetus* |
| Plutarch, *Mor.* | *Moralia* |
| Polybius, *Hist.* | *Histories* |
| Strabo, *Geogr.* | *Geography* |
| Tacitus, *Hist.* | *Histories* |
| Xenophon, *Mem.* | *Memorabilia* |

# INTRODUCTION

The title “Exodus” (ἔξοδος) is preserved in Vaticanus. Alexandrinus reads “Exodus of Egypt.” The term “Exodus” is found in Exod 19.1 and Num 33.38 in reference to the dramatic events of its narrative. Similarly, it is taken up in Pss 104.38; 113.1; 3 Kgdms 6.1 and Josephus, *Ant.* 5.1.20 (§ 72) in reference to the same event. Similar language is that of *exagogue* by Ezekiel the Tragedian (so also Aristobulus and Philo), from ἐξάγειν, “to make leave,” in reference to God (or Mōusēs acting by God’s direction) to achieve his [God’s] liberating activity (BS 1989, 25–70). However, this term is not found in the LXX.

## § 1. Modern Study of the Greek of Exodus

The modern study of LXX Exodus begins primarily with two works. First is the commentary in *La Bible d’Alexandrie* by A. Le Boulluec and P. Sandevoir (Paris: Cerf, 1989), which begins with a history of the transmission of the title ἔξοδος, followed by a brief account of reception history of Mōusēs traditions among pagan authors of antiquity. The majority of the introduction (25–70) is devoted to lexical considerations within the book, with some secondary attention to translation technique. The commentary itself combines lexical and translational concerns with a rich tapestry of reception history in the writings of Philo of Alexandria and various Christian authors, especially Origen, Clement of Alexandria, and Theodoret.

Of a different nature is John William Wevers’ *Notes on the Greek Text of Exodus* (SCS 30; Atlanta: Scholars Press, 1990). This book is a massively detailed analysis, with some commentary on Exod as a translation document and observations of the variations within textual traditions of the Gk. of Exodus. The findings of Wevers’ 1990 volume are comprehensively accounted for in his *Text History of the Greek Exodus* (Mitteilungen des Septuaginta-Untersehmens XXI; Göttingen: Vandenhoeck & Ruprecht, 1992) and his preparation of the Göttingen critical edition, *Exodus* (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum. Vol. II, 1. Göttingen: Vandenhoeck & Ruprecht, 1991). Numerous articles ensued, especially by Wevers, but also by several others. Much subsequent scholarship has attended to either issues of translation

technique (Aejmelaeus 1992) or the problematic tabernacle texts (Wade 2003).

The present commentary seeks to do something decidedly distinct from prior works, and engagement with other commentaries is limited to those who either engage the LXX directly or address matters directly pertinent to the LXX (largely, Propp 1999, 2006 and Wevers 1990, 1992). Often we will refer readers to those two works for further critical discussion. Other important commentaries (Childs, Sarna, Durham, etc.) do not intend to engage the LXX with sufficient critical detail to warrant extensive dialogue here. The exception, of course, is *La Bible d'Alexandrie* commentary (BS 1989), to which we will refer with some regularity. Yet our work is also distinct from BS in some important ways. They attend to important translational features of key terms, which we will do only sparingly. Further, they are keenly aware of matters of reception history of LXX Exodus, especially with respect to Philo of Alexandria and some church fathers (e.g., Origen), whereas we will not attend to such matters much, if at all. Instead, the present commentary looks to chart some new ground. We will make some observations of unique readings with respect to the MT, the text of which could not have been unlike the *Vorlage* of LXX Exod. But we will do so as it helps us better understand what the translator of Exod intended to convey; to look at Exod as a document in and of itself. We will also try to attend to grammatical and syntactical features particular to the Gk. rendering of Exod. In short, we view our primary task here as getting to the heart of what the translator of LXX Exod was intending to communicate by the way he rendered the text in Gk.

## § 2. Text History of the Greek of Exodus

To some degree, the history of the study of LXX Exodus is the history of Septuagint studies. This has been much rehearsed (see, e.g., Tov and Kraft 1976, 805–815; Jellicoe 1993, 29–171; Jobes and Silva 2000, 29–68; Brayford 2007, 1–7) and only a brief summary is appropriate here. According to the *Letter of Aristeas*, the work of translating the Heb. Scriptures began in Alexandria in the third century BCE. Legend has it that King Ptolemy II (Philadelphus) commissioned the work and sent a delegation to the Jerusalem high priest (Eleazar). Their task was to acquire seventy-two scribes (six from each of the twelve tribes of Israēl) to translate the Heb. Scriptures. Their task was completed in seventy two days with remarkable (even supernatural, according to Philo [*Moses* 2.37]) uniformity and was quickly recognized as the authoritative Scripture for Greek-speaking Judaism. Much of this stretches

the imagination with respect to historical veracity, but there is much to be gained from the esteem such a description affords to the value of the Heb. Scriptures in Gk. translation.

Subsequent text history becomes more complicated. A lit. revision by Aq in the early second century CE brought scathing critiques among some Christians (Irenaeus, *Haer*. 3.21.1; Epiphanius, *Meas*. 15), though, along with the versions of Symmachus and Theodotian, found favor in the work of Origen (185–254 CE). Origen's famous *Hexapla* was a six-column compilation of books from the Heb. scripture. The first column is a Heb. text, with the second being a Gk. transliteration of it. The third and fourth contained the versions of Aquila and Symmachus, respectively. Column five was an edition edited by Origen that was then current in the church. Column six was the recension of Theodotian. Origen sought to reconstruct the "original" LXX amidst the diverse traditions. This, of course, presumes that his Heb. text of column one was identical to the *Vorlage* of the original Gk. translators. Ultimately his effort produced yet another Gk. version that reflected a proto-Mastoretic tradition and in doing so only further muddied the textual waters (cf. Jellicoe 1993, 111). Subsequent revisions were once thought attempted in the fourth century CE by Hesychius (Alexandria), who was once said to omit longer LXX readings not attested in the Heb. (Jellicoe 1993, 146–156; 345–346). The work of Lucian in the late third century CE (Alexandria) provided another recension, though the work attributed to him probably predates him (as the proto-Lucianic recension).

## § 3. LXX Exodus and the Dead Sea Scrolls

Exodus fragments found at Qumran present some interesting issues pertaining to the LXX of Exodus (here I follow Davila 2000, 277–279; see also Wevers 2005, 1–24; Ulrich 1990, 287–298). Davila shows that the Qumran discoveries have widened considerably scholarly understanding of the text of Exodus, which previously was limited to Masoretic, LXX, and SamP traditions. Sixteen fragments were uncovered: Exodus (1Q2), Exodus[a–c] (2Q2–4, hereafter called 2QExodus[a–c]), Genesis-Exodus[a] (4Q1), paleo-Genesis-Exodus[l] (4Q11), Exodus[b–e] (4Q13–16, hereafter called 4QExodus[b–e]), Exodus-Leviticus[f] (4Q17), Exodus[g–h, j–k] (4Q18–21), and paleo-Exodus[m] (4Q22). Some (1Q2, 2Q4, 4Q16, 4Q18, 4Q19, 4Q21) are too fragmentary to be of much use for our purposes. Another document from the Judean deserts (Mur 1.4–5) contains Exodus, Genesis and Numbers. While some mss (4Q1 = Exodus 1–8 or 9; Mur 1.4–5) correspond to the MT rather closely, others (4Q22 = Exodus 6–37; 4Q17 =

Exodus 38–40) are similar to SamP. Still others (4Q11 = Exod 1–3, 8–12, 14, 16–20, 22–23, 25–28, 36, and 40 [?]; 4Q14 = Exodus 7–15, 17–18) are of a heretofore unknown textual tradition (Davila 2000, 277).

Importantly, 4Q13 (= fragments of Exodus 1–5) resembles the LXX of Exodus. Davila (2000, 278) observes that this text has readings that suggest a variant Heb. *Vorlage* for LXX Exod (at 1.1, 1.5, 1.19, 2.11, 2.14, 3.16, 3.19). Similarly, 2Q2 has variants in common with the LXX (cf. 1.12). Of these, Exod 1.5 is the most interesting. As noted in the Commentary, MT reports there that Iakōb's offspring number seventy, whereas LXX Exod reads seventy-five. The LXX reading is supported in 4Q1, 4Q13, which Davila takes to suggest a Heb. *Vorlage* for LXX with that reading. Of course this need not be the case, as both traditions could have followed the same reasoning in arriving at seventy five (see Comment at 1.5). Yet even the Qumran mss differ slightly in their reading: 4Q1 reads "[seventy] and five," whereas 4Q13 has "five and seventy." This suggests a slight lack of uniformity even among these Heb. editions. Davila (2000, 278) posits that 4Q1 may have originally read "seventy," but was altered to reflect tradition. The presence of so much Exodus material from Qumran, and of course Exodus' influence on Qumran sectarian documents, suggests its importance among the Qumran sectarians and gives some indication of Heb. traditions distinct from SamP and MT and common to LXX Exodus.

## § 4. Exodus in Septuagint Manuscript Traditions

### § 4.1. *Introduction*

The nature of the Septuagint Commentary Series (SCS) is that it comments not on an eclectic text, such as Rahlfs' or the Göttingen text. Instead, we will work with a single ms. That is, a document that actually existed in a reading community and not a modern scholarly reconstruction. Here we have three mss from which to choose: Codices Sinaiticus, Vaticanus, or Alexandrinus. The first is immediately put aside because it lacks the book of Exodus. A decision between Vaticanus and Alexandrinus, however, becomes more complicated. Scholarly favor has frequently looked upon Vaticanus in such decisions, though, as we will see, a decision on Exodus is not so straightforward. Swete (1902, 486–488), following Hort, takes Vaticanus (Codex B), "on the whole" as the "version of the Septuagint in its relatively oldest form" (Swete 1902, 487). He further notes its neutrality in relation to third and fourth century recensions, favoring neither Lucianic, nor Hesychian, nor Hexaplaric readings (Swete 1902, 487). Indeed, Hort's view holds that B goes back to the third century text known to Origen, and perhaps much earlier

(Swete 1902, 487; though see Wevers 1952; 1990). However, Swete rightly indicates that this need not be the case for each book and one cannot presume that B represents the original Septuagint (Swete 1902, 487–488). As a whole, Swete prefers B over A because it is "freer from Hexaplaric interpolations and offer(s) generally a more neutral text" (Swete 1902, 490). Indeed it has been preferred, but Swete again warns against attributing it, or any single ms or family, as the original LXX. With that caveat in mind, our purposes are not to presume Vaticanus as the earliest but simply to work with a single ms, for which Vaticanus (ExodB) will do admirably. The accessibility of the Brooke-McLean edition, based on Vaticanus, and the facsimile edition (Rome, 1999) lend important help in this effort.

### § 4.2. *Codex Vaticanus*

Vaticanus is a single codex, the work of two scribes written on vellum approximately a foot square with three columns per page, 16–18 letters per line, and 40–44 lines per column (O'Neill 1989, 220–221). Payne and Canart (2000, 105) indicate that a scribe from the Middle Ages, between the ninth and eleventh centuries (Skeat 1984, 461), traced over the original ink of every letter or word, except where errors were suspected, seemingly to preserve a fading original (see Canart and Martini 1965, 8). The "reinforcer" did not trace over misspellings or duplicated words from the original. Nor did he retrace final *nu* of verbs followed by consonants. The ms is complete except for Gen 1–46.28; Pss 105.27–137.6, added in the fifteenth century (Skeat 1984).

Vaticanus has been housed in the Vatican Library since at least the fifteenth century, though it spent some time in Paris after the Napoleonic wars, where J.L. Hug (1810) identified its importance. It has been identified with the recension of Hesychius. Hort suggests it was written in the West probably at Rome (1882, 266 f.). Others have suggested southern Italy, Caesarea, and Egypt (Hug). Now it is widely recognized to have originated in Alexandria (Ropes 1926, xxxiv–xxxvi). Some have conjectured Vaticanus was among Eusebius' fifty mss requested by Constantine (Eusebius, *Vita Const.* 4.35–37), but the Alexandrian origin demonstrates against this. Jellicoe (1968, 177) suggests instead that Vaticanus may have its origin with Constans, for whom Athanasius (according to his *Apology to Constantius*; 356 CE) provided copies of Scriptures, which may explain how the ms came to be in Rome (Nestle 1901, 181). Rahlfs (1899, 72–79) likewise made this association with Athanasius when he observed that the number and order of the books of both testaments in *Vaticanus* correspond to that given in his 39th Festal Letter of 367 CE. And so Rahlfs dates the ms no later than that date,

which Jellicoe questions (Jellicoe 1968, 179). For a thorough treatment of the origins of Vaticanus, see Skeat 1999, 598–604; Lake 1918, 32–35; J.N. Birdsall 2003, 33–41.

### § 4.3. *Features of Vaticanus Exodus*

ExodB begins on fol. 47 of the ms. Atop the left-hand column is written in a secondary minuscule hand "ἔξοδος." The writing has a capitalized *delta* and terminal *sigma* "C," characteristic of the text of the ms throughout Exodus. Three centimeters below the top of the fol. are three "plus" (+) signs in vivid red ink, below which is a unique set of boxes, alternating in green and white, that extend the width of the first column. Below that the text of Exod 1.1 begins. The first word, ταῦτα, is in the far left margin and the first letter is nearly six lines in height (approx. 0.5 in). The first letter, *tau*, is traced in black and filled in with the same vivid red used for the "plus" signs above. Throughout, ExodB uses a supralineal stroke for a terminal *nu* when it occurs at the end of a line of text. It is also common in ExodB for the scribe to use very small letters near the end of a line to preserve the integrity of the columns. At times, one can discern a vertical line, a scoring of sorts, such as on fol. 59 in the left margin of the left column, where the scribe marked his page to set boundaries for his columns of text (also fol. 67). Words are most often broken without thought to syllabification or natural breaks of any kind. The word "ἔξοδος" occurs in cursive script at the very end of the book, similar to that at the beginning. It is located 2 cm below the last line of text in the left-hand column of fol. 99. In the middle column of fol. 99, Leviticus begins.

#### § 4.3.1. *Thought Unit Demarcation*

At many places in ExodB the beginning of a line protrudes slightly into the left-hand margin of a column. This often occurs where the transcriber seems to discern a new unit of thought. The following should be noted: 1.8, 15, 18, 19; 2.1, 5 (with some uncertainty, due to the unclear smudging of the ms), 2.7, 11 (with a graphic to the left which resembles a capital "B" with horizontal lines above and below), 13, 15b, 18, 20, 23, 24; 3.1, 2, 3, 4, 6b, 11, 12, 13; 4.1, 2, 4, 7, 10, 13, 18b, 19, 20, 21, 24, 27, 29, 5.3, 4, 5; 5.10, 13, 15, 17, 19, 22; 6.1, 2; 9, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 23, 24, 25, 26, 27, 29, 30; 7.1, 6, 8, 10, 11, 14, 16, 17, 19; 8.1, 5, 9, 12, 13, 16, 20, 24, 26, 28, 31; 9.1, 7, 8, 13; 9.29; 10.1, 12, 21; 10.25; 11.1, 3b, 9, 12; 12.21; 12.37, 41, 43; 13.1, 3, 20; 14.1, 6 (?), 10 (?), 13; 14.26; 15.1, 20; 16.6, 11, 17, 23, 28; 17.5, 8, 14 (?); 18.1, 15, 17; 19.1, 7, 8, 9, 10, 14, 21, 22; 20.1, 2, 3, 7, 8, 13, 14, 15, 16, 17; 18, 20, 22; 21.1, 2, 4, 7, 12, 14, 17, 18, 20, 22, 23, 26, 28, 29, 31, 33, 35, 36; 22.1,

3b, 5, 6, 7, 10, 14, 16, 17, 18, 22, 25, 26, 28; 23.1, 4, 5, 10, 13, 14, 17, 19, 19b; 24.9, 12, 13, 16b, 18; 25.1; 26.1, 6, 7, 10, 11, 14, 15, 18, 26, 31; 27.1, 4, 6, 9, 12, 20; 28.2, 13, 15, 31, 33, 36, 40, 42; 29.1, 22 (?), 35, 38; 30.1, 3b, 5, 11, 22, 34; 21.1, 12; 32.1, 7, 11, 15, 17, 19, 21, 22, 25, 27, 28, 33, 35; 33.1, 5, 7, 11, 12, 17, 21; 34.1, 4, 8, 10, 19, 26, 28b, 35; 35.1, 4, 20, 30; 36.1, 6, 8, 15, 33, 35, 38; 37.1, 5, 7; 38.1, 5, 13, 19, 20, 22, 23, 24; 39.4, 8, 14, 23; 40.1, 26, 27b.

A few points bear further comment: first, each of the commandments of the Decalogue is so demarcated (ExodB 20), as is the series of οὔτε statements beginning at v. 17, with six such statements protruding to the left in a row. ExodB seems to follow this pattern where lists are involved, as in the case with the series of ἐὰν δὲ … statements at 21.4 and the list of six nations, with a καί and a nation per line, on fol. 76. A similar phenomenon occurs in 25.2–6 (fol. 77), where ExodB lists materials. Such protrusions are usually preceded by a gap in the completion of the prior line of text. Often such demarcations are followed by modern chapter or paragraph divisions, though not always (e.g., 39.1). Thackeray (1907) observes that while ἐάν is present in the first half of ExodB, it is entirely absent from the second half (after 23.16). Specifically, where reference is made to the "book of the covenant" at 23.20, the change of use of this word indicates the second scribe began his work.

§ 4.3.2. *Nomina Sacra*

The use of *nomina sacra* is prevalent in ExodB. ExodB indicates *nomina sacra* by the presence of a supralineal stroke above the letters. Included, of course, are all the various gen., dat., and voc. inflections of the respective nouns. The following should be noted:

ΘΣ for θεός: 1.17, 20, 21; 2.24; 3.6 (4×), 11, 12 (2×), 13, 15 (5×), 16 (2×); 4.1, 5 (4×), 11, 16, 20, 27, 30, 5.1, 3 (2×), 17, 21; 6.2, 3, 7 (2×); 7.1, 16; 8.25, 26, 27, 28, 29, 30; 9.1, 5, 13; 9.28, 30; 10.3, 7, 8, 11, 16, 17, 18, 24, (2×); 25, 26; 12.31; 13.5, 8, 9, 11; 14.13, 19; 14.31; 15.1, 2 (2×), 26 (2×); 16.7, 8, 9, 12, 16.33, 34; 17.9; 18.4, 12 (2×), 15, 16, 19 (3×), 20, 23; 19.3 (2×), 7, 8 (2×), 17, 18, 19, 21 (2×), 22, 23, 24; 20.1, 5 (2×), 7 (2×), 10, 12, 19, 20, 21; 21.6, 13; 22.9, 9 (2×), 11; 23.17 19, 25; 24.2, 3, 8, 10, 11, 13; 28.29a; 29.45, 46; 31.18; 32.11, 16, 27; 34.6, 14 (2×), 23, 24, 26; 35.30. Interestingly, where θεός is used for a deity *other than* the God of Israēl, the word is spelled out in full, even when *nomina sacra* occurs in close proximity. Note the full spelling at 15.10; 20.3, 23 (2×); 22.20; 22.28; 23.24, 33; 31.3; 32.4, 9 (8), 23, 31; 35.31.

ΚΣ for κύριος: 3.4, 15, 16; 4.2, 4, 6, 11, 13, 4.19, 21, 24, 27 (2×); 5.1, 2, 22 (2×); 6.1, 2, 3, 5, 7, 8, 10, 12, 13, 28, 29; 7.1, 5, 8, 10, 13, 14, 16, 17, 19, 20, 22; 8.1 (2×), 5, 8, 9,

12, 13, 15, 16, 19, 20 (2×), 22, 24, 26, 27, 31; 9.1 (2×), 3, 5, 8, 12 (2×), 13 (2×), 20, 21, 22, 23 (2×), 27, 28, 29, 33, 35; 10.2, 3, 9, 10, 12, 13, 16, 17, 21, 24 (2×), 25, 26, 27; 11.1, 3, 4, 7, 9, 12; 12.11, 12, 14, 23 (2×); 12.25, 27, 28, 29, 31, 36, 41, 42, 43, 47; 12.50, 51; 13.1, 3, 5, 6, 8, 9 (2×), 11, 12 (2×), 14; 15, 16, 19; 14.1, 4, 8, 10, 14, 15, 18, 21, 24, 25, 26, 27, 30, 31 (2×); 15.1, 3 (2×), 6 (2×), 10, 17 (2×), 18, 19, 21, 25 (2×), 26 (2×); 16.3, 4, 6, 7, 8 (2×), 10, 11, 12, 15, 16, 23 (3×), 25, 28, 29, 32, 34; 17.1, 2, 5, 7 (2×), 14, 15 (3×); 18.1 (2×), 8 (2×), 10, 11; 19.8, 9, 11, 20, 22, 24 (2×); 20.1, 2, 5, 7 (2×), 10, 11 (2×), 12, 22; 21.4; 23.17, 19, 25; 24.1 (2×), 3, 4, 7, 8, 12, 16b, 17; 25.1; 27.21; 28.12, 35, 26, 38; 29.18 (2×), 23, 24, 25 (2×), 26, 28; 29.41, 42, 46; 30.8, 10, 11, 12, 13, 14, 15, 16, 17, 20, 22; 30.34; 31.1, 12, 13, 14, 15, 17, 18; 32.5, 7, 11, 14, 22, 27, 29, 31 (2×), 33, 35; 33.1, 5, 7, 11, 12, 17, 18, 21; 34.1, 4, 5, 6 (2×), 9, 10 (2×), 14, 23, 24, 26, 27, 28, 32, 34; 35.1, 2, 3, 4, 5 (2×), 9, 21, 22, 24, 29 (2×); 36.1, 5, 8, 12, 14, 29, 34, 37, 39; 37.20; 38.27; 39.11, 12, 23; 40.1, 14, 17, 19, 21 (2×), 23 (2×), 25, 29. As with θεός, when the noun is used of an individual other than the God of Israēl, the word is spelled out in full (e.g., 21.4; 22.8; 22.20).

ΙΣΛ for Ἰσραήλ: 1.1; 2.23; 3.9, 10, 11, 13, 15, 16; 4.22, 31; 5.2 (2×), 15, 19; 6.5, 9, 12, 13, 14; 7.2, 4, 5; 9.4 (2×), 6, 7; 9.33, 35; 10.20, 23, 7 (2×), 10; 12.3, 19; 12.27, 28, 31, 35, 37, 42; 12.50, 51; 13.2, 18, 20; 14.2, 5, 8 (2×), 10, 16, 19, 20, 22, 29, 30, 31; 15.1, 19, 22; 16.1, 2, 3, 6, 9, 10, 12, 15, 17, 31, 35; 17.1, 6, 7, 8, 11; 1, 8, 12, 25; 19.1, 2, 6, 22, 21.17; 22; 23.22; 24.1, 4, 5, 10 (2×), 11, 17; 25.2, 21; 27.20, 21; 28.9, 11, 12, 21, 29a, 30, 38; 29.28 (2×), 43, 45; 30.11, 16, 30; 31.13, 16, 17; 32.4, 9 (8), 20; 33.5, 6; 34.23, 27, 35, 29, 30; 36.3, 13, 14, 21; 39.11, 22; 40.30, 32. Sometimes the word is spelled out in full (5.1; 6.27; 8.1; 19.3; 35.4) with no apparent reason.

Other uses of *nomina sacra* are present but not so abundant:

ΠΝΑ for πνεῦμα: 15.8, 10; 31.3; 35.31.
ΙΣ for Ἰησοῦς: 7.13; 32.17. However, the word is spelled out in full at 9.9; 24.13.
ΠΡΣ for πατρός: 18.4.

§ 4.3.3. *Manuscript Demarcations*

Throughout, ExodB reads "CAP," followed by a Roman numeral with a supralineal stroke, indicating chapter numbers. The "CAP" likely refers to Latin *caput*, "chapter." Often, where there is not room to write these things within the columns, a "P"-like symbol is used to mark the location, and the chapter designation is written next to an identical symbol in a margin. There are several kinds of markings in ExodB, many of which seem to pre-date the most visible ones. For example, there are some faint markings, such as a numbering system which uses Gk. letters and a single line above. These include: ΙΑ at 8.16 (fol. 57), ΙΒ at 8.20, Κ at 12.43 on fol. 62, ΚΒ at 14.1 on fol. 64, ΙΘ 14.5 on fol. 64, ΚΓ at 14.14, fol. 64, etc. Other such markings abound. But with neither

immediate access to the ms nor the expertise to decipher the antiquity of the faint markings, we will comment on only what are the most visible ones. The most clear marginal letters in ExodB are used to enumerate delimitations. Each occurs with a horizontal line above and below the letter, which is approximately 1.5× to 2× the size of the text. Below the lower horizontal line is a "squiggly line" going down, about the height of a single letter of text. The book is divided in the ms into 47 units as follows:

| Unit | Symbol | Reference | Folio |
|---|---|---|---|
| 1 | Α | 2.4–5 | 47 |
| 2 | Β | 2.11 | 48 |
| 3 | Γ | 3.13 | 49 |
| 4 | Δ | 4.14 | 50 |
| 5 | Ε | 9.5 | 52 |
| 6 | "S" | 6.17 | 53 |
| | The figure most resembles an English capital "S." | | |
| 7 | Ζ | 7.17 | 54 |
| 8 | Η | 8.13 | 55 |
| 9 | Θ | 9.5 | 57 |
| 10 | Ι | 9.29 | 58 |
| 11 | ΙΑ | 10.13 | 59 |
| 12 | ΙΒ | 11.9–10 | 60 |
| 13 | ΙΓ | 12.23 | 61 |
| 14 | ΙΔ | 13.3 | 63 |
| 15 | ΙΕ | 14.5 | 64 |
| 16 | ΙΣ | 14.15 | 64 |
| 17 | ΙΖ | 15.24 | 66 |
| 18 | ΙΗ | 16.17 | 67 |
| 19 | ΙΘ | 17.5 | 68 |
| 20 | Κ (*in erasure?*) | | 69 |
| 21 | ΚΑ | 19.9 | 70 |
| 22 | ΚΒ | 20.7 | 71 |
| 23 | ΚΓ | 21.17 | 72 |
| 24 | ΚΔ | 21.28 | 73 |
| 25 | ΚΕ | 22.25 | 74 |
| 26 | ΚΣ | 23.20, 21 | 75 |
| 27 | ΚΖ | 24.8 | 77 |
| 28 | ΚΗ | 25.17 | 78 |
| 29 | ΚΘ | 26.1 | 79 |
| 30 | Λ | 26.26 | 80 |
| 31 | ΛΑ | 27.12 | 81 |
| 32 | ΛΒ | 28.15 | 82 |
| 33 | ΛΓ | 28.40 | 83 |
| 34 | ΛΔ | 29.19 | 84 |
| 35 | ΛΕ | 29.39 | 85 |

| Unit | Symbol | Reference | Folio |
|---|---|---|---|
| 36 | ΛΣ | 30.22 | 86 |
| 37 | ΛΖ | 31.16 | 87 |
| 38 | ΛΗ | 32.22 | 88 |
| 39 | ΛΘ | 33.8 | 89 |
| 40 | Μ | 34.8 | 90 |
| 41 | ΜΑ | 34.29 | 91 |
| 42 | ΜΒ | 35.26 | 93 |
| 43 | ΜΓ | 36.15 | 94 |
| 44 | ΜΔ | 37.1 | 95 |
| 45 | ΜΕ | 38.6 | 96 |
| 46 | ΜΣ | 39.2 | 95 |
| 47 | ΜΖ | 40.5 | 98 |

The following table is an account of the contents of respective folia of ExodB

| Folio number | Begins with | Reference |
|---|---|---|
| 48 | παιδίον | 2.6 |
| 49 | beginning | 3.1 |
| 50 | προήσεται | 3.19 |
| 51 | καὶ ἀπέστρεψεν | 4.18 |
| 52 | πορευέσθωσαν | 5.7 |
| 53 | ὑμᾶς | 6.6 |
| 54 | beginning | 7.1 |
| 55 | ἐνετείλατο | 7.20 |
| 56 | καὶ οὐκ εἰσήκουσεν | 8.15 |
| 57 | beginning | 9.1 |
| 58 | σέσχεν in προσέσχεν | 9.21 |
| 59 | πᾶσαι αἱ | 10.6 |
| 60 | τῶν προβάτων | 10.24 |
| 61 | τέλειον | 12.5 |
| 62 | φυλάξεσθε | 12.24 |
| 63 | χωρίῳ in τῷ ἐγχωρίῳ | 12.49 |
| 64 | πυρός | 13.21 |
| 65 | ὁ στῦλος | 14.19 |
| 66 | ἐν ὕδατι | 15.10 |
| 67 | ὃ ἐὰν | 16.5 |
| 68 | δύο ἡμερῶν | 16.29 |
| 69 | μνημόσυνον | 17.14 |
| 70 | μισοῦντας | 18.21 |
| 71 | καὶ ἔπλυναν | 19.14 |
| 72 | οὐκ ἐπιθυμήσεις | 20.17 |
| 73 | αὐτὸν δόλῳ | 21.14 |

| Folio number | Begins with | Reference |
|---|---|---|
| 74 | εὑρεθῇ | 22.2 [22.1] |
| 75 | σύνης of ἀσχημοσύνης | 22.27 [22.26] |
| 76 | ληταί σε of ὑποστείληταί σε | 23.21 |
| 77 | πρὸς τὸ θυσιαστήριον | 24.6 |
| 78 | ἐν αὐτοῖς | 25.13 |
| 79 | αὐτῆς ἐκ χρυσίου | 25.38 |
| 80 | λους of στύλους ποιήσεις | 26.23 |
| 81 | θυσιαστηρίου | 27.7 |
| 82 | κεκλωσμένης | 28.8 |
| 83 | τίον of ἐναντίον κυρίου | 28.35 |
| 84 | κατακαύσεις πυρὶ | 29.14 |
| 85 | ἄρτους | 29.32 |
| 86 | δὴν of σπονδὴν | 30.9 |
| 87 | σῃ ὡσαύτως of ποιήσῃ ὡσαύτως | 30.33 |
| 88 | περιέλεσθε | 32.2 |
| 89 | ἡμῖν θεούς | 32.23 |
| 90 | ἕκαστος παρὰ τὰς | 33.8 |
| 91 | ψας in κύψας | 34.8 |
| 92 | τοῦ of αὐτοῦ | 34.29 |
| 93 | κτυλίους of δακτυλίους | 35.22 |
| 94 | κεκλωσμένῃ | 36.10 |
| 95 | βυσσίνους | 36.35 |
| 96 | σωσεν of κατεχρύσωσεν | 38.2 |
| 97 | Ἀαρων | 38.27 |
| 98 | οὕτως | 39.23 |
| 99 | σκηνή | 40.28 |

§ 4.3.4. *"Umlauts"*

ExodB, as in other parts of the Codex, uses numerous pairs of dots designated by scholars as "umlauts" for their resemblance to that German feature (Payne 1995, 251–262). Payne and Canart (2000, 106) observe that these features occur where the text differs significantly from other (in their case, NT) mss, which leads to their conclusion that these features indicate textual variation. Whether these are original to the ms or not requires further analysis (see Head 2009). Further work on this feature remains to be done, especially on Exodus.

## § 5. Exodus as a Translational Document

### § 5.1. *Introduction*

Sidney Jellicoe (1993, 314–319) observes a wide variety of features among the various books of the LXX in terms of their translational nature. At times, he observes, a translation may be so lit. as to violate the rules of grammar and terminology in the target language. Readers may also encounter paraphrases or interpretative additions to the text of various LXX books. To the translators fell the task of making sense of difficult Heb., with varying degrees of how this is best accomplished. Each had his own "philosophy of translation" (Jellicoe 1993, 315). Translators may hold to a degree of rigid literalness, while others may provide explanatory expansions or shortening of apparent redundancies. Sometimes paraphrases are employed. Rudolf Kittel's insistence that the LXX is not a translation but a theological commentary is, of course, extreme (lecture in Leipzig in 1921, cited in Bentzen 1952, 76). Indeed, Jellicoe is surely right in his observation that style and method of translation vary considerably, as would be expected from a work that was undertaken over a number of decades by different hands (1993, 316). In general, the LXX Pentateuch "mimics in Greek many formal aspects of its Hebrew source text, which results in a translation that has at times been called everything from awkward to stilted to simply bad" (Wright 2003, 4). Generally, however, the LXX Pentateuch is a translation that is both close to the original and readable in Gk. It is "Good *κοινή* Greek" (Thackeray 1909, 13).

The Gk. translation of Exodus is a third century BCE document, and is therefore among the earliest of LXX translations. It is literary in nature (Wevers 1992, 233) and, in its prose section, offers comparatively few difficulties as a translation. But it also contains poetry, legal instructions, and directions for the construction and operation of the tabernacle. (The tabernacle is a particularly problematic issue in Exod and is addressed in another section of the Introduction.) What one expects of a translation, however, is important to one's evaluation of it as a written work. Indeed, Wevers observes that the differences inherent between Gk. and Heb. require us not to expect exact correspondence between them (Wevers 1990, vii; 1985, 15 ff.), either in syntactical or lexical categories. We are dealing with a document that had a prior life in another language. The task of translation, or "art" as Wevers has it, is the task "of decoding the communication imbedded in one coding system and recoding it in another one" (Wevers 1994, 47). The goal of the Exod translator was to render an authoritative Heb. text into an authoritative Gk. text. We will see throughout the commentary that Exod is a work

of literature with its own compositional integrity, nuances, emphases, and particularities that warrant careful exegesis of it as a unique document. Our task here is to examine some aspects of how it got there.

Most scholars recognize that Exod follows the Heb. of MT with a great deal of care, and there is no need to posit a *Vorlage* that differs substantially from the consonantal MT (Perkins 2007, 43; Wevers 1990, xv; Würthwein 1979, 65; Aejmelaeus 1987b, 94; except, again, in the tabernacle texts). At times Exod is longer than MT (10.22; 13.2; 16.29; 25.16[17]), sometimes shorter (32.9), and sometimes orders things differently (e.g., MT 20.13–15). Aejmelaeus considers these matters in numerous cases (Exod 20.18; 2.1–2; 1.16, 2.21–22, 2.16, 2.15; 4.1; 32.32; 22.4 [5], 21.16 [17], 20.12). All but one (2.16, 21.16 [17], which she leaves open) are likely the responsibility of the translator and not a differing *Vorlage* (Aejmelaeus 1987b, 100). Where significant divergences are found, she suggests the *Vorlage* was longer. Generally, however, Exod follows a very close rendering of the Heb. of the MT to such an extent that Perkins (2007, 43) speaks of Exod's "interlinearity" or "isomorphism." Nevertheless, Exod is not a slavishly lit. rendering, but betrays astute awareness of the subtleties and idioms of Gk. (see Tov and Kraft 1976, 813–814). Much of Exod's work is attentive to the requirements of Gk. language (cf. Perkins 2008, 18; Wevers 2001). In Exod, along with Gen, the "demands of the target language played a greater role" than in other books, even the other three of the Pentateuch (Wevers 1991b, 57–58). In fact, Exod "shows more interest in making good sense than in literalism; though retaining full respect for the original Hebrew he does not hesitate to explain what a text in his opinion really meant over against what it seems to say" (Wevers 1991b, 58).

### § 5.2. *Translational Features of LXX Exodus*

There are a variety of ways to approach the issue, depending on one's expectations of Exod as a translation. One way to examine Exod's translation technique and its *Vorlage* is by examination of its translational equivalents. Würthwein observes that Exod uses several words for the MT's דבר: 1.18 πρᾶγμα; 12.35 συντάσσω; 18.16 ἀντιλογία; 18.22 κρίμα; 8.8 ὁρισμός; 4.10 ἱκανός; 5.13, 19 καθήκω; 16.4 τὸ τῆς ἡμέρας; 18.11, 14 τοῦτο; 29.1 ταῦτα; 5.11 οὐδείς (with negative). (Nevertheless, it is not at all to be imagined that Exod was dealing with differing words here [Würthwein 1979, 65]. Explanations must be sought elsewhere). This diversity of lexical correspondence has led to some classification of Exod as inconsistent at best. However, Wade (2000, 53) observes that such "consistency" presumes one to one correspondence, which need

not be a goal for a "good" translation, if by "good" we mean the communication of a document's intent from one language to another (Wade 2000, 53). Similarly, Aejmelaeus (1987, 72–74) demonstrates that differences in wording are nonetheless faithful to the sense of the Heb. idiom. Wevers makes a similar observation: "even where Greek counterparts abound in semantic fields between corresponding lexemes of the two systems seldom have the same boundaries, and Exod uses various words to render individual Hebrew lexemes" (Wevers 1990, xiv).

§ 5.2.1. *Word Order*

Exod is not the work of a "slavishly literal translator" who tends to reproduce each and every element of the original, word, suffix, or prep. in the original order (e.g., Aq; Aejmelaeus 1987b, 84). Rather, Aejmelaeus classifies Exod as a rather "free" rendering that "mostly follows the original fairly faithfully, revealing reasonable consistency" (1987b, 85). There is freedom of word order in Exod. To what degree does the translator reflect a compulsion to adhere to the original word order of the Heb. or rearrange words in a fashion more suitable to Gk.? We find in Exod a fair amount of such freedoms that render very sensible Gk. Aejmelaeus (1987b, 94) lists several by way of illustration:

| | | |
|---|---|---|
| 2.7 | הַאֵלֵךְ וְקָרָאתִי | θέλεις καλέσω |
| 3.4 | הִנֵּנִי | τί ἐστιν |
| 4.10 | כְבַד־פֶּה וּכְבַד לָשׁוֹן | ἰσχνόφωνος καὶ βραδύγλωσσος |
| 4.13 | שְׁלַח־נָא בְּיַד־תִּשְׁלָח | προχείρισαι δυνάμενον ἄλλον ὃν ἀποστελεῖς |
| 6.12 | וַאֲנִי עֲרַל שְׂפָתָיִם | ἐγὼ δὲ ἄλογός εἰμι |
| 10.7 | הֲטֶרֶם תֵּדַע | ἢ εἰδέναι βούλει |
| 22.8[9] | אֲשֶׁר יֹאמַר כִּי־הוּא זֶה | τῆς ἐγκαλουμένης ὅ τι οὖν ἂν ᾖ |
| 25.15[14] | לֹא יָסֻרוּ מִמֶּנּוּ | ἀκίνητοι |

Aejmelaeus (rightly) cites these as instances in which the translator knows exactly the meaning of the Heb. and renders it in a more "natural" Gk. expression, "formally diverging from the original but all the more accurate with respect to content" (Aejmelaeus 1987b, 94). She finds this to be particularly the case where there are Gk. phrases and words without Heb. equivalent, such as follows:

| | | |
|---|---|---|
| 5.13 | כַּאֲשֶׁר בִּהְיוֹת הַתֶּבֶן | καθάπερ καὶ ὅτε τὸ ἄχυρον ἐδίδοτο ὑμῖν |
| 16.27 | יָצְאוּ מִן־הָעָם | ἐξήλθοσάν τινες ἐκ τοῦ λαοῦ |
| 18.15 | לִדְרֹשׁ אֱלֹהִים | ἐκζητῆσαι κρίσιν παρὰ τοῦ θεοῦ |
| 21.3 | אִם־בַּעַל אִשָּׁה הוּא | ἐὰν δὲ γυνὴ συνεισέλθῃ μετ᾽ αὐτοῦ |
| 21.19 | וְרַפֹּא יְרַפֵּא | καὶ τὰ ἰατρεῖα |

| | | |
|---|---|---|
| 24.14 | מִי־בַעַל דְּבָרִים | ἐάν τινι συμβῇ κρίσις |
| 32.22 | אַתָּה יָדַעְתָּ אֶת־הָעָם כִּי בְרָע הוּא | σὺ γὰρ οἶδας τὸ ὅρμημα τοῦ λαοῦ τούτου |

§ 5.2.2. *Position of Enclitics*

A. Wifstrand (1950, 44–70) looked at the LXX position of enclitic personal pronouns rendering Heb. pronominal suffixes. Though the LXX in general exhibits the postposition of the enclitic prn., Exod was among the few translators using "the genuinely Greek" prepositive position (30 out of 350 instances). For example,

| | | |
|---|---|---|
| 4.23 | וְיַעַבְדֵנִי | ἵνα μοι λατρεύσῃ |
| 33.12 | רְאֵה אַתָּה אֹמֵר אֵלַי | ἰδοὺ σύ μοι λέγεις |

This shows a tendency in Exod towards natural Gk. usage and freedom with regard to the word order of the original (Aejmelaeus 1987b, 95).

§ 5.2.3. *Postpositive Particles*

Other data to consider is the use of postpositive particles (δέ, οὖν, γάρ) instead of καί and ὅτι. Exod here also exhibits freedom from the original word order for a more "genuine Greek clause connector" (Aejmelaeus 1987b, 95). Exod uses δέ 312 times introducing ordinary coordinate clauses, in about 16 percent of the corresponding cases of *waw* in the Heb. (MT; e.g., וַיָּקָם מֶלֶךְ־חָדָשׁ—ἀνέστη δὲ βασιλεὺς ἕτερος Exod 1.8; see Aejmelaeus 1982, 36), not unlike Genesis with 25 percent. Aejmelaeus suggests "genuine Greek usage," presumably literary/compositional and not translational, is considerably higher; δέ is more frequent than καί. The inferential particle οὖν, frequent in original Gk. texts, occurs only twenty-eight times in Exod (forty-one in Gen), most of which render *waw* (Aejmelaeus 1982, 56, 58): e.g., וְהִשְׁבַּתֶּם אֹתָם מִסִּבְלֹתָם—μὴ οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων (Exod 5.5).

With respect to γάρ for כִּי instead of the ὅτι *causale*, Exod has 85 percent (Gen, 55 percent), e.g., Exod 12.39: כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם—οὐ γὰρ ἐζυμώθη ἐξέβαλον γὰρ αὐτοὺς οἱ Αἰγύπτιοι. Furthermore, if only cases where γάρ is required—ὅτι being too strongly causal—are considered, Exod reaches 96 percent (Aejmelaeus 1985, 26). So, Exod is one of a few LXX translated books where the translator could differentiate between ὅτι *causale* and the less directly causal γάρ when rendering clauses introduced by כִּי (Aejmelaeus 1987b, 96; 1985, 28–29).

§ 5.2.4. *Infinitives*

I. Soisalon-Soininen examines infinitives within the translation technique (1965, 176–190) and finds Exodus emerges as one of the translations that take into consideration "genuine Greek uses" (Aejmelaeus 1987b, 96). For example:

5.2 מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל—τίς ἐστιν οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ (an epexegetical inf. with ὥστε).
16.8 בִּשְׁמֹעַ יְהוָה אֶת־תְּלֻנֹּתֵיכֶם—διὰ τὸ εἰσακοῦσαι κύριον τὸν γογγυσμὸν ὑμῶν (διά with the inf.).
21.14 וְכִי־יָזִד אִישׁ עַל־רֵעֵהוּ לְהָרְגוֹ—ἐὰν δέ τις ἐπιθῆται τῷ πλησίον ἀποκτεῖναι αὐτὸν (a final inf. without the art.).

On the other hand, ἐν τῷ with the inf., frequent in the more lit. rendered books, is rare in Exod (SS 1987, 188–189). There are various subordinate clauses which make good renderings of certain Heb. inf. constructions in Exod (Aejmelaeus 1987b, 97):

23.20 הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ וְלַהֲבִיאֲךָ אֶל־הַמָּקוֹם—καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν.
16.10 וַיְהִי כְּדַבֵּר אַהֲרֹן אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל—ἡνίκα δὲ ἐλάλει Ααρων πάσῃ συναγωγῇ υἱῶν Ισραηλ … (note the omission of the initial formula, which is the rule in connection with a subordinate clause in Exod; see Aejmelaeus, 1982, 41).
9.29 כְּצֵאתִי אֶת־הָעִיר אֶפְרֹשׂ אֶת־כַּפַּי אֶל־יְהוָה—ὡς ἂν ἐξέλθω τὴν πόλιν ἐκπετάσω τὰς χεῖράς μου πρὸς κύριον.

There are further indications of Exod's rather free translation and attention to Gk. usage in the infinitives in its use of the gen. abs., the typically Gk. participial constructions, such as:

5.20 בְּצֵאתָם מֵאֵת פַּרְעֹה—ἐκπορευομένων αὐτῶν ἀπὸ Φαραω
14.11 מַה־זֹּאת עָשִׂיתָ לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרָיִם—τί τοῦτο ἐποίησας ἡμῖν ἐξαγαγὼν ἐξ Αἰγύπτου.

§ 5.2.5. *Coordinating Clauses*

Aejmelaeus also notes grammatical construction changes in coordinating clauses, which she takes to indicate the translator's freedom and "inclination to natural Greek" (Aejmelaeus 1987b, 97). For example,

2.6 וַתִּפְתַּח וַתִּרְאֵהוּ אֶת־הַיֶּלֶד—ἀνοίξασα δὲ ὁρᾷ παιδίον

Similar findings were articulated by R. Sollamo (1979), בְּיַד, בְּעֵינֵי, לִפְנֵי etc. Exod ranks among the highest of translators of the LXX in free renderings of these expressions, where a lit. rendering serves poor Gk. In this manner, such features are helpful tests to examine the translator's ability to detach from the mechanics of formal literalness of the original and provide a rendering which best suits the contexts and the intent of the Heb. Numerous examples could be provided, but here are just a few:

4.21 וַעֲשִׂיתָם לִפְנֵי פַרְעֹה—ποιήσεις αὐτὰ ἐναντίον Φαραω
17.5 עֲבֹר לִפְנֵי הָעָם—προπορεύου τοῦ λαοῦ τούτου
19.7 וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה—καὶ παρέθηκεν αὐτοῖς πάντας τοὺς λόγους τούτους
9.30 כִּי טֶרֶם תִּירְאוּן מִפְּנֵי יְהוָה אֱלֹהִים—ὅτι οὐδέπω πεφόβησθε τὸν κύριον
16.3 מִי־יִתֵּן מוּתֵנוּ בְיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם—ὄφελον ἀπεθάνομεν πληγέντες ὑπὸ κυρίου ἐν γῇ Αἰγύπτῳ
2.19 אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים—ἄνθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων
34.27 כִּי עַל־פִּי הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אִתְּךָ בְּרִית—ἐπὶ γὰρ τῶν λόγων τούτων τέθειμαί σοι διαθήκην

## 5.3. *Factors in Exod's Translational Choices*

It is now helpful to examine what factors went into Exod's choices of rendering certain words and phrases the way he did. Wevers (1986, 295) isolates several characteristics that guided Exod's choices, including accuracy, clarity, inner consistency, removal of apparent self-contradictions, and theologically correct interpretations. To these we can add a couple others, including his concern for lexical specificity and his own presuppositions. Each is addressed in context within the commentary, but a few examples will be examined here: we can examine a few examples here:

### § 5.3.1. *Accuracy*

At various times, Exod is concerned to reflect the sense of its *Vorlage* with accuracy. Where in 4.6 the MT says his hand was מְצֹרַעַת, "as snow," Exod offers clarification, since snow is not leprous but white. The intent here is clearly that the hand was white as snow, which Exod clarifies (ἐγενήθη ἡ χεὶρ αὐτοῦ ὡσεὶ χιών). Similarly, 8.9 in MT refers to the Lord removing frogs from Pharaō and his household. Exod inserts "and for your [sg] servants" (in agreement with v. 11) and makes the last phrase pl.: "from you and from your people and from their houses" (cf. v. 21). In 10.17 Pharaō asks Mōusēs and Aarōn to forgive his sins "only this time" (אַךְ הַפַּעַם), which Exod, noting that this is not the first or only time such a request is offered, renders "yet now"

(ἔτι νῦν; Wevers 1994, 50). In 13.11 Exod omits a word from the Heb. for accuracy. MT says the promise of the Lord was what "he swore to you and to your fathers." Exod omits "to you," since the oath in 6.8 was only to the fathers. In 16.3 Exod makes explicit what is implicit in the Heb., which translates "Would that we had died by the Lord (בְּיַד־יְהוָה)" (NAS), suggesting a natural death rather than famine. But Exod makes explicit that it is nonetheless by the Lord: "being smitten by the Lord" (ὄφελον ἀπεθάνομεν πληγέντες ὑπὸ κυρίου). Exod makes clear that Mōusēs and his companions are to ascend Seina and worship, though no object is stated in MT. Exod inserts the clarifying τῷ κυρίῳ (24.1) perhaps careful to identify the Lord as the object of worship in anticipation of the scene where the idol is worshipped later in the book.

§ 5.3.2. *Clarity*

There are also several instances in which Exod offers readings that clarify the Heb. For example, Wevers finds that at 1.2–4, Exod puts the total number of individuals listed at the very end of v. 5. This leaves the grand total at the end. Exod nuances the burning bush scene (3.2–3) in its choice of terms. MT says the bush is burning (בער) with fire but does not burn up (אכל), and Mōusēs looks to see why it is not burning (יבער). Exod reads καίεται (burn) for the first, and κατεκαίετο (burn up) for the second, and κατακαίεται for the last (Wevers 1986, 296). In Exod 4.6, Mōusēs brings his hand into his bosom, then brings it out (MT). Exod clarifies that it is brought out "from his cloak" (ἐκ τοῦ κόλπου αὐτοῦ). Exod will often clarify the subject of a vb., where the subject is not explicitly stated in the MT. In 3.11, 13, Mōusēs speaks to God, then MT reads "and he said." Exod inserts a clarifying "and God said to Mōusēs" (similarly 10.3, 11.8; 13.19; 24.16; 34.4). The "staff of God" (4.20, MT) is clarified as "the staff that was from God" (τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ), which is used subsequently in the plagues.

Other times he provides clarification for potential misunderstandings. MT's statement at 8.17 [13] is that all the dust of the land became fleas, which could suggest there was no dust left! This is rendered in Exod: "and in all the dust on the land there were gnats" (Wevers 1994, 51). In 14.3 MT says that Pharaō speaks to the Israēlites and tells them that they are confused in the land, whereas Exod clarifies by adding "to his people." So Pharaō speaks not to the Israēlites but to the Egyptians. Exod is careful to identify Aarōn as Mōusēs' brother even when not present in its *Vorlage* (7.7, 9, 19; 8.5; Perkins 2007, 44). Exod identifies the ἱλαστήριον (כַּפֹּרֶת; 25.6 [17]) as a "cover" (ἐπίθεμα), a feature not found in the Heb. In such instances Wevers is right that "the dominant characteristic of Exod as a translation document is its expansionist character. On the whole Exod expands far more

than contracts" (Wevers 1992, 148). Perkins adds, "these additions probably represent the translator's efforts to ensure that his understanding of the source text would be communicated clearly and explicitly in Greek to the reader" (Perkins 2007, 44).

Exod will also use an imperf. to convey the continuous nature of a past action, even where it may not most accurately convey the verbal aspect of the Heb. Perkins (2007, 44) cites examples from 1.12–14, where Exod uses the continuous past action of the imperf. to convey that they "were humbling them" and "kept becoming ... stronger," etc. This, Perkins rightly observes, fits the context well, "because at this point in the story the narrative reports the worsening condition of the Israēlite people as they were oppressed" (Perkins 2007, 44).

§ 5.3.3. *Inner Consistency in Translation*

Another factor identified by Wevers that features prominently in Exod's readings is its concern for internal consistency. Exod "levels out" the MT's vb. tense when it does not seem to fit, such as ensuring that all its verbs are in an appropriate fut. tense (9.15), or past tense (17.11; 18.26), to fit the context more clearly. Sometimes MT's sg. vb. is rendered in Exod with a pl. where two or more people are in view (10.16–17). Sometimes the MT uses a pl. ("why did you bring us up," 17.3), then switches to the sg. ("... to kill me and my ..."), which Exod makes pl. ("... to kill us and our ...") for consistency (17.3; Wevers 1986, 298). Where MT refers to Mōusēs' children as Zipporah's (Gk.: Sepphōra's) two sons (18.3–6), Exod calls them "your" (Mōusēs') sons for the sake of consistency. There is some question in the MT of 24.13–15 about whether Mōusēs is acting in this verse with Iēsous. Exod clarifies that both are in view. Similarly, 32.4–6a says that Aarōn made the golden calf, and then "they" rose up, sacrificed, etc. (MT). Exod makes Aarōn the (sg.) subject throughout (Wevers 1986, 299). Elsewhere Exod (33.1) clarifies that God's promise to Abraam, Isaak, and Iakōb was given not to your [sg] seed (MT), but your [pl] seed (LXX). Chōreb is called the "mountain of God" in several places (4.27, 18.5, 19.3, 24.13), but not at 3.1, for the burning bush theophany had not yet taken place.

§ 5.3.4. *Removal of Apparent Self-Contradictions in Translation*

Exod is concerned to remove apparent contradictions primarily within Exod but also within other books of the Pentateuch (Wevers 1986, 299). In 16.8, for example, MT reads that the grumblings are against "him" (the Lord), and then against "us." Exod renders both "against us" to avert a possible discrepancy. In 24.1–2 Mōusēs ("you") alone is to worship from a distance,

though others are with him, and the people are not to go up with "him." Exod changes "you" to "they" and the "him" to "them," which suits the context more smoothly. In 7.7 Exod uses a sg. vb. (ἐλάλησεν; rather than MT's pl.) to indicate that only Aarōn spoke (cf. 7.1, 2). MT says that Ambram's wife bore Aarōn and Mōusēs, to which Exod adds "and Mariam their sister" to conform to 2.4. Sometimes Exod takes readings not from an expansion of the MT but from other parts of the Torah (see 34.13; Deut 7.5). Exod 13.6 requires Israēl to eat unleavened bread for seven days, which Exod changes to six to coincide with Deut 16.8. Among the lists of nations inhabiting the Promised Land, Exod is always careful to include the Girgashites (as in Deut 7.1), though it is not present in the MT (Exod 3.8, 17; 13.5; 23.23; 32.2; 34.11).

§ 5.3.5. *Theologically Correct Interpretations in Translation*

It is possible to isolate some potential theological incongruities rectified by Exod (Wevers 1994, 52–53). The "statutes and laws" (18.20) that Mōusēs is to teach according to the MT, become "ordinances of God and his law" for Exod (τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ). Exod strengthens MT's monotheism at 8.10. Where MT reads "there is no one like Yahweh our God" (NAS) Exod reads "it is no other but the Lord" (οὐκ ἔστιν ἄλλος πλὴν κυρίου; 8.6 LXX). Similarly, at 8.22 MT reads "in order that you may know that I, the LORD, am in the midst of the land" (NAS), Exod reads "I am the Lord, the lord of all the earth" (ἐγώ εἰμι κύριος ὁ κύριος πάσης τῆς γῆς; LXX 8.18). In 3.6 Mōusēs hides his face for fear of looking at God (מֵהַבִּיט אֶל־הָאֱלֹהִים). Exod renders this lit. "in front of God" (ἐνώπιον τοῦ θεοῦ), since looking at God is fatal (Exod 33.20). Similarly, Mōusēs does not become "God" for Aarōn (4.16, MT), but simply "as God" (σὺ δὲ αὐτῷ ἔσῃ τὰ πρὸς τὸν θεόν). Also, in 24.10–11 people do not "see" God (MT) but rather the place where God was (τὸν τόπον οὗ εἱστήκει ἐκεῖ ὁ θεὸς τοῦ Ισραηλ; cf. 33.20). In 10.16 Pharaō acknowledges that he has sinned לַיהוָה (against the Lord) and וְלָכֶם (against you). Exod resists such equating, and renders the phrases ἐναντίον κυρίου and εἰς ὑμᾶς respectively. In 12.15, 19, MT gives the reason for the removal of leaven as fear of excommunication. Exod omits MT's כִּי seemingly because God's command is sufficient, and one need not have another reason for obeying the stipulation (Wevers 1994, 52–53).

§ 5.3.6. *Contextually Sensitive Glosses*

Perkins (2007, 44) notes that where the Heb. may use the same term repeatedly, Exod provides some differing glosses such as in Exod 6, where מִשְׁפָּחָה is rendered γένεσις (6.24, 25), πατριά (6.15), πάτριος (6.19) and συγγένεια (6.14) respectively. The opposite phenomena also occurs, where MT uses מֵינֶקֶת

("nurse") and תֵּינִק ("to nurse"), both words using the same root (2.7), Exod uses the ptc. τροφεύουσαν ("a nursing woman") and θηλάσει ("she shall suckle") for the same Heb. root. Perkins (2007, 44) suggests that rendering terms to Gk. "taxed his ability." He cites the example of דבר which is normally λαλεῖν, while λέγειν normally renders אמר. In 31.12, though, Exod uses λαλεῖν for אמר and out of 300× of λέγειν it renders דבר 17×. Though λαλεῖν would seem the "default" rendering of דבר, it is not clear (to Perkins) why there are variations.

However, Perkins also acknowledges that Exod is consistent, in general, unless context requires a different gloss. This is an important caveat, to which M.L. Wade has much to contribute. Wade demonstrates that the apparent fluctuation of translational glosses depicts a high degree of contextual sensitivity and the variances afforded by a broad Gk. vocabulary. That is, the variations are by no means random or simply stylistic in nature. Wade examines several Heb. terms to see how they are rendered by Exod, including the verbs: רחץ "to wash," צוה "to command," and יצא "to go out". Wade observes that MT's רחץ "to wash" is used in a variety of contexts in the tabernacle accounts for the concept of washing. Exod uses three terms. Exod uses πλύνω for the washing of pieces of a sacrificial ram (Exod 29.17). But for human washing (30.19, 21) of hands or feet Exod uses νίπτω. And for bathing of the entire person, Exod uses λούω (Exod 29.4; 40.12). Similarly, צוה "to command," is usually translated with συντάσσω but also ἐντέλλομαι. Wevers suggests that they are just synonyms (Wevers 1990, 183, cf. 646). But they also have different connotations. Here, depending upon L&N, Wade defines συντάσσω as "to give detailed instructions as to what must be done," whereas ἐντέλλομαι means "to give definite orders, implying authority or official sanction" (citing L&N, 1989, 33.325, 33.329; Wade 1999, 3). An examination of the respective contexts shows that in the second tabernacle account (Exod 35–40), συντάσσω was the most frequent translation of צוה with ἐντέλλομαι occurring only in 40.16. The reason συντάσσω occurs mostly in the second account is that the translator of that account is concerned "with fulfilling directions that God gave Moses about the construction of the tabernacle and other related items" (Wade 1999, 3–4). The lone exception, 40.16, comes at the end of the passage where Mōusēs is commanded to anoint Aarōn and his sons for their priesthood. So, Exod indicates the correct sense of "authority or official sanction" behind this set of commands with his choice of ἐντέλλομαι (Wade 1999, 4). Exod's use of συντάσσω is more appropriate for the giving of "detailed instructions" and is "therefore the term of choice for the first tabernacle account (Exod 25–31)" (Wade 1999, 5).

Where MT reads יצא "to go out," the choice of Gk. terms varies depending on the nature of the participants, the grammatical form, and the general context. *hipʿil* forms of יצא were translated ἐκφέρω "to bring out" when the object was inanimate, such as meat or dough (12.39, 46), and by ἐξάγω "to lead out" for animate objects (12.17, 42, 51). The *qal* forms of יצא, when referring to the event of "going out," were usually rendered with ἐξέρχομαι (12.22, 31, 41) since there was no personal agent in the action. When the process or habitual nature of "going out" is in view, the *qal* forms of יצא were translated ἐκπορεύομαι. The latter is always "used in the present and imperfect tenses in Exodus and ἐξέρχομαι never occurs in these tenses in Exodus" (Wade 2000, 68).

Wade (1999, 7) observes that the difference in meaning between ἐξέρχομαι and ἐκπορεύομαι was reinforced by the fact that the latter was always used in the pres. and imperf. tenses in Exod whereas the former was not used in these tenses in Exod (see Wade 1999, 7, esp. nn. 9, 10). In addition, MT's עֶבֶד is rendered θεράπων (11.3; 12.3) in reference to Pharaō's officials, though Mōusēs calls them παῖς (11.8), which Wade (2000, 70) suggests is Mōusēs' way of speaking down to the officials. Likewise, the Heb. term is rendered οἰκέτης (12.44) in reference to a slave of an Israēlite, and δουλεία (13.3, 14) in reference to a state of slavery (Exod 13.3, 14). The *hipʿil* forms and inf. absolutes are sometimes translated by separate lexical items (Tov 1982, 417–424). This is also the case in Exod 11–13. Wade (2000, 67) cites the example of MT's שׁבע, in the *nipʿal* translated ὄμνυμι (13.5, 11), but in the *hipʿil* perf. with ὁρκίζω (13.19).

To Perkins' point, however, Exod does depict a degree of literalness that is at times unwarranted. For example, Exod can use one Gk. term where the Heb. may have several distinct meanings, or even differing Heb. words. Perkins cites ἁμαρτία, which usually renders חַטָּאת (11×) and עָוֹן (3×). The former indicates both sin and the ritual associated with its removal ("sin offering," NRSV, 29.14, 36; 30.10 or "sin" 10.17; 32.21, 30, 31, 32, 34; 34.7, 9). ἁμαρτία seems an odd choice for "sin offering" (e.g., 29.36). In such cases, Perkins posits, "ἁμαρτία becomes an isolate, i.e., being the default rendering for חַטָּאת but not rendering the contextualized meaning of this Hebrew term in the context of the source language, leading to semantic tension in the Greek context" (Perkins 2007, 45).

§ 5.3.7. *"Presuppositions"*

Wade (1999, 13–23) identifies what she calls "presuppositions" in Exod's approach to words used to refer to the tabernacle, as well as the identification and treatment of "contractions" in the text. Here Wade focuses on the phrase מִשְׁכַּן אֹהֶל מוֹעֵד "tabernacle of (the) tent of meeting." The phrase

אֹהֶל מוֹעֵד is never articular in the MT, but is used with the object marker אֵת, probably to suggest its treatment as a definite term. Similarly MT's מִשְׁכַּן אֹהֶל מוֹעֵד, "tabernacle of (the) tent of meeting" is never articulated in the MT (but it is in SamP 4×). MT's אֹהֶל and מִשְׁכַּן are generally translated *σκηνή* unless there is a need to distinguish the two (Wade 1999, 14, and n. 30 for examples). In Wade's estimation, Exod saw the text as a unified whole with only one tabernacle that was referred to, using a variety of terminology. Because of his presupposition, the translator freely translated the Heb. terms מִשְׁכַּן and אֹהֶל by the same Gk. term *σκηνή*, except for a few places where context forced the translator to distinguish between the terms. This presupposition that the text was a unified whole, however, also resulted in the text being "corrected" by using a variety of translation techniques (Wade 1999, 22).

## § 5.4. *Exod in Its Hellenistic Setting*

Le Boulluec and Sandevoir refer to LXX Exod, as a translation from Heb. to Gk., as "a masterpiece in the history of relations between Jews and the pagan world during the Hellenistic age" (BS 1989, 27). Others have made similar observations. For example, Würthwein comments that Jews of the Gk. diaspora "spoke more abstractly and philosophically about God than the 'Hebrews,' and they avoided the anthropomorphic and anthropopathic expressions which are so characteristic of the Hebrew Old Testament: Exod 19:3, Moses does not ascend to God, but to the *mountain* of God; Exod 24:10, the elders do not see God, but the place where God stands" (Würthwein 1979, 66; Fritsch 1943). Similarly, he comments that Exod's interest in making the Heb. intelligible to an Egyptian readership led him to use terms "to their Egyptian and Alexandrian environment which were not exact equivalents of Hebrew expressions. Thus the נֹגְשִׂים ("slave drivers") of Exod. 5:6, 10, 13 become the ἐργοδιώκτης ("overseers, foremen") familiar to us from the papyri of Hellenistic Egypt" (Würthwein 1979, 67; cf. Seeligmann 1939, 388). This is a helpful observation, but perhaps overstated. Exod seems to be more concerned with rendering its sacred text into its target language in a sensible way, and the resolution of tensions with the pagan world are relatively scant, but not absent.

Wevers suggests that Exod's reference to the removal of ornaments at the golden calf worship (33.5–6), which Exod expands to include τὰς στολὰς τῶν δοξῶν ὑμῶν ("their glorious robes"), may reflect the translator's Hellenistic setting. Specifically, he suggests that these festal robes "had to be part of cultic feasts, presumably reflecting his own experience in the cultic feasts

practiced in the Alexandrian community" (Wevers 1994, 53). In 13.13 and 34.20, the MT records that a male donkey should have its neck broken for redemption. Exod, recognizing the value of the animal, requires that it be redeemed by the payment of ransom for it (see Wade 1999, 9). In MT מוֹת יוּמָת, "he will surely be caused to die," is used in reference to the death penalty. LXX Lev consistently renders it θανάτῳ θανατούσθω, whereas Exod uses a variety of renderings perhaps for mere variation (Wevers 1990, 330). But a better explanation is Wade's (1999, 10–11) observation that Exod uses three Gk. words for MT's יוּמָת: τελευτάω, θανατόω, and ἀποκτείνω. The first is used of a "fairly neutral manner, to the event of death" (simply reporting that it happened [Exod 1.6; 7.21; 9.6], or could happen [7.18, 9.4, 11.5], or did happen [21.34, 36] or should happen [21.17, 35.12]). θανατόω is used only twice outside the death-penalty phrase in Exod, each fitting the definition of L&N: "to deprive a person of life, with the implication of this being the result of condemnation by legal or quasi-legal procedures" (L&N, 1989, 20.65). Exod's ἀποκτείνω, "to kill," translates the *hipʿil* of מות and other Heb. terms. It occurs thirteen times in Exod, 9 for הרג (4.23; 5.21; 13.15; 21.14; 22.23; 23.7; 32.12, 27), four times for the *hipʿil* of מות (1.16, 4.24, 16.3; 17.3) and once for the *hopʿal* form in the death penalty (22.18; Wade 1999, 10 and n. 20). Exod builds on the static MT phrase מוֹת יוּמָת in legal cases to indicate "a gradation in the seriousness of the crimes" (Wade 1999, p. 11). By that Wade means that "the translator's attitude towards the crimes and his opinion about how the penalty would be carried out was distinctly revealed in his choice of terms" (Wade 1999, 11). For example, for a kidnapper (21.16 [17]) or one who curses parents, Exod uses τελευτάω in the imperv., without necessarily the full force of judicially advocated legal execution (p. 11). Θανατόω is used for one who assaults one's parents (21.15), or breaks the Sabbath (21.12; 31.14, 15). Ἀποκτείνω is used for those guilty of bestiality (22.18), without any connotation of legal sanctioning. Wade (1999, 12–13) suggests that these examples from Exod show that the translator's "choice of terminology was hardly random. The Hebrew test, at least in the fact that it used the same phrase for the death penalty, put all these crimes on the same level. The translation choices in OG Exodus, however, reflected the ethical values of a society in which some crimes were viewed as worse than others." As a final example, Perkins (2008, 33 n. 77) addresses Exod's use of κύριος for the divine name. He suggests that it is "is quite possible that the use of the term within Egyptian documents to describe the Pharaoh and divine beings gave its use in the Jewish Alexandrian community for יהוה an ironic and somewhat politically charged significance, serving to express the unique position Yahweh occupies, despite the pretensions of

the Ptolemies." Sometimes Exod's rendering of temple services (esp. Exod 29) may reflect the perception of Hellenistic Jews (Hayward 2005, 385–400). Finally, some of Exod's Gk. transliterations suggest the expectation that readers know the terminology. These occur with place or personal names, and terms such as σάββατα (Sabbata), πάσχα (Pascha), μαν (Man), χερούβ / χερουβίν (cheroub/cheroubim) and measurement units such as γόμορ and ἵν (Perkins 2007, 45).

### § 5.5. *Conclusion*

Whatever else we make of Exod as a translational document, we must presume that its translators thought their work sensible; it made sense to them (Wevers 1990, xv). Exod's translator worked reverently with texts that he held in very high esteem (Wevers 1990, xiv) and sought to make sense of them for Gk. readers. There is a "kind of pedantic exactness" that "is often reflected when that which is implicit in the (Hebrew) text is rendered explicit in LXX" (Wevers 1986, 296). He was able to use free renderings appropriate to a pericope, but also lit. renderings. He would change some Heb. grammatical constructions to meet the requirements of Gk. with more clarity, though he did not always do so. He mostly followed the Heb. word order. He did add and omit words and grammatical features, but not out of "indifference or negligence" (Aejmelaeus 1987b, 100; Perkins 2007, 44). Where he did make changes, he did not often change meaning, but sought to give the proper interpretation of the meaning of the Heb. before him (see Wade 1999, 1). Though some are seemingly arbitrary, usually "the variations in translation were due to semantic and grammatical conditioning factors" (Wade 2000, 74). In sum, Aejmelaeus assesses Exod as follows: "The translator of Exodus may thus be characterized as a competent translator, mindful of genuine Greek expressions, free in his relationship to the original, but still exact in reproducing his original relatively faithfully" (Aejmelaeus 1987b, 100). He is a competent translator and interpreter.

## § 6. Tabernacle

The respective tabernacle accounts (Exod 25–31 and 35–40) are problematic in LXX Exod. The issue has been called a "quagmire" (Propp 2006, 631), "disconcerting" (Jobes and Silva 2000, 79), and "one of the major problems in the LXX version of the Pentateuch" (Jellicoe 1993, 272). Our purpose here is to provide a concise overview of the problem and some solutions proposed.

In Exod 25–31 (the "A" account by Wevers' designation) Mōusēs is instructed to build the tabernacle, and given extensive plans for how to do so. In the "B" account (Exod 35–40) Exod provides a meticulous description of how those instructions were carried out. The LXX "B" account is shorter than that of the MT and differs in some of its ordering of the materials used for the tabernacle. Some have posited some literary and stylistic differences between Exod 1–34 and 35–40 that may suggest either a different translator or perhaps a later editor for the latter. (Few hold that Exod worked from a *Vorlage* for the "B" account that differs substantially from MT). Generally speaking, MT begins with the fabrication of the tabernacle and its furnishings (36.8–38.31) then describes the priestly garments (39), whereas Exod begins with the priestly garments (36.8–40), and then the fabrication of the tabernacle and its furnishings (37.1–39.11; for a detailed chart comparing the Gk. account with respect to that of the MT, see Propp 2006, 632–636). Elsewhere there are omissions by Exod, such as Exod's omission of the construction of the altar of incense and condensation of the account of the lampstand and table of the presence. Wevers (1990, 596–597) provides a detailed account of the correspondence between LXX Exod and MT in the tabernacle accounts of 36.8b–39.23 (cf. also Wevers 1992, 117–142).

There are a variety of explanations for these phenomena (summarized cogently by Perkins 2007, 51). Some have suggested that the translator of the "B" text had a different Heb. text before him than our MT. This is often dismissed because of the lack of historical evidence for such a Heb. text. Others suggest a different translator for chapters 35–40 from the one who did 1–34 (Wade 2003; Propp 2006). Propp (2006, 636–637) suggests that the second hand was not even a translator, as he was not working from the Heb. Instead, he suggests the translator of the "B" text was summarizing the Gk. of the "A" account. Another suggestion posits a single translator who created—either intentionally or otherwise—apparent inconsistencies in his translation. This view further suggests a later reviser, who adds materials to Exod 38 and rearranges major portions of 35–40 (see Gooding 1959; Aejmelaeus 1992). A common perception within this spectrum is that the translator in the "B" text is "by nature impatient of technical details" (Jellicoe 1993, 275). He preserved the order of the Heb., and changes reflect a later editor who failed to understand the Heb. and therefore produced a reading which is "deliberate but somewhat unintelligent." The translator has "left behind a certain amount of debris in the text" (Gooding 1959, 50, 76 f., 98, cited in Jellicoe 1993, 275).

Finally, some have posited a single translator, without a subsequent editor, who was intentional about his principles of translation in the second

account. The result is that the “B” account “is a well-planned, well-constructed account which when read by itself and without prejudice usually makes good sense” (Wevers 1992, 144). Indeed, more recent studies have observed an important degree of consistency in translation technique (Wade 2003). Furthermore, with Perkins (2007, 51) and others, we must presume that the Gk. rendering of 35–40 made sense to the translator and his presumed audience (cf. Wevers 1992, 143).

# EXODUS

## TEXT AND TRANSLATION

1.1 Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ τῶν εἰσπεπορευμένων εἰς Αἴγυπτον ἅμα
Ἰακὼβ τῷ πατρὶ αὐτῶν ἕκαστος πανοικὶ αὐτῶν εἰσήλθοσαν·
1.2 Ῥουβήν, Συμεών, Λευεί, Ἰούδας,
1.3 Ἰσσαχάρ, Ζαβουλὼν καὶ Βενιαμείν,
1.4 Δὰν καὶ Νεφθαλεί, Γὰδ καὶ Ἀσήρ.
1.5 Ἰωσὴφ δὲ ἦν ἐν Αἰγύπτῳ· ἦσαν δὲ πᾶσαι ψυχαὶ ἐξ Ἰακὼβ πέντε καὶ ἑβδομή-
κοντα.
1.6 Ἐτελεύτησεν δὲ Ἰωσὴφ καὶ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ γενεὰ
ἐκείνη.
1.7 οἱ δὲ υἱοὶ Ἰσραὴλ ηὐξήθησαν καὶ ἐπληθύνθησαν καὶ χυδαῖοι ἐγένοντο καὶ
κατίσχυον σφόδρα σφόδρα· ἐπλήθυνεν δὲ ἡ γῆ αὐτούς.
1.8 Ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ᾽ Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
1.9 εἶπεν δὲ τῷ ἔθνει αὐτοῦ Ἰδοὺ τὸ γένος τῶν υἱῶν Ἰσραὴλ μέγα πλῆθος, καὶ
ἰσχύει ὑπὲρ ἡμᾶς·
1.10 δεῦτε οὖν κατασοφισώμεθα αὐτούς, μή ποτε πληθυνθῇ, καὶ ἡνίκα ἂν συμβῇ
ἡμῖν πόλεμος προστεθήσονται καὶ οὗτοι πρὸς τοὺς ὑπεναντίους, καὶ ἐκπο-
λεμήσαντες ἡμᾶς ἐξελεύσονται ἐκ τῆς γῆς.
1.11 καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα κακώσωσιν αὐτοὺς ἐν τοῖς
ἔργοις· καὶ ᾠκοδόμησαν πόλεις ὀχυρὰς τῷ Φαραώ, τήν τε Πειθὼ καὶ Ῥα-
μεσσὴ καὶ Ὤν, ἥ ἐστιν Ἡλίου πόλις.
1.12 καθότι δὲ αὐτοὺς ἐταπείνουν, τοσούτῳ πλείους ἐγίνοντο, καὶ ἴσχυον σφόδρα
σφόδρα· καὶ ἐβδελύσσοντο οἱ Αἰγύπτιοι ἀπὸ τῶν υἱῶν Ἰσραήλ.
1.13 καὶ κατεδυνάστευον οἱ Αἰγύπτιοι τοὺς υἱοὺς Ἰσραὴλ βίᾳ,
1.14 καὶ κατωδύνων αὐτῶν τὴν ζωὴν ἐν τοῖς ἔργοις τοῖς σκληροῖς, τῷ πηλῷ καὶ
τῇ πλινθείᾳ καὶ πᾶσι τοῖς ἔργοις τοῖς ἐν τοῖς πεδίοις, κατὰ πάντα τὰ ἔργα ὧν
κατεδουλοῦντο αὐτοὺς μετὰ βίας.
1.15 Καὶ εἶπεν ὁ βασιλεὺς τῶν Αἰγυπτίων ταῖς μαίαις τῶν Ἐβραιων, τῇ μιᾷ αὐτῶν
ᾗ ὄνομα Σεπφωρά, καὶ τὸ ὄνομα τῆς δευτέρας Φουά·
1.16 καὶ εἶπεν Ὅταν μαιοῦσθε τὰς Ἐβραίας καὶ ὦσιν πρὸς τῷ τίκτειν, ἐὰν μὲν
ἄρσεν ᾖ, ἀποκτείνατε αὐτό· ἐὰν δὲ θῆλυ, περιποιεῖσθε αὐτό.
1.17 ἐφοβήθησαν δὲ αἱ μαῖαι τὸν θεὸν καὶ οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς
ὁ βασιλεὺς Αἰγύπτου, καὶ ἐζωογόνουν τὰ ἄρσενα.
1.18 ἐκάλεσεν δὲ ὁ βασιλεὺς Αἰγύπτου τὰς μαίας καὶ εἶπεν αὐταῖς Τί ὅτι ἐποιή-
σατε τὸ πρᾶγμα τοῦτο καὶ ἐζωογονεῖτε τὰ ἄρσενα;
1.19 εἶπαν δὲ αἱ μαῖαι τῷ Φαραώ Οὐχ ὡς γυναῖκες Αἰγύπτου αἱ Ἐβραῖαι, τίκτου-
σιν γὰρ πρὶν ἢ εἰσελθεῖν πρὸς αὐτὰς τὰς μαίας, καὶ ἔτικτον.

## *Exodus 1*

(1) These are the names of the sons of Israēl who had entered into Egypt with Iakōb their father, each entered with their household. (2) Roubēn, Symeōn, Leui, Ioudas, (3) Issachar, Zaboulōn, and Beniamin (4) Dan and Naphtali, Gad and Asēr, (5) and Iōsēf was (already) in Egypt. And all the souls from Iakōb were five and seventy. (6) And Iōsēf died, and all his brothers and all that generation. (7) And the sons of Israēl increased and multiplied and became numerous and grew exceedingly strong, and the land multiplied them. (8) But another king arose, who had not known Iōsēf. (9) And he said to his nation, "Behold, the race of the sons of Israēl is a great multitude, and is becoming stronger than us. (10) Come, then, let us outwit them, lest it (the race) should be multiplied and when a war happened to us, these also will be added to the enemy and after making war against us, they may go out from the land." (11) And he set over them taskmasters of works, that they may mistreat them in works; and they built fortified cities for Pharaō; Peithō and Ramessē and Ōn, which is Hēliou polis. (12) As they humbled them, by so much they became numerous and exceedingly strong; and the Egyptians detested the sons of Israēl. (13) And the Egyptians were oppressing the sons of Israēl with force. (14) And they caused hurt to their lives by means of the hard work in clay and brickmaking and by all the works that were in the open country, according to all the work with which they enslaved them with force. (15) And the king of the Egyptians spoke to the midwives of the Hebrews, one of whom named Sepphōra, and the name of the second Phoua. (16) And he said, "When you deliver the Hebrews and they come the point of giving birth, if it should be male, kill it; but if female, preserve it." (17) But the midwives feared God and they did not do as the king of Egypt commanded them, and they were preserving the males alive. (18) But the king of Egypt summoned the midwives and he said to them, "Why did you do this deed and you allow the males to live?" (19) But the midwives said to Pharaō, "The Hebrews are not like the women of Egypt, for they give birth before the midwives get to them, and so they give birth."

1.20 εὖ δὲ ἐποίει ὁ θεὸς ταῖς μαίαις, καὶ ἐπλήθυνεν ὁ λαὸς καὶ ἴσχυεν σφόδρα.
1.21 ἐπειδὴ ἐφοβοῦντο αἱ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας.
1.22 Συνέταζεν δὲ Φαραὼ παντὶ τῷ λαῷ αὐτοῦ λέγων Πᾶν ἄρσεν ὃ ἐὰν τεχθῇ τοῖς Ἐβραίοις εἰς τὸν ποταμὸν ῥίψατε, καὶ πᾶν θῆλυ, ζωογονεῖτε αὐτό.

2.1 Ἦν δέ τις ἐκ τῆς φυλῆς Λευεὶ ὃς ἔλαβεν τῶν θυγατέρων Λευεί.
2.2 καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν ἄρσεν· ἰδόντες δὲ αὐτὸ ἀστεῖον ἐσκέπασαν αὐτὸ μῆνας τρεῖς.
2.3 ἐπεὶ δὲ οὐκ ἠδύναντο αὐτὸ ἔτι κρύπτειν, ἔλαβεν αὐτῷ ἡ μήτηρ αὐτοῦ θῖβιν καὶ κατέχρισεν αὐτὴν ἀσφαλτοπίσσῃ καὶ ἐνέβαλεν τὸ παιδίον εἰς αὐτήν, καὶ ἔθηκεν αὐτὴν εἰς τὸ ἕλος παρὰ τὸν ποταμόν.
2.4 καὶ κατεσκόπευεν ἡ ἀδελφὴ αὐτοῦ μακρόθεν μαθεῖν τί τὸ ἀποβησόμενον αὐτῷ.
2.5 κατέβη δὲ ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν, καὶ αἱ ἅβραι αὐτῆς παρεπορεύοντο παρὰ τὸν ποταμόν· καὶ ἰδοῦσα τὴν θῖβιν ἐν τῷ ἕλει, ἀποστείλασα τὴν ἅβραν ἀνείλατο αὐτήν.
2.6 ἀνοίξασα δὲ ὁρᾷ παιδίον κλαῖον ἐν τῇ θείβι· καὶ ἐφείσατο αὐτοῦ ἡ θυγάτηρ Φαραώ, καὶ ἔφη Ἀπὸ τῶν παιδίων τῶν Ἐβραίων τοῦτο.
2.7 καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ τῇ θυγατρὶ Φαραώ Θέλεις καλέσω σοι γυναῖκα τροφεύουσαν ἐκ τῶν Ἐβραίων, καὶ θηλάσει σοι τὸ παιδίον;
2.8 ἡ δὲ εἶπεν ἡ θυγάτηρ Φαραώ Πορεύου. ἐλθοῦσα δὲ ἡ νεᾶνις ἐκάλεσεν τὴν μητέρα τοῦ παιδίου.
2.9 εἶπεν δὲ πρὸς αὐτὴν ἡ θυγάτηρ Φαραώ Διατήρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό, ἐγὼ δὲ δώσω σοι τὸν μισθόν. ἔλαβεν δὲ ἡ γυνὴ τὸ παιδίον καὶ ἐθήλαζεν αὐτό.
2.10 ἁδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραώ, καὶ ἐγενήθη αὐτῇ εἰς υἱόν· ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Μωυσῆν λέγουσα ἐκ τοῦ ὕδατος αὐτὸν ἀνειλόμην.
2.11 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωυσῆς ἐξῆλθεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ κατανοήσας δὲ τὸν πόνον αὐτῶν ὁρᾷ ἄνθρωπον Αἰγύπτιον τύπτοντα τινὰ Ἐβραῖον τῶν ἑαυτοῦ ἀδελφῶν τῶν υἱῶν Ἰσραήλ·
2.12 περιβλεψάμενος δὲ ὧδε καὶ ὧδε οὐχ ὁρᾷ οὐδένα, καὶ πατάξας τὸν Αἰγύπτιον ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ.
2.13 ἐξελθὼν δὲ ἡμέρᾳ τῇ δευτέρᾳ ὁρᾷ δύο ἄνδρας Ἐβραίους διαπληκτιζομένους, καὶ λέγει τῷ ἀδικοῦντι Διὰ τί σὺ τύπτεις τὸν πλησίον;
2.14 ὁ δὲ εἶπεν Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ᾽ ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀλεῖλες ἐχθὲς τὸν Αἰγύπτιον; ἐφοβήθη δὲ Μωυσῆς καὶ εἶπεν Εἰ οὕτως ἐμφανὲς γέγονεν τὸ ῥῆμα τοῦτο;

(20) And God did well to the midwives and the people grew and strengthened greatly. (21) Because the midwives feared God, they made houses for themselves. (22) But Pharaō ordered all his people, saying, "As for every male born to the Hebrews, throw him in the river, and every female preserve it alive."

## *Exodus 2*

(1) Now there was a certain man from the tribe of Leui who took of the daughters of Leui. (2) And she became pregnant and gave birth to a male. After seeing that he was handsome they hid it three months. (3) But when they were no longer able to conceal it, his mother took for him an ark and smeared it with pitch. And she set the child into it and placed it among the reeds alongside of the river. (4) And his sister followed from afar to learn what would become of him. (5) And the daughter of Pharaō went down to bathe in the river and her maids went beside the river. And having seen the basket in the marsh, she sent her maid and she took it up. (6) And after having opened it, she saw a child weeping in the basket, and the daughter of Pharaō spared him, and she said, "This (one) is from the children of the Hebrews." (7) And his sister said to the daughter of Pharaō, "Do you desire that I call for you a woman to serve as wetnurse from the Hebrews, and she will nurse the child for you?" (8) And the daughter of Pharaō said, "Go!" And the maiden went and called the mother of the child. (9) And the daughter of Pharaō said to her, "Keep this child for me, and nurse it for me. And I will give to you a wage." And the woman took the child and nursed it. (10) And when the child grew to maturity, she led him in to the daughter of Pharaō, and he became for her as a son; and she called his name Mōusēs, saying, "From the water I have taken him up." (11) And it happened in those many days that Mōusēs became great, (and) he went out to his brothers, the sons of Israēl, having observed, he saw a man smiting a certain Hebrew, one of his own brothers of sons of Israēl. (12) And having looked around here and here (and) not seeing anyone, and he smote the Egyptian and concealed him in the sand. (13) And having come out the second day he saw two Hebrew men fighting, and he said to the one in the wrong, "Why do you smite the neighbor?" (14) And he said, "Who set up you ruler and judge upon us? Will you kill me as you killed the Egyptian yesterday?" Then Mōusēs was afraid and said, "Has this matter become so evident?"

2.15 ἤκουσεν δὲ Φαραὼ τὸ ῥῆμα τοῦτο, καὶ ἐζήτει ἀνελεῖν Μωυσῆν· ἀνεχώρησεν δὲ Μωυσῆς ἀπο προσώπου Φαραὼ καὶ ᾤκησεν ἐν γῇ Μαδιάμ· ἐλθὼν δὲ εἰς γῆν Μαδιὰμ ἐκάθισεν ἐπὶ τοῦ φρέατος.

2.16 τῷ δὲ ἱερεῖ Μαδιὰμ ἦσαν ἑπτὰ θυγατέρες, ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ἰοθόρ.

2.17 παραγενόμενοι δὲ οἱ ποιμένες ἐξέβαλλον αὐτάς· ἀναστὰς δὲ Μωυσῆς ἐρρύσατο αὐτάς, καὶ ἤντλησεν αὐταῖς καὶ ἐπότισεν τὰ πρόβατα αὐτῶν.

2.18 παρεγένοντο δὲ πρὸς Ῥαγουὴλ τὸν πατέρα αὐτῶν· ὁ δὲ εἶπεν αὐταῖς Διὰ τί ἐταχύνατε τοῦ παραγενέσθαι σήμερον;

2.19 αἱ δὲ εἶπαν Ἄνθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων, καὶ ἤντλησεν ἡμῖν καὶ ἐπότισεν τὰ πρόβατα ἡμῶν.

2.20 ὁ δὲ εἶπεν ταῖς θυγατράσιν αὐτοῦ Καὶ ποῦ ἐστί; καὶ ἵνα τί καταλελοίπατε τὸν ἄνθρωπον; καλέσατε οὖν αὐτὸν ὅπως φάγῃ ἄρτον.

2.21 κατῳκίσθη δὲ Μωυσῆς παρὰ τῷ ἀνθρώπῳ· καὶ ἐξέδοτο Σεπφώραν τὴν θυγατέρα αὐτοῦ Μωυσῇ γυναῖκα.

2.22 ἐν γαστρὶ δὲ λαβοῦσα ἡ γυνὴ ἔτεκεν υἱόν· καὶ ἐπωνόμασεν Μωυσῆς τὸ ὄνομα αὐτοῦ Γηρσάμ, λέγων Ὅτι πάροικός εἰμι ἐν γῇ ἀλλοτρίᾳ.

2.23 Μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου· και κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν, καὶ ἀνέβη ἡ βοὴ αὐτῶν πρὸς τὸν θεὸν ἀπὸ τῶν ἔργων.

2.24 καὶ εἰσήκουσεν ὁ θεὸς τὸν στεναγμὸν αὐτῶν, καὶ ἐμνήσθη ὁ θεὸς τῆς διαθήκης αὐτοῦ τῆς πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

2.25 καὶ ἔπιδεν ὁ θεὸς υἱοὺς τοὺς Ἰσραήλ, καὶ ἐγνώσθη αὐτοῖς.

3.1 Καὶ Μωυσῆς ἦν ποιμαίνων τὰ πρόβατα Ἰοθὸρ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως Μαδιάμ, καὶ ἤγαγεν τὰ πρόβατα ὑπὸ τὴν ἔρημον καὶ ἦλθεν εἰς τὸ ὄρος Χωρήβ.

3.2 ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου· καὶ ὁρᾷ ὅτι ὁ βάτος καίεται πυρί, ὁ δὲ βάτος οὐ κατεκαίετο,

3.3 εἶπεν δὲ Μωυσῆς Παρελθὼν ὄψομαι τὸ ὅραμα τὸ μέγα τοῦτο, ὅτι οὐ κατακαίεται ὁ βάτος.

3.4 ὡς δὲ ἴδεν Κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν Κύριος ἐκ τοῦ βάτου λέγων Μωυσῆ Μωυσῆ. ὁ δὲ εἶπεν Τί ἐστιν;

3.5 ὁ δὲ εἶπεν Μὴ ἐγγίσῃς ὧδε· λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου, ὁ γὰρ τόπος ἐν ᾧ σὺ ἕστηκας γῆ ἁγία ἐστίν.

3.6 καὶ εἶπεν Ἐγώ εἰμι ὁ θεὸς τοῦ πατρός σου, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ. ἀπέστρεψεν δὲ Μωυσῆς τὸ πρόσωπον αὐτοῦ· εὐλαβεῖτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ.

(15) And Pharaō heard this matter, and he sought to kill Mōusēs. And he withdrew from the presence of Pharaō and he lived in the land of Madiam. And having come into the land of Madiam, he sat upon a well. (16) And there were to the priest of Madiam seven daughters, keeping watch over the sheep of their father Iothor. (17) And the shepherds came and drove them out. And Mōusēs rose up and rescued them, and he drew water for them and watered their sheep. (18) And they came to Ragouēl their father, and he said to them, "Why have you come so quickly today?" (19) And they said, "An Egyptian man rescued us from shepherds, and he drew water for us and watered (our) sheep." (20) And he said to his daughters, "And where is he? And why did you leave the man? Call him, therefore, that he may eat bread." (21) And Mōusēs was caused to dwell in the presence of the man, and Sepphōra his daughter he gave to Mōusēs (as a) wife. (22) And the woman conceived and gave birth to a son, and Mōusēs called his name Gērsam, saying, "Because I am a stranger in a foreign land." (23) And after those many days the king of Egypt died, and the sons of Israēl sighed from the works and they cried out, and their outcry cried out to God from the works. (24) And God heard their groaning, and he was reminded of his covenant that (was) with Abraam and Isaak and Iakōb. (25) And God gazed upon the sons of Israēl, and he was made known to them.

## *Exodus 3*

(1) And Mōusēs was shepherding the sheep of Iothor, his father-in-law, the priest of Madiam, and he led the sheep across the desert and came to the mountain of Chōrēb. (2) And there appeared to him an angel of the Lord in flaming fire out of a bush; and he saw that the bush was burning, but the bush was not being burned up. (3) And Mōusēs said, "I will go near and see this great thing, that the bush does not burn up." (4) And when the Lord saw that he came forward to see, the Lord called him from the bush saying, "Mōusēs, Mōusēs." And he said, "What is it?" (5) And he said, "Do not come near here; loose the sandal from your feet, for the place in which you are standing is holy ground." (6) And he said, "I am the God of your father, the God of Abraam, and the God of Isaak, and the God of Iakōb." But Mōusēs turned his face away, for he was afraid to look upon God.

3.7 εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἰδὼν ἴδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν
Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν· οἶδα γὰρ
τὴν ὀδύνην αὐτῶν·
3.8 καὶ κατέβην ἐξελέσθαι αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐξαγαγεῖν αὐτοὺς
ἐκ τῆς γῆς ἐκείνης, καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν, εἰς
γῆν ῥέουσαν γάλα καὶ μέλι, εἰς τὸν τόπον τῶν Χαναναίων καὶ Χετταίων καὶ
Ἀμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εὐαίων καὶ Ἰεβουσαίων.
3.9 καὶ νῦν ἰδοὺ κραυγὴ τῶν υἱῶν Ἰσραὴλ ἥκει πρὸς μέ, κἀγὼ ἑώρακα τὸν
θλιμμὸν ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς.
3.10 καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐξάξεις τὸν
λαόν μου τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.
3.11 Καὶ εἶπεν Μωυσῆς πρὸς τὸν θεόν Τίς εἰμι ἐγὼ ὅτι πορεύσομαι πρὸς Φαραὼ
βασιλέα Αἰγύπτου, καὶ ὅτι ἐξάξω τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου;
3.12 εἶπεν δὲ ὁ θεὸς Μωυσεῖ λέγων Ὅτι ἔσομαι μετὰ σοῦ· καὶ τοῦτό σοι τὸ σημεῖον
ὅτι ἐγώ σε ἐξαποστελῶ· ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ
λατρεύσετε τῷ θεῷ ἐν ὄρει τούτῳ.
3.13 καὶ εἶπεν Μωυσῆς πρὸς τὸν θεόν Ἰδού ἐγὼ ἐξελεύσομαι πρὸς τοὺς υἱοὺς
Ἰσραὴλ καὶ ἐρῶ πρὸς αὐτούς Ὁ θεὸς τῶν πατέρων ἡμῶν ἀπέσταλκέν με
πρὸς ὑμᾶς· ἐρωτήσουσίν με Τί ὄνομα αὐτῷ; τί ἐρῶ πρὸς αὐτούς;
3.14 καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν λέγων Ἐγώ εἰμι ὁ ὤν· καὶ εἶπεν Οὕτως ἐρεῖς
τοῖς υἱοῖς Ἰσραήλ Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς.
3.15 καὶ εἶπεν ὁ θεὸς πάλιν πρὸς Μωυσῆν Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραήλ Κύριος
ὁ θεὸς τῶν πατέρων ὑμῶν, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ,
ἀπέσταλκέν με πρὸς ὑμᾶς· τοῦτό μού ἐστιν ὄνομα αἰώνιον καὶ μνημόσυνον
γενεῶν γενεαῖς.
3.16 ἐλθὼν οὖν συνάγαγε τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς
Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὦπταί μοι, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ
καὶ θεὸς Ἰακώβ, λέγων Ἐπισκοπῇ ἐπέσκεμμαι ὑμᾶς καὶ ὅσα συμβέβηκεν
ὑμῖν ἐν Αἰγύπτῳ·
3.17 καὶ εἶπεν Ἀναβιβάσω ὑμᾶς ἐκ τῆς κακώσεως τῶν Αἰγυπτίων εἰς τὴν γῆν τῶν
Χαναναίων καὶ Χετταίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ
Εὐαίων καὶ Ἰεβουσαίων, εἰς γῆν ῥέουσαν γάλα καὶ μέλι.
3.18 καὶ εἰσακούσονταί σου τῆς φωνῆς· καὶ εἰσελεύσῃ σὺ καὶ ἡ γερουσία Ἰσραὴλ
πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐρεῖς πρὸς αὐτόν Ὁ θεὸς τῶν Ἐβραίων
προσκέκληται ἡμᾶς· πορευσώμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον,
ἵνα θύσωμεν τῷ θεῷ ἡμῶν.
3.19 ἐγὼ δὲ οἶδα ὅτι οὐ προήσεται ὑμᾶς Φαραὼ βασιλεὺς Αἰγύπτου πορευθῆναι,
ἐὰν μὴ μετὰ χειρὸς κραταιᾶς·
3.20 καὶ ἐκτείνας τὴν χεῖρα πατάξω τοὺς Αἰγυπτίους ἐν πᾶσι τοῖς θαυμασίοις μου
οἷς ποιήσω ἐν αὐτοῖς, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς.

(7) And the Lord said to Mōusēs, "I have indeed seen the maltreatment of my people who are in Egypt, and I have heard their cry due to the forced labor; for I have known their sorrow. (8) And I have come down to deliver them from the hand of the Egyptians and to lead them out from that land, and to lead them into a good and prosperous land, into a land flowing with milk and honey, into the place of the Chananites, and Chettites, and Amorrites, and Pherezites, and Gergesites, and Euaites, and Iebousites. (9) And now, behold, the outcry of the sons of Israēl has come to me, and I have seen the oppression with which the Egyptians have oppressed them. (10) And now, come, I will send you to Pharaō king of Egypt, and you will lead my people the sons of Israēl out of the land of Egypt." (11) And Mōusēs said to God, "Who am I that I should go to Pharaō, king of Egypt, and that I should lead out the sons of Israēl from the land of Egypt?" (12) And God spoke to Mōusēs, saying, "I will be with you; and this will be a sign to you, that I shall send you; when you bring out my people from Egypt, you shall worship God on this mountain." (13) And Mōusēs said to God, "Behold. I will go out to the sons of Israēl and say to them, 'The God of our fathers sent me to you;' they will ask me, 'What is his name?' What shall I say to them?" (14) And God spoke to Mōusēs, saying: "I am who I am;" and he said, "Thus you will say to the sons of Israēl: 'The One who Is has sent me to you.' " (15) And God said again to Mōusēs: "Thus shall you say to sons of Israēl: 'The Lord, God of your fathers, the God of Abraam and the God of Isaak and the God of Iakōb, he has sent me to you;' this is my name forever, and a memory of generations to generations. (16) Go, then, and gather the council of elders of the sons of Israēl and you shall say to them, 'The Lord, the God of your fathers, has appeared to me, the God of Abraam and the God of Isaak and the God of Iakōb, saying: "I have indeed seen you and what has happened to you in Egypt." (17) And he said, "I will bring you up from the oppression of the Egyptians into the land of the Chananites and Chettites and Amorrites and Pherezites and Gergesites and Euaites and Iebousites, into a land flowing with milk and honey."' (18) And they will listen to your voice; and you and the elders of Israēl will go to Pharaō, king of Egypt, and you will say to him, 'The God of the Hebrews has summoned us; we will go, then, a journey three days into the desert, that we may sacrifice to our God.' (19) But I know that Pharaō, king of Egypt, will not let you go, except with a mighty hand. (20) And I will stretch out the hand, and I will smite the Egyptians with all my wonders that I will do among them. And after these things he will send you.

3.21 καὶ δώσω χάριν τῷ λαῷ τούτῳ ἐναντίον τῶν Αἰγυπτίων· ὅταν δὲ ἀποτρέχητε, οὐκ ἀπελεύσεσθε κενοί·

3.22 αἰτήσει γυνὴ παρὰ γείτονος καὶ συσκήνου αὐτῆς σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν, καὶ ἐπιθήσετε ἐπὶ τοὺς υἱοὺς ὑμῶν καὶ ἐπὶ τὰς θυγατέρας ὑμῶν· καὶ σκυλεύσατε τοὺς Αἰγυπτίους.

4.1 Ἀπεκρίθη δὲ Μωυσῆς καὶ εἶπεν Ἐὰν μὴ πιστεύσωσίν μοι μηδὲ εἰσακούσωσιν τῆς φωνῆς μου, ἐροῦσιν γὰρ ὅτι Οὐκ ὦπταί σοι ὁ θεός, τί ἐρῶ πρὸς αὐτούς;

4.2 εἶπεν δὲ αὐτῷ Κύριος Τί τοῦτό ἐστιν τὸ ἐν τῇ χειρί σου; ὁ δὲ εἶπεν Ῥάβδος.

4.3 καὶ εἶπεν Ῥίψον αὐτὴν ἐπὶ τὴν γῆν. καὶ ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν, καὶ ἐγένετο ὄφις· καὶ ἔφυγεν Μωυσῆς ἀπ᾽ αὐτοῦ.

4.4 καὶ εἶπεν Κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρα καὶ ἐπιλαβοῦ τῆς κέρκου· ἐκτείνας οὖν τὴν χεῖρα ἐπελάβετο τῆς κέρκου, καὶ ἐγένετο ῥάβδος ἐν τῇ χειρὶ αὐτοῦ·

4.5 ἵνα πιστεύσωσίν σοι ὅτι ὦπταί σοι ὁ θεὸς τῶν πατέρων αὐτῶν, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.

4.6 εἶπεν δὲ αὐτῷ Κύριος πάλιν Εἰσένεγκον τὴν χεῖρά σου εἰς τὸν κόλπον σου. καὶ εἰσήνεγκεν τὴν χεῖρα αὐτοῦ εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ ἐκ τοῦ κόλπου αὐτοῦ, καὶ ἐγενήθη ἡ χεὶρ αὐτοῦ ὡσεὶ χιών.

4.7 καὶ εἶπεν Πάλιν εἰσένεγκον τὴν χεῖρά σου εἰς τὸν κόλπον σου· καὶ εἰσήνεγκεν τὴν χεῖρα εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν αὐτὴν ἐκ τοῦ κόλπου αὐτοῦ, καὶ πάλιν ἀπεκατέστη εἰς τὴν χρόαν τῆς σαρκὸς αὐτῆς·

4.8 ἐὰν δὲ μὴ πιστεύσωσίν σοι μηδὲ εἰσακούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου, πιστεύσουσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἐσχάτου.

4.9 καὶ ἔσται ἐὰν μὴ πιστεύσωσίν σοι τοῖς δυσὶ σημείοις τούτοις μηδὲ εἰσακούσωσιν τῆς φωνῆς σου, λήμψῃ ἀπὸ τοῦ ὕδατος τοῦ ποταμοῦ καὶ ἐκχεεῖς ἐπὶ τὸ ξηρόν, καὶ ἔσται τὸ ὕδωρ ὃ ἐὰν λάβῃς ἀπὸ τοῦ ποταμοῦ αἷμα ἐπὶ τοῦ ξηροῦ.

4.10 Εἶπεν δὲ Μωυσῆς πρὸς Κύριον Δέομαι, Κύριε, οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας οὐδὲ ἀφ᾽ οὗ ἤρξω λαλεῖν τῷ θεράποντί σου· ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι.

4.11 εἶπεν δὲ Κύριος πρὸς Μωυσῆν Τίς ἔδωκεν στόμα ἀνθρώπῳ, καὶ τίς ἐποίησεν δύσκωφον καὶ κωφόν, βλέποντα καὶ τυφλόν; οὐκ ἐγὼ ὁ θεός;

4.12 καὶ νῦν πορεύου, καὶ ἐγὼ ἀνοίξω τὸ στόμα σου καὶ συμβιβάσω σε ὃ μέλλεις λαλῆσαι.

4.13 καὶ εἶπεν Μωυσῆς Δέομαι, Κύριε, προχείρισαι δυνάμενον ἄλλον ὃν ἀποστελεῖς.

(21) And I will give grace to this people before the Egyptians; and when you depart hastily, you will not depart empty-handed. (22) A woman will ask from her neighbor and her fellow lodger, objects of silver and gold and clothing, and you will put (them) upon your sons and upon your daughters; and you will plunder the Egyptians."

## *Exodus 4*

(1) And Mōusēs answered and said, "If they should not believe me neither should they listen to my voice, for they will say, 'God has not appeared to you,' what shall I say to them?" (2) And the Lord said to him, "What is this in your hand?" And he said, "a staff." (3) And he said, "Cast it to the ground." And he cast it to the ground, and it became a serpent; and Mōusēs fled from it. (4) And the Lord said to Mōusēs, "Stretch out the hand and take hold of the tail." And stretching out the hand he took hold of the tail, and it became a staff in his hand. (5) "In order that they may believe you that the God of their fathers has appeared to you, the God of Abraam and the God of Isaak and the God of Iakōb." (6) And the Lord said to him again, "Reach your hand into your cloak." And he reached his hand into his cloak; and he withdrew his hand from his cloak, and his hand became like snow. (7) And he said, "Again reach your hand into your cloak." And he reached the hand into his cloak; and he withdrew it from his cloak, and again it was restored as the rest of his flesh. (8) "And if they should neither believe you nor listen to the message of this first sign, they will believe the message of this last sign. (9) And it will be that if they should not believe you in the matter of these two signs neither should they listen to your voice, you will take from the water of the river and you will pour (it) upon the dry (ground), and the water that you have taken from the river will be blood upon the dry ground." (10) And Mōusēs said to the Lord, "Please, Lord, I am not worthy before yesterday neither previously,[1] neither from when you began to speak to your servant. I am weak in speech and slow-tongued." (11) And the Lord said to Mōusēs, "Who gave a mouth to man, and who made deaf and mute, sight and blindness? Am I not God? (12) And now go, and I will open your mouth and instruct you what you are about to say." (13) And Mōusēs said, "I plead with you, Lord, to appoint another able (person) whom you will send."

[1] *lit.* before the third day.

4.14 καὶ θυμωθεὶς ὀργῇ Κύριος ἐπὶ Μωυσῆν εἶπεν Οὐκ ἰδοὺ Ἀαρὼν ὁ ἀδελφός σου ὁ Λευείτης; ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται εἰς συνάντησίν σοι, καὶ ἰδών σε χαρήσεται ἐν ἑαυτῷ.

4.15 καὶ ἐρεῖς πρὸς αὐτὸν καὶ δώσεις τὰ ῥήματά μου εἰς τὸ στόμα αὐτοῦ· καὶ ἐγὼ ἀνοίξω τὸ στόμα σοῦ καὶ τὸ στόμα αὐτοῦ, καὶ συμβιβάσω ὑμᾶς ἃ ποιήσετε.

4.16 καὶ αὐτός σοι λαλήσει πρὸς τὸν λαόν, καὶ αὐτὸς ἔσται σου στόμα· σὺ δὲ αὐτῷ ἔσῃ τὰ πρὸς τὸν θεόν.

4.17 καὶ τὴν ῥάβδον ταύτην τὴν στραφεῖσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρί σου, ἐν ᾗ ποιήσεις ἐν αὐτῇ τὰ σημεῖα.

4.18 Ἐπορεύθη δὲ Μωυσῆς καὶ ἀπέστρεψεν πρὸς Ἰοθὸρ τὸν γαμβρὸν αὐτοῦ καὶ λέγει Πορεύσομαι καὶ ἀποστρέψω πρὸς τοὺς ἀδελφούς μου τοὺς ἐν Αἰγύπτῳ, καὶ ὄψομαι εἰ ἔτι ζῶσιν. καὶ εἶπεν Ἰοθὸρ Μωυσῇ Βάδιζε ὑγιαίνων. μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου.

4.19 εἶπεν δὲ Κύριος πρὸς Μωυσῆν ἐν Μαδιάμ Βάδιζε ἄπελθε εἰς Αἴγυπτον· τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχήν.

4.20 ἀναλαβὼν δὲ Μωυσῆς τὴν γυναῖκα καὶ τὰ παιδία ἀνεβίβασεν αὐτὰ ἐπὶ τὰ ὑποζύγια, καὶ ἐπέστρεψεν εἰς Αἴγυπτον· ἔλαβεν δὲ Μωυσῆς τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ ἐν τῇ χειρὶ αὐτοῦ·

4.21 εἶπεν δὲ Κύριος πρὸς Μωυσῆν Πορευομένου σου καὶ ἀποστρέφοντος εἰς Αἴγυπτον, ὅρα πάντα τὰ τέρατα ἃ ἔδωκα ἐν ταῖς χερσίν σου, ποιήσεις αὐτὰ ἐναντίον Φαραώ· ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ, καὶ οὐ μὴ ἐξαποστείλῃ τὸν λαόν.

4.22 σὺ δὲ ἐρεῖς τῷ Φαραώ Τάδε λέγει Κύριος Υἱὸς πρωτόκοτός μου Ἰσραήλ·

4.23 εἶπα δέ σοι Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσῃ· εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι αὐτούς, ὅρα οὖν, ἐγὼ ἀποκτέννω τὸν υἱόν σου τὸν πρωτότοκον.

4.24 Ἐγένετο δὲ ἐν τῇ ὁδῷ ἐν τῷ καταλύματι συνήντησεν αὐτῷ ἄγγελος Κυρίου, καὶ ἐζήτει αὐτὸν ἀποκτεῖναι.

4.25 καὶ λαβοῦσα Σεπφώρα ψῆφον περιέτεμεν τὴν ἀκροβυστίαν τοῦ υἱοῦ αὐτῆς, καὶ προσέπεσεν πρὸς τοὺς πόδας καὶ εἶπεν Ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου.

4.26 [vacant in ExodB]

4.27 Εἶπεν δὲ Κύριος πρὸς Ἀαρών Πορεύθητι εἰς συνάντησιν Μωσεῖ εἰς τὴν ἔρημον· καὶ ἐπορεύθη καὶ συνήντησεν αὐτῷ ἐν τῷ ὄρει τοῦ θεοῦ, καὶ κατεφίλησαν ἀλλήλους.

4.28 καὶ ἀνήγγειλεν Μωυσῆς τῷ Ἀαρὼν πάντας τοὺς λόγους Κυρίου οὓς ἀπέστειλεν καὶ πάντα τὰ ῥήματα ἃ ἐνετείλατο αὐτῷ.

4.29 ἐπορεύθη δὲ Μωυσῆς καὶ Ἀαρών, καὶ συνήγαγον τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ.

(14) And the Lord was roused to anger upon Mōusēs (and) said, "Behold, (is there) not Aarōn your brother, the Leuitēs? I know that he will surely speak for you; and behold he will come to meet you, and when he sees you he will rejoice in himself. (15) And you will speak to him and you will give my words into his mouth; and I will open your mouth and his mouth, and I will instruct you what you will do. (16) And he will speak for you to the people, and he will be your mouth; and you will be to him as God. (17) And this staff that was turned into a serpent, you will take in your hand, with which you will make signs." (18) And Mōusēs went and returned to Iothor his father-in-law and he said, "I will go and return to my brothers who are in Egypt, and I will see if they still live." And Iothor said to Mōusēs, "Go in good health." But after these many days the king of Egypt died. (19) And the Lord said to Mōusēs in Madiam, "Go, enter into Egypt; for all those seeking your life are dead." (20) And taking up the wife and child, he set them upon the donkeys, and he returned to Egypt. And Mōusēs took the staff that was from God in his hand. (21) And the Lord said to Mōusēs, "When you go and return to Egypt, see all the wonders that I gave in your hands, you will do it in front of Pharaō; but I will harden his heart, and he will by no means let the people go. (22) But you will say to Pharaō, 'This is what the Lord says, "Israēl is my first-born son;" (23) and I told you, "Let my people go that they may serve me." But if you are not willing to let them go, watch then, I will kill your firstborn son.'" (24) And it happened along the way at the lodging place the angel of the Lord met with him, and was seeking to kill him. (25) And after taking a smooth stone Sepphōra circumcised the uncircumcision of her son, and she fell prostrate to (his) feet and said, "The blood of the circumcision of my son is stopped." (26) [*vacant in ExodB*] (27) And the Lord said to Aarōn, "Go to visit Mōusēs in the desert." And he went and visited him at the mountain of God, and they kissed one another. (28) And Mōusēs reported to Aarōn all the matters of the Lord that he sent and all the words that he commanded to him. (29) And Mōusēs went with Aarōn, and they assembled the elders of the sons of Israēl.

4.30 καὶ ἐλάλησεν Ἀαρὼν πάντα τὰ ῥήματα ταῦτα ἃ ἐλάλησεν ὁ θεὸς πρὸς Μωυσῆν, καὶ ἐποίησεν τὰ σημεῖα ἐναντίον τοῦ λαοῦ.

4.31 καὶ ἐπίστευσεν ὁ λαός, καὶ ἐχάρη ὅτι ἐπεσκέψατο ὁ θεὸς τοὺς υἱοὺς Ἰσραὴλ καὶ ὅτι εἶδεν αὐτῶν τὴν θλίψιν· κύψας δὲ ὁ λαὸς προσεκύνησεν.

5.1 Καὶ μετὰ ταῦτα εἰσῆλθεν Μωυσῆς καὶ Ἀαρὼν πρὸς Φαραὼ καὶ εἶπαν αὐτῷ Τάδε λέγει Κύριος ὁ θεὸς Ἰσραήλ Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι ἑορτάσωσιν ἐν τῇ ἐρήμῳ.

5.2 καὶ εἶπεν Φαραώ Τίς ἐστιν οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραήλ; οὐκ οἶδα τὸν κύριον, καὶ τὸν Ἰσραὴλ οὐκ ἐξαποστέλλω.

5.3 καὶ λέγουσιν αὐτῷ Ὁ θεὸς τῶν Ἐβραίων προσκέκληται ἡμᾶς· πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ὅπως θύσωμεν τῷ θεῷ ἡμῶν, μή ποτε συναντήσῃ ἡμῖν θάνατος ἢ φόνος.

5.4 καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Αἰγύπτου Ἵνα τί Μωυσῆ καὶ Ἀαρών, διαστρέφετε τὸν λαόν μου ἀπὸ τῶν ἔργων; ἀπέλθατε ἕκαστος ὑμῶν πρὸς τὰ ἔργα αὐτοῦ.

5.5 καὶ εἶπεν Φαραώ Ἰδοὺ νῦν πολυπληθεῖ ὁ λαός· μὴ οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων.

5.6 συνέταξεν δὲ Φαραὼ τοῖς ἐργοδιώκταις τοῦ λαοῦ καὶ τοῖς γραμματεῦσιν λέγων

5.7 Οὐκέτι προστεθήσεται διδόναι ἄχυρον τῷ λαῷ εἰς τὴν πλινθουργίαν καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν· αὐτοὶ πορευέσθωσαν καὶ συναγαγέτωσαν ἑαυτοῖς ἄχυρα.

5.8 καὶ τὴν σύνταξιν τῆς πλινθείας ἧς αὐτοὶ ποιοῦσιν καθ᾽ ἑκάστην ἡμέραν ἐπιβαλεῖς αὐτοῖς, οὐκ ἀφελεῖς οὐδέν· σχολάζουσιν γάρ, διὰ τοῦτο κεκράγασιν λέγοντες Ἐγερθῶμεν καὶ θύσωμεν τῷ θεῷ ἡμῶν.

5.9 βαρυνέσθω τὰ ἔργα τῶν ἀνθρώπων τούτων, καὶ μεριμνάτωσαν ταῦτα, καὶ μὴ μεριμνάτωσαν ἐν λόγοις κενοῖς.

5.10 κατέσπευδον δὲ αὐτοὺς οἱ ἐργοδιῶκται καὶ οἱ γραμματεῖς, καὶ ἔλεγον πρὸς τὸν λαὸν λέγοντες Τάδε λέγει Φαραώ Οὐκέτι δίδωμι ὑμῖν ἄχυρα·

5.11 αὐτοὶ ὑμεῖς πορευόμενοι συλλέγετε ἑαυτοῖς ἄχυρα ὅθεν ἐὰν εὕρητε, οὐ γὰρ ἀφαιρεῖτε ἀπὸ τῆς συντάξεως ὑμῶν οὐθέν.

5.12 καὶ διεσπάρη ὁ λαὸς ἐν ὅλῃ γῇ Αἰγύπτῳ συναγαγεῖν καλάμην εἰς ἄχυρα·

5.13 οἱ δὲ ἐργοδιῶκται κατέσπευδον αὐτοὺς λέγοντες Συντελεῖτε τὰ ἔργα τὰ καθήκοντα καθ᾽ ἡμέραν καθάπερ καὶ ὅτε τὸ ἄχυρον ἐδίδοτο ὑμῖν.

(30) And Aarōn told them all these words that God spoke to Mōusēs, and he did signs in front of the people. (31) And the people believed, and they rejoiced because God visited the sons of Israēl and because he saw their affliction; and stooping down the people worshipped.

## *Exodus 5*

(1) And after this Mōusēs and Aarōn went to Pharaō and they said to him, "Thus says the Lord, the God of Israēl, 'Send my people away, that they may celebrate a festival to me in the desert'." (2) And Pharaō said, "Who is he, that I should listen to his voice, so as to send the sons of Israēl? I do not know the Lord, and I am not sending away Israēl." (3) And they were saying to him, "The God of the Hebrews has summoned us; we will go, then, a three-day journey into the desert, that we may sacrifice to our God, that death or murder may not encounter us." (4) And the king of Egypt said to them, "Why do Mōusēs and Aarōn turn my people away from work? Go back, each of you, to your work." (5) And Pharaō said, "Behold now the people multiply; we will, then, not allow them to stop from the work." (6) And Pharaō commanded the overseers of the people and the scribes saying, (7) "Straw will no longer be given to the people for brick-making as yesterday and previously;[2] let them go and let them gather their own straw. (8) And you shall impose on them each day the quota of brick-making that they are to do. You shall not relieve them either; for they are idle, therefore they cry out saying, 'Let us go and sacrifice to our God'. (9) Let the work of this people be made heavy, and let them attend to these things, and let them not be distracted with empty words." (10) And the overseers and scribes were provoking them, and were speaking to the people, saying, "Thus says Pharaō, 'No longer will I give you straw'. (11) Go yourselves, gather straw for yourselves wherever you can find it, for nothing is diminished from your quota." (12) And the people were scattered in the whole land of Egypt to gather stubble for straw. (13) And the overseers were provoking them, saying, "Complete the works that are fitting for today just as when straw was given to you."

[2] *lit.* and the third day.

5.14 καὶ ἐμαστυγώθησαν οἱ γραμματεῖς τοῦ γένους τῶν υἱῶν Ἰσραὴλ οἱ κατασταθέντες ἐπ᾽ αὐτοὺς ὑπὸ τῶν ἐπιστατῶν τοῦ Φαραώ, λέγοντες Διὰ τί οὐ συνετελέσατε τὰς συντάξεις ὑμῶν τῆς πλινθίας[a] καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν καὶ τὸ τῆς σήμερον;

5.15 εἰσελθόντες δὲ οἱ γραμματεῖς τῶν υἱῶν Ἰσραὴλ κατεβόησαν πρὸς Φαραὼ λέγοντες Ἵνα τί οὕτως ποιεῖς τοῖς σοῖς οἰκέταις;

5.16 ἄχυρον οὐ δίδοται τοῖς οἰκέταις σου, καὶ τὴν πλίνθον ἡμῖν λέγουσιν ποιεῖν, καὶ ἰδοὺ οἱ παῖδές σου μεμαστίγωνται· ἀδικήσεις οὖν τὸν λαόν σου.

5.17 καὶ εἶπεν αὐτοῖς Σχολάζετε, σχολασταί ἐστε· διὰ τοῦτο λέγετε Πορευθῶμεν θύσωμεν τῷ θεῷ ἡμῶν.

5.18 νῦν οὖν πορευθέντες ἐργάζεσθε· τὸ γὰρ ἄχυρον οὐ δοθήσεται ὑμῖν, καὶ τὴν σύνταξιν τῆς πλινθίας[b] ἀποδώσετε.

5.19 ἑώρων δὲ οἱ γραμματεῖς τῶν υἱῶν Ἰσραὴλ ἑαυτοὺς ἐν κακοῖς λέγοντες Οὐκ ἀπολείψετε τῆς πλινθίας[c] τὸ καθῆκον τῇ ἡμέρᾳ.

5.20 συνήντησαν δὲ Μωυσῇ καὶ Ἀαρὼν ἐρχομένοις εἰς συνάντησιν αὐτοῖς, ἐκπορευομένων αὐτῶν ἀπὸ Φαραώ,

5.21 καὶ εἶπαν αὐτοῖς Ἴδοι ὁ θεὸς ὑμᾶς καὶ κρίναι, ὅτι ἐβδελύξατε τὴν ὀσμὴν ἡμῶν ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, δοῦναι ῥομφαίαν εἰς τὰς χεῖρας αὐτοῦ ἀποκτεῖναι ἡμᾶς.

5.22 Ἐπέστρεψεν δὲ Μωυσῆς πρὸς Κύριον καὶ εἶπεν Δέομαι, Κύριε, τί ἐκάκωσας τὸν λαὸν τοῦτον; καὶ ἵνα τί ἀπέσταλκάς με;

5.23 καὶ ἀφ᾽ οὗ πεπόρευμαι πρὸς Φαραὼ λαλῆσαι ἐπὶ τῷ σῷ ὀνόματι, ἐκάκωσεν τὸν λαὸν τοῦτον, καὶ οὐκ ἐρρύσω τὸν λαόν σου.

6.1 καὶ εἶπεν Κύριος πρὸς Μωυσῆν Ἤδη ὄψει ἃ ποιήσω τῷ Φαραώ· ἐν γὰρ χειρὶ κραταιᾷ ἐξαποστελεῖ αὐτούς, καὶ ἐν βραχίονι ὑψηλῷ ἐκβαλεῖ αὐτοὺς ἐκ τῆς γῆς αὐτοῦ.

6.2 Ἐλάλησεν δὲ ὁ θεὸς πρὸς Μωυσῆν καὶ εἶπεν πρὸς αὐτόν Ἐγὼ Κύριος·

6.3 καὶ ὤφθην πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, θεὸς ὢν αὐτῶν, καὶ τὸ ὄνομά μου Κύριος οὐκ ἐδήλωσα αὐτοῖς·

6.4 καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτοὺς ὥστε δοῦναι αὐτοῖς τὴν γῆν τῶν Χαναναίων, τὴν γῆν ἣν παρῳκήκασιν, ἐν ᾗ καὶ παρῴκησαν ἐπ’ αὐτῆς.

6.5 καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ἰσραήλ, ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν.

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[a] A second hand reads πλινθείας. [b] A second hand reads πλινθείας. [c] A second hand reads πλινθείας.

(14) And the scribes of the race of the sons of Israēl who were appointed over them under the taskmasters of Pharaō were scourged, saying, "Why did you not complete your quota of brick-making today and yesterday just as you did formerly?"[3] (15) And the scribes of the sons of Israēl went and appealed to Pharaō saying, "Why do you do thus to your household servants? (16) Straw is not given to your servants, and they tell us to make brick(s), and behold your servants have been scourged; you will then do injustice to your people." (17) And he said to him, "You are idle, you are idlers; therefore you say, 'Let us go, sacrifice to our god.' (18) Now, then, go (and) work! For the straw will not be given to you and you will return the prescribed brick-making." (19) And the scribes of the sons of Israēl saw themselves in evil (situations), saying, "You shall not abandon the daily quota of brick-making." (20) And they met with Mōusēs and Aarōn, coming to meet them, as they came from Pharaō. (21) And they said to them, "God look upon you and judge, because you have made our aroma detestable before Pharaō and before his servants, to put a sword into his hands to kill us." (22) And Mōusēs turned to the Lord and said, "I plead with you, Lord, why have you mistreated this people? And why have you sent me? (23) And from the time that I went to Pharaō to speak in your name, he has mistreated this people and you have not rescued your people."

## *Exodus 6*

(1) And the Lord said to Mōusēs, "Now you will see what I will do to Pharaō. For with a mighty hand he will send them out, and with a high arm he will expel them from his land." (2) And God spoke to Mōusēs and said to him, "I am the Lord. (3) And I appeared to Abraam and Isaak and Iakōb, being their God, but my name, the Lord, I did not disclose to them. (4) And I established my covenant with them to give them the land of the Chananites, the land in which they sojourned, in which also they dwelled as strangers. (5) And I listened to the groaning of the sons of Israēl, with which the Egyptians afflicted them, and I remembered your covenant.

[3] *lit.* and the third day.

6.6 βάδιζε εἰπὸν τοῖς υἱοῖς Ἰσραὴλ λέγων Ἐγὼ Κύριος, καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων, καὶ ῥύσομαι ὑμᾶς ἐκ τῆς δουλίας, καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλῃ·
6.7 καὶ λήμψομαι ἐμαυτῷ ὑμᾶς λαὸν ἐμοί, καὶ ἔσομαι ὑμῶν θεός, καὶ γνώσεσθε ὅτι ἐγὼ Κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ τῆς καταδυναστείας τῶν Αἰγυπτίων·
6.8 καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν εἰς ἣν ἐξέτεινα τὴν χεῖρά μου δοῦναι αὐτὴν τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ δώσω ὑμῖν αὐτὴν ἐν κλήρῳ· ἐγὼ Κύριος.
6.9 ἐλάλησεν δὲ Μωυσῆς οὕτως τοῖς υἱοῖς Ἰσραήλ· καὶ οὐκ εἰσήκουσαν Μωυσῇ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν.
6.10 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν λέγων
6.11 Εἴσελθε λάλησον Φαραὼ βασιλεῖ Αἰγύπτου ἵνα ἐξαποστείλῃ τοὺς υἱοὺς Ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ.
6.12 ἐλάλησεν δὲ Μωυσῆς ἔναντι Κυρίου λέγων Ἰδοὺ οἱ υἱοὶ Ἰσραὴλ οὐκ εἰσήκουσάν μου, καὶ πῶς εἰσακούσεταί μου Φαραώ; ἐγὼ δὲ ἄλογός εἰμι.
6.13 εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ Ἀαρών, καὶ συνέταξεν αὐτοῖς πρὸς Φαραὼ βασιλέα Αἰγύπτου ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.
6.14 Καὶ οὗτοι ἀρχηγοὶ οἴκων πατριῶν αὐτῶν. υἱοὶ Ῥουβὴν πρωτοτόκου Ἰσραήλ· Ἑνὼχ καὶ Φαλλούς, Ἀσρὼν καὶ Χαρμεί· αὕτη ἡ συγγενία Ῥουβήν.
6.15 καὶ υἱοὶ Συμεών· Ἰεμιὴλ καὶ Ἰαμεὶν καὶ Ἰώαδ καὶ Ἰαχεὶν καὶ Σάαρ καὶ Σαοὺλ ὁ ἐκ τῆς Φοινίσσης· αὗται αἱ πατριαὶ τῶν υἱῶν Συμεών.
6.16 καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Λευεὶ κατὰ συγγενίας αὐτῶν· Γεδσὼν καὶ Καὰθ καὶ Μεραρεί· καὶ τὰ ἔτη τῆς ζωῆς Λευεὶ ἑκατὸν τριάκοντα ἑπτά.
6.17 καὶ οὗτοι υἱοὶ Γεδσών· Λοβενὶ καὶ Σεμεεί, οἶκοι πατριᾶς αὐτῶν.
6.18 καὶ υἱοὶ Καάθ· Ἀμβρὰμ καὶ Ἰσσαχάρ, Χεβρὼν καὶ Ὀζειήλ· καὶ τὰ ἔτη τῆς ζωῆς Καὰθ ἑκατὸν τριάκοντα ἔτη.
6.19 καὶ υἱοὶ Μεραρεί· Μοολεὶ καὶ Ὁμουσεί. οὗτοι οἶκοι πατριῶν Λευεὶ κατὰ συγγενίαν αὐτῶν.
6.20 καὶ ἔλαβεν Ἀμβρὰν τὴν Ἰωχάβεδ θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ ἑαυτῷ εἰς γυναῖκα, καὶ ἐγέννησεν αὐτῷ τόν τε Ἀαρὼν καὶ Μωυσῆν καὶ Μαριὰμ τὴν ἀδελφὴν αὐτῶν· τὰ δὲ ἔτη τῆς ζωῆς Ἀμβρὰν ἑκατὸν τριάκοντα δύο ἔτη.
6.21 καὶ υἱοὶ Ἰσσαάρ· Κόρε καὶ Νάθεκ καὶ Ζεχρεί.
6.22 καὶ υἱοὶ Ὀζειήλ· Ἐλισαφὰν καὶ Σεγρεί.
6.23 ἔλαβεν δὲ Ἀαρὼν τὴν Ἐλεισάβεθ θυγατέρα Ἀμειναδὰβ ἀδελφὴν Ναασσὼν αὐτῷ γυναῖκα, καὶ ἔτεκεν αὐτῷ τόν τε Ναδὰβ καὶ τὸν Ἀβιοὺδ καὶ τὸν Ἐλεαζὰρ καὶ Ἰθαμάρ.
6.24 υἱοὶ δὲ Κόρε· Ἀσεὶρ καὶ Ἐλκανὰ καὶ Ἀβιασάρ· αὗται αἱ γενέσεις Κόρε.

(6) Go, speak to the sons of Israēl, saying, 'I am the Lord; and I will lead you out from the power of the Egyptians, and I will rescue you from servitude, and I will redeem you with a high arm and great judgment. (7) And I will take you to be a people for myself, and I will be your god, and you will know that I am the Lord your God, who brought you out from the oppression of the Egyptians. (8) And I will lead you into the land that I stretched out my hand to give to Abraam and Isaak and Iakōb, and I will give it to you as an inheritance: I am the Lord.' " (9) And Mōusēs told this to the sons of Israēl; but they did not obey Mōusēs due to discouragement and the hard work. (10) And the Lord spoke to Mōusēs, saying, (11) "Go in, speak to Pharaō, king of Egypt, that he may send the sons of Israēl out of his land." (12) And Mōusēs spoke before the Lord, saying, "Behold, the sons of Israēl did not listen to me, and how will Pharaō listen to me? And I am inarticulate." (13) And the Lord spoke to Mōusēs and Aarōn, and issued them a command to Pharaō, king of Egypt, that he would send the sons of Israēl out of the land of Egypt. (14) And these are the heads of their ancestral houses: the sons of Roubēn the firstborn of Israēl; Henōch and Phallous, Hasrōn and Charmi; this is the kinship of Roubēn. (15) And the sons of Symeōn: Iemiēl and Iamein and Iōad and Iachein and Saar and Saoul, the (son) of a Phoinissa; these are the families of the sons of Symeōn. (16) And these are the names of the sons of Leui according to their kinship: Gedsōn and Kaath and Merarei; and the years of the life of Leui were a hundred thirty-seven. (17) And these are the sons of Gedsōn; Lobeni and Semeei, their ancestral houses. (18) And the sons of Kaath: Ambram and Issachar, Chebrōn and Ozeiēl; and the years of the life of Kaath were a hundred thirty years. (19) And the sons of Merarei: Moolei and Omousei. These are the houses of the families of Leui accounting to their kinship. (20) And Ambran took Iōchabed daughter of the brother of his father to himself as wife, and she bore him Aarōn and Mōusēs and Mariam their sister; and the years of the life of Ambran were a hundred thirty-two years. (21) And the sons of Issaar: Kore and Nathek and Zechrei. (22) And the sons of Ozeiēl: Elisaphan and Segrei. (23) And Aarōn took Eleisabeth daughter of Ameinadab, sister of Naasōn to himself as wife, and she bore to him both Nadab and Abioud and Eleazar and Ithamar. (24) And the sons of Kore: Aseir and Elkana and Abiasar; these are the generations of Kore.

6.25 καὶ Ἐλεαζὰρ ὁ τοῦ Ἀαρὼν ἔλαβεν τῶν θυγατέρων Φουτιὴλ αὐτῷ γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν Φινεές· αὗται αἱ ἀρχαὶ πατριᾶς Λευειτῶν κατὰ γενέσεις αὐτῶν.
6.26 οὗτος Ἀαρὼν καὶ Μωυσῆς, οἷς εἶπεν αὐτοῖς ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν.
6.27 οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς Φαραὼ βασιλέα Αἰγύπτου· καὶ ἐξήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου, αὐτὸς Ἀαρὼν καὶ Μωυσῆς.
6.28 Ἧ ἡμέρᾳ ἐλάλησεν Κύριος Μωυσῇ ἐν γῇ Αἰγύπτῳ
6.29 καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων Ἐγὼ Κύριος· λάλησον πρὸς Φαραὼ βασιλέα Αἰγύπτου ὅσα ἐγὼ λέγω πρὸς σέ.
6.30 καὶ εἶπεν Μωυσῆς ἐναντίον Κυρίου Ἰδοὺ ἐγὼ ἰσχνόφωνός εἰμι, καὶ πῶς εἰσακούσεταί μου Φαραώ;

7.1 καὶ εἶπεν Κύριος πρὸς Μωυσῆν λέγων Ἰδοὺ δέδωκά σε θεὸν Φαραώ, καὶ Ἀαρὼν ὁ ἀδελφός σου ἔσται σου προφήτης·
7.2 σὺ δὲ λαλήσεις αὐτῷ πάντα, ὅσα σοι ἐντέλλομαι, ὁ δὲ Ἀαρὼν ὁ ἀδελφός σου λαλήσει πρὸς Φαραὼ ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ.
7.3 ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραώ, καὶ πληθυνῶ τὰ σημεῖά μου καὶ τὰ τέρατα ἐν γῇ Αἰγύπτῳ.
7.4 καὶ οὐκ εἰσακούσεται ὑμῶν Φαραώ· καὶ ἐπιβαλῶ τὴν χεῖρά μου ἐπ᾽ Αἴγυπτον, καὶ ἐξάξω σὺν δυνάμει μου τὸν λαόν μου τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου σὺν ἐκδικήσει μεγάλῃ·
7.5 καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι Κύριος, ἐκτείνων τὴν χεῖρα ἐπ Ἀΐγυπτον· καὶ ἐξάξω τοὺς υἱοὺς Ἰσραὴλ ἐκ μέσου αὐτῶν.
7.6 ἐποίησεν δὲ Μωυσῆς καὶ Ἀαρὼν καθάπερ ἐνετείλατο αὐτοῖς Κύριος, οὕτως ἐποίησαν.
7.7 Μωυσῆς δὲ ἦν ἐτῶν ὀγδοήκοντα, Ἀαρὼν δὲ ὁ ἀδελφὸς αὐτοῦ ἐτῶν ὀγδοήκοντα τριῶν, ἡνίκα ἐλάλησεν πρὸς Φαραώ.
7.8 Καὶ εἶπεν Κύριος πρὸς Μωυσῆν καὶ Ἀαρὼν λέγων
7.9 Καὶ ἐὰν λαλήσῃ πρὸς ὑμᾶς Φαραὼ λέγων Δότε ἡμῖν σημεῖον ἢ τέρας, καὶ ἐρεῖς Ἀαρὼν τῷ ἀδελφῷ σου Λάβὲ τὴν ῥάβδον καὶ ῥίψον ἐπὶ τὴν γῆν ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἔσται δράκων.
7.10 εἰσῆλθεν δὲ Μωυσῆς καὶ Ἀαρων ἐναντίον Φαραὼ καὶ τῶν θεραπόντων αὐτοῦ, καὶ ἐποίησαν οὕτως καθάπερ ἐνετείλατο αὐτοῖς Κύριος· καὶ ἔριψεν Ἀαρων τὴν ῥάβδον ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἐγένετο δράκων.
7.11 συνεκάλεσεν δὲ Φαραὼ τοὺς σοφιστὰς Αἰγύπτου καὶ τοὺς φαρμακούς· καὶ ἐποίησαν καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν ὡσαύτως,

(25) And Eleazar the (son) of Aarōn took one of the daughters of Phoutiēl to himself as wife, and she bore to him Phinees; these are the heads of the family of Leuitēs according to their generations. (26) This is Aarōn and Mōusēs, to whom God said to bring out the sons of Israēl out of the land of Egypt with their might. (27) These are the ones who spoke with Pharaō, king of Egypt, and led the sons of Israēl out of the land of Egypt, the same Aarōn and Mōusēs, (28) in the day in which the Lord spoke to Mōusēs in the land of Egypt. (29) And the Lord spoke to Mōusēs, saying, "I am the Lord: speak to Pharaō, king of Egypt, whatever I say to you." (30) And Mōusēs said in the presence of the Lord, "Behold, I am impaired in speech, and how will Pharaō listen to me?"

## *Exodus 7*

(1) And the Lord spoke to Mōusēs, saying, "Behold, I have made you a god to Pharaō, and Aarōn, your brother, will be your prophet. (2) And you will say to him everything that I have commanded you. And Aarōn, your brother, will speak to Pharaō, so that he may send the sons of Israēl out from his land. (3) And I will harden the heart of Pharaō, and I will multiply my signs and wonders in the land of Egypt. (4) And Pharaō will not listen to you, and I will extend my hand upon Egypt, and with my power I will bring out my people, the sons of Israēl, from the land of Egypt, with great vengeance. (5) And all the Egyptians will know that I am the Lord, when I stretch out the hand upon Egypt; and I will draw the sons of Israēl from the midst of them." (6) And Mōusēs and Aarōn did just as the Lord commanded them, so they did. (7) And Mōusēs was eighty years old, and Aarōn his brother was eighty-three years old, when he spoke to Pharaō. (8) And the Lord spoke to Mōusēs and Aarōn, saying, (9) "Even if Pharaō should speak to you saying, 'Give us a sign or wonder,' then you will say to Aarōn, your brother, 'Take the staff and cast it upon the earth before Pharaō and before his servants, and it will be a serpent.'" (10) And Mōusēs and Aarōn went in before Pharaō and his servants, and they did thus just as the Lord commanded them. And Aarōn threw the staff before Pharaō and before his servants, and it became a serpent. (11) But Pharaō summoned together the diviners of Egypt and the magicians, and the enchanters of the Egyptians did likewise with their sorceries.

7.12 καὶ ἔρριψαν ἕκαστος τὴν ῥάβδον αὐτῶν, καὶ ἐγένοντο δράκοντες· καὶ κατέπιεν ἡ ῥάβδος ἡ Ἀαρὼν τὰς ἐκείνων ῥάβδους.

7.13 καὶ κατίσχυσεν ἡ καρδία Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐνετείλατο αὐτοῖς Κύριος.

7.14 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Βεβάρηται ἡ καρδία Φαραὼ τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν.

7.15 βάδισον πρὸς Φαραὼ τὸ πρωί· ἰδοὺ αὐτὸς ἐκπορεύεται ἐπὶ τὸ ὕδωρ, καὶ ἔσῃ συναντῶν αὐτῷ ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ· καὶ τὴν ῥάβδον τὴν στραφεῖσαν εἰς ὄψιν λήμψῃ ἐν τῇ χειρί σου,

7.16 καὶ ἐρεῖς πρὸς αὐτόν Κύριος ὁ θεὸς τῶν Ἐβραίων ἀπέσταλκέν με πρὸς σὲ λέγων Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσῃ ἐν τῇ ἐρήμῳ· καὶ ἰδοὺ οὐκ εἰσήκουσας ἕως τούτου.

7.17 τάδε λέγει Κύριος Ἐν τούτῳ γνώσῃ ὅτι ἐγὼ Κύριος· ἰδοὺ ἐγὼ τύπτω τῇ ῥάβδῳ τῇ ἐν τῇ χειρί μου ἐπὶ τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ, καὶ μεταβαλεῖ εἰς αἷμα·

7.18 καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ τελευτήσουσιν, καὶ ἐποζέσει ὁ ποταμός, καὶ οὐ δυνήσονται οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ.

7.19 εἶπεν δὲ Κύριος πρὸς Μωυσῆν Εἰπὸν Ἀαρων τῷ ἀδελφῷ σου Λάβε τὴν ῥάβδον σου ἐν τῇ χειρί σου, καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὰ ὕδατα Αἰγύπτου καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν καὶ ἐπὶ τὰς διώρυγας αὐτῶν καὶ ἐπὶ τὰ ἕλη αὐτῶν καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν, καὶ ἔσται αἷμα· καὶ ἐγένετο αἷμα ἐν πάσῃ γῇ Αἰγύπτου, ἔν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις.

7.20 καὶ ἐποίησαν οὕτως Μωυσῆς καὶ Ἀαρὼν καθάπερ ἐνετείλατο αὐτοῖς Κύριος· καὶ ἐπάρας τῇ ῥάβδῳ αὐτοῦ ἐπάταξεν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ μετέβαλεν πᾶν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ εἰς αἷμα.

7.21 καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ ἐτελεύτησαν, καὶ ἐπώζεσεν ὁ ποταμός, καὶ οὐκ ἠδύναντο οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἐκ τοῦ ποταμοῦ, καὶ ἦν τὸ αἷμα ἐν πάσῃ γῇ Αἰγύπτου.

7.22 ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν· καὶ ἐσκλήρυνεν ἡ καρδία Φαραώ, καί οὐκ εἰσήκουσεν αὐτῶν, καθάπερ εἶπεν Κύριος.

7.23 ἐπιστραφεὶς δὲ Φαραὼ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ, καὶ οὐκ ἐπέστησεν τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτῳ.

7.24 ὤρυξαν δὲ πάντες οἱ Αἰγύπτιοι κύκλῳ τοῦ ποταμοῦ ὥστε πιεῖν ὕδωρ, καὶ οὐκ ἠδύναντο πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ.

7.25 καὶ ἀνεπληρώθησαν ἑπτὰ ἡμέραι μετὰ τὸ πατάξαι Κύριον τὸν ποταμόν.

(12) And they each cast down their staff, and they became serpents. And the staff of Aarōn swallowed up their staffs. (13) And the heart of Pharaō was hardened, and he did not heed them as the Lord commanded them. (14) And the Lord said to Mōusēs, “The heart of Pharaō is weighed down, so that he will not let the people go. (15) Go to Pharaō early. Behold, he goes to the water, and you will stand, meeting him upon the shore of the river. And you will take the staff that turned into a serpent in your hand. (16) And you will say to him, ‘The Lord God of the Hebrews has sent me to you, saying, “Send away my people that they may serve me in the desert; and behold, you did not listen to this.” (17) And this is what the Lord says, “In this you shall know that I am the Lord: behold, I strike with the staff that is in my hand upon the water that is in the river, and it will turn to blood. (18) And the fish that are in the river will die, and the river will stink, and the Egyptians will not be able to drink water from the river.” ’ ” (19) And the Lord said to Mōusēs, “Say to Aarōn, your brother, ‘Take your staff in your hand and stretch your hand upon the waters of Egypt, and upon their rivers, and upon their canals, and upon their marshes, and upon all their vessels of water, and it will be blood; and it became blood in all the land of Egypt, both in vessels of wood and stone.’ ” (20) And Mōusēs and Aarōn did so, just as the Lord commanded them. And stretching out his staff, he struck the water that was in the river in front of Pharaō and in front of his servants, and all the water that was in the river transformed into blood. (21) And the fish that were in the river died, and the river stank, and the Egyptians were not able to drink water from the river, and the blood was in all the land of Egypt. (22) But the enchanters of the Egyptians did likewise also by their sorceries. And the heart of Pharaō was hardened, and he would not heed them, just as the Lord said. (23) And turning back, Pharaō went into his house, and he did not set his mind even on this. (24) And all the Egyptians dug all around the river so as to drink water, and they were not able to drink water from the river. (25) And seven days were completed after the Lord struck the river.

8.1 [7.26][a] Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Εἴσελθε πρὸς Φαραὼ καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει Κύριος Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσωσιν·

8.2 [7.27] εἰ δὲ μὴ βούλει σὺ ἐξαποστεῖλαι, ἰδοὺ ἐγὼ τύπτω πάντα τὰ ὅριά σου τοῖς βατράχοις.

8.3 [7.28] καὶ ἐξερεύξεται ὁ ποταμὸς βατράχους· καὶ ἀναβάντες εἰσελεύσονται εἰς τοὺς οἴκους σου καὶ εἰς τὰ ταμεῖα τῶν κοιτώνων σου καὶ ἐπὶ τῶν κλινῶν σου, καὶ ἐπὶ τοὺς οἴκους τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, καὶ ἐν τοῖς φυράμασίν σου καὶ ἐν τοῖς κλιβάνοις σου·

8.4 [7.29] καὶ ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαὸν σου ἀναβήσονται οἱ βάτραχοι.

8.5 [1] εἶπεν δὲ Κύριος πρὸς Μωυσῆν Εἰπὸν Ἀαρων τῷ ἀδελφῷ σου Ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου ἐπὶ τοὺς ποταμοὺς καὶ ἐπὶ τὰς διώρυγας καὶ ἐπὶ τὰ ἕλη, καὶ ἀνάγαγε τοὺς βατράχους.

8.6 [2] καὶ ἐξέτεινεν Ἀαρων τὴν χεῖρα ἐπὶ τὰ ὕδατα Αἰγύπτου, καὶ ἀνήγαγεν τοὺς βατράχους· καὶ ἀνεβιβάσθη ὁ Βάτραχος, καὶ ἐκάλυψεν τὴν γῆν Αἰγύπτου.

8.7 [3] ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν, καὶ ἀνήγαγον τοὺς βατράχους ἐπὶ γῆν Αἰγύπτου.

8.8 [4] καὶ ἐκάλεσεν Φαραὼ Μωυσῆν καὶ Ἀαρὼν καὶ εἶπεν Εὔξασθε περὶ ἐμοῦ πρὸς Κύριον, καὶ περιελέτω τοὺς βατράχους ἀπ᾽ ἐμοῦ καὶ ἀπὸ τοῦ ἐμοῦ λαοῦ, καὶ ἐξαποστελῶ αὐτὸυς καὶ θύσωσιν τῷ κυρίῳ.

8.9 [5] εἶπεν δὲ Μωυσῆς πρὸς Φαραώ Τάξαι πρός μὲ πότε εὔξωμαι περὶ σοῦ καὶ περὶ τῶν θεραπόντων σου καὶ περὶ τοῦ λαοῦ σου, ἀφανίσαι τοὺς βατράχους ἀπὸ σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκῶν ὑμῶν· πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται.

8.10 [6] ὁ δὲ εἶπεν Εἰς αὔριον. εἶπεν οὖν Ὡς εἴρηκας· ἵνα ἴδῃς ὅτι οὐκ ἔστιν ἄλλος πλὴν Κυρίου·

8.11 [7] καὶ περιαιρεθήσονται οἱ βάτραχοι ἀπὸ σοῦ καὶ ἐκ τῶν οἰκιῶν ὑμῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἀπὸ τῶν θεραπόντων σου καὶ ἀπὸ τοῦ λαοῦ σου· πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται.

8.12 [8] ἐξῆλθεν δὲ Μωυσῆς καὶ Ἀαρων ἀπὸ Φαραώ· καὶ ἐβόησεν Μωυσῆς πρὸς Κύριον περὶ τοῦ ὁρισμοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραώ.

8.13 [9] ἐποίησεν δὲ Κύριος καθάπερ εἶπεν Μωυσῆς, καὶ ἐτελεύτησαν οἱ βάτραχοι ἐκ τῶν οἰκιῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἐκ τῶν ἀγρῶν·

8.14 [10] καὶ συνήγαγον αὐτοὺς θιμωνιὰς θιμωνιάς, καὶ ὤζεσεν ἡ γῆ.

8.15 [11] ἰδὼν δὲ Φαραὼ ὅτι γέγονεν ἀνάψυξις, ἐβαρύνθη ἡ καρδὶα αὐτοῦ καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν Κύριος.

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[a] *Here we adopt the English versification with that of the LXX/MT in brackets.* See comment on 8.1.

## *Exodus 8*

(1) [7.26][4] And the Lord said to Mōusēs, "Go to Pharaō and you will say to him, 'This is what the Lord says, "Send my people out, that they may serve me." (2) [7.27] But if you will not send,[5] behold, I will strike all your borders with frogs. (3) [7.28] And the rivers will empty themselves with frogs, and after coming up they will enter into your houses, and into your inner rooms, and into your bedrooms, and upon your couches, and upon the homes of your servants and of your people, and in your dough and in your ovens (4) [7.29] and upon you, and upon your servants and upon your people, the frogs will come up.'" (5) [1] And the Lord said to Mōusēs, "Say to Aarōn your brother, 'Stretch out with the hand your staff upon the rivers, and upon the canals, and upon the marshes, and bring up the frogs.'" (6) [2] And Aarōn stretched out his hand upon the waters of Egypt, and he brought up the frogs; and the frog was brought up, and covered the land of Egypt. (7) [3] And the sorcerers of the Egyptians also did likewise with their sorceries, and they brought up the frogs upon the land of Egypt. (8) [4] And Pharaō called Mōusēs and Aarōn and said, "Pray for me to the Lord, and let him take away the frogs from me and from my people, and I will send them and they may sacrifice to the Lord." (9) [5] And Mōusēs said to Pharaō, "Appoint to me when I should pray for you and for your servants and for your people to cause the frogs to disappear from you and from your people and from their houses; only in the river will they be left behind." (10) [6] And he said, "Tomorrow." He said, then, "As you said, that you may know that it is no other but the Lord.[6] (11) [7] And the frogs will be taken away from you, and from your houses, and from the villages, and from your servants, and from your people; only in the rivers will they be left remaining." (12) [8] And Mōusēs and Aarōn went out from Pharaō; and Mōusēs cried out to the Lord concerning the restriction of the frogs, as Pharaō set. (13) [9] And the Lord did just as Mōusēs said, and the frogs from the houses died, and from the villages and from the fields. (14) [10] And they gathered them in heaps and heaps, and the land stank. (15) [11] And when Pharaō saw that there was relief, his heart was hardened and he did not listen to them, just as the Lord said.

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4 *Here we adopt the English versification with that of the LXX/MT in brackets*. See comment on 8.1

5 *them out*

6 *who does these things*.

8.16 [12] Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Εἰπὸν Ἀαρων Ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου καὶ πάταξον τὸ χῶμα τῆς γῆς, καὶ ἔσονται σκνῖφες ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῇ Αἰγύπτου.

8.17 [13] ἐξέτεινεν οὖν Ἀαρων τῇ χειρὶ τὴν ῥάβδον καὶ ἐπάταξεν τὸ χῶμα τῆς γῆς, καὶ ἐγένοντο οἱ σκνῖφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν· καὶ ἐν παντὶ χώματι τῆς γῆς ἐγένοντο οἱ σκνῖφες.

8.18 [14] ἐποιήσαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ ταῖς φαρμακίαις αὐτῶν ἐξαγαγεῖν τὸν σκνῖφα, καὶ οὐκ ἠδύναντο· καὶ ἐγένοντο οἱ σκνῖφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν.

8.19 [15] εἶπαν οὖν οἱ ἐπαοιδοὶ τῷ Φαραώ Δάκτυλος θεοῦ ἐστιν τοῦτο· καὶ ἐσκληρύνθη ἡ καρδία Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν Κύριος.

8.20 [16] Εἶπεν δὲ Κύριος πρὸς Μωυσὴν Ὄρθρισον τὸ πρωὶ καὶ στῆθι ἐναντίον Φαραώ· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται ἐπὶ τὸ ὕδωρ, καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει Κύριος Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσωσιν ἐν τῇ ἐρήμῳ·

8.21 [17] ἐὰν δὲ μὴ βούλῃ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπαποστέλλω ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυιαν, καὶ πλησθήσονται αἱ οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίης, καὶ εἰς τὴν γῆν, ἐφ᾽ ἧς εἰσὶν ἐπ᾽ αὐτῆς.

8.22 [18] καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γέσεμ, ἐφ᾽ ἧς ὁ λαός μου ἔπεστιν ἐπ᾽ αὐτῆς, ἐφ᾽ ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμυια· ἵνα εἰδῇς ὅτι ἐγώ εἰμι Κύριος ὁ κύριος πάσης τῆς γῆς.

8.23 [19] καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ· ἐν δὲ τῇ αὔριον ἔσται τοῦτο ἐπὶ τῆς γῆς.

8.24 [20] ἐποίησεν δὲ Κύριος οὕτως, καὶ παρεγένετο ἡ κυνόμυια πλῆθος εἰς τοὺς οἴκους Φαραὼ καὶ εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ καὶ εἰς πᾶσαν τὴν γῆν Αἰγύπτου· καὶ ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομυίης.

8.25 [21] ἐκάλεσεν δὲ Φαραὼ Μωυσῆν καὶ Ἀαρὼν λέγων Ἐλθόντες θύσατε τῷ θεῷ ὑμῶν ἐν τῇ γῇ.

8.26 [22] καὶ εἶπεν Μωυσῆς Οὐ δυνατὸν γενέσθαι οὕτως, τὰ γὰρ βδελύγματα τῶν Αἰγυπτίων θύσομεν Κυρίῳ τῷ θεῷ ἡμῶν· ἐὰν γὰρ θύσωμεν τὰ βδελύγματα τῶν Αἰγυπτίων ἐναντίον αὐτῶν, λιθοβοληθησόμεθα.

8.27 [23] ὁδὸν τριῶν ἡμερῶν πορευσόμεθα εἰς τὴν ἔρημον, καὶ θύσομεν τῷ θεῷ ἡμῶν καθάπερ εἶπεν Κύριος ἡμῖν.

8.28 [24] καὶ εἶπεν Φαραώ Ἐγὼ ἀποστέλλω ὑμᾶς, καὶ θύσατε τῷ θεῷ ὑμῶν ἐν τῇ ἐρήμῳ, ἀλλ᾽ οὐ μακρὰν ἀποτενεῖτε πορευθῆναι· εὔξασθε οὖν περὶ ἐμοῦ πρὸς Κύριον.

(16) [12] And the Lord said to Mōusēs, “Say to Aarōn, ‘Extend your staff with the hand and strike the spot on the ground, and there will be fleas on both man and beast and in all the land of Egypt.’” (17) [13] So Aarōn extended the fleas with the hand and struck the spot of ground, and it became fleas on all men and on the beasts, and on all the mounds of earth they became fleas. (18) [14] And the magicians also did likewise by their magic arts, to bring up the fleas, and they were not able; and the fleas were on the men and on the beasts. (19) [15] So the magicians said to Pharaō, “This is the finger of God.” But the heart of Pharaō was hardened, and he did not listen to them, just as the Lord said. (20) [16] And the Lord said to Mōusēs, “Get up early in the morning and stand before Pharaō; and behold he will go out to the water, and you will say to him, ‘This is what the Lord says, “Send out my people that they may serve me in the wilderness. (21) [17] But if you should not desire to send out my people, behold I will send upon you and upon your servants and upon your people and upon your house a fly, and the houses of the Egyptians will be filled up with flies, and into the land, and in the land, upon which they are. (22) [18] And I will treat with distinction in that day the land of Gesem, upon which my people dwell, upon which there will not be a fly, that you may know that I am the Lord, the lord of all the earth. (23) [19] And I will place a distinction between my people and your people, and tomorrow this will be on the land.”’” (24) [20] And the Lord did so. And the fly came in abundance into the houses of Pharaō and into the houses of his servants and into all the land of Egypt; and the land was destroyed by the fly. (25) [21] And Pharaō called Mōusēs and Aarōn, saying, “Go, sacrifice to your God in the land.” (26) [22] And Mōusēs said, “It is not possible to be so, for we will sacrifice to the Lord our God abominations [in the eyes] of the Egyptians; for if we should sacrifice abominations [in the eyes] of the Egyptians before them, we will be stoned. (27) [23] We will go on a three-day journey into the desert, and we will sacrifice to our God just as the Lord said to us.” (28) [24] And Pharaō said, “I send you, and sacrifice to your God in the desert, but you will not travel far; pray, then, concerning me, to the Lord.”

8.29 [25] εἶπεν δὲ Μωυσῆς Ὅδε ἐγὼ ἐξελεύσομαι ἀπὸ σοῦ καὶ εὔξομαι πρὸς τὸν θεὸν, καὶ ἀπελεύσεται ἀπὸ σοῦ ἡ κυνόμυια καὶ ἀπὸ τῶν θεραπόντῶν σου καὶ τοῦ λαοῦ σου αὔριον· μὴ προσθῇς ἔτι, Φαραώ, ἐξαπατῆσαι τοῦ μὴ ἐξαποστεῖλαι τὸν λαὸν θῦσαι Κυρίῳ.

8.30 [26] ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραὼ καὶ ηὔξατο πρὸς τὸν θεόν·

8.31 [27] ἐποίησεν δὲ Κύριος καθάπερ εἶπεν Μωυσῆς, καὶ περιεῖλεν τὴν κυνόμυιαν ἀπὸ Φαραὼ καὶ τῶν θεραπόντων αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ, καὶ οὐ κατελείφθη οὐδεμία.

8.32 [28] καὶ ἐβάρυνεν Φαραὼ τὴν καρδίαν αὐτοῦ καὶ ἐπὶ τοῦ καιροῦ τούτου, καὶ οὐκ ἠθέλησεν ἐξαποστεῖλαι τὸν λαόν.

9.1 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Εἴσελθε πρὸς Φαραὼ καὶ ἐρεῖς αὐτῷ Τάδε λέγει Κύριος ὁ θεὸς τῶν Ἐβραίων Ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσωσιν·

9.2 εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου ἀλλ᾽ ἔτι ἐγκρατεῖς αὐτοῦ,

9.3 ἰδοὺ χεὶρ Κυρίου ἐπέσται ἐν τοῖς κτήνεσίν σου τοῖς ἐν τοῖς πεδίοις, ἔν τε τοῖς ἵπποις καὶ ἐν ὑποζυγίοις καὶ ταῖς καμήλοις καὶ βουσὶν καὶ προβάτοις, θάνατος μέγας σφόδρα.

9.4 καὶ παραδοξάσω ἐγὼ ἐν τῷ καιρῷ ἐκείνῳ ἀνὰ μέσον τῶν κτηνῶν τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν υἱῶν Ἰσραήλ· οὐ τελευτήσει ἀπὸ πάντων τῶν τοῦ Ἰσραὴλ υἱῶν ῥητόν.

9.5 καὶ ἔδωκεν ὁ θεὸς ὅρον λέγων Ἐν τῇ αὔριον ποιήσει Κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς.

9.6 καὶ ἐποίησεν Κύριος τὸ ῥῆμα τοῦτο τῇ ἐπαύριον, καὶ ἐτελεύτησεν πάντα τὰ κτήνη τῶν Αἰγυπτίων· ἀπὸ δὲ τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐκ ἐτελεύτησεν οὐδέν.

9.7 ἰδὼν δὲ Φαραὼ ὅτι οὐκ ἐτελεύτησεν ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐδέν, ἐβαρύνθη ἡ καρδία Φαραώ, καὶ οὐκ ἐξαπέστειλεν τὸν λαόν.

9.8 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ Ἀαρὼν λέγων Λάβετε ὑμεῖς πλήρεις τὰς χεῖρας αἰθάλης καμιναίας, καὶ πασάτω Μωυσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραὼ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ,

9.9 καὶ γενηθήτω κονιορτὸς ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου· καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἕλκη, φλυκτίδες ἀναζέουσαι, ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ πάσῃ γῇ Αἰγύπτου.

9.10 καὶ ἔλαβεν τὴν αἰθάλην τῆς καμιναίας ἐναντίον Φαραὼ καὶ ἔπασεν αὐτὴν Μωυσῆς εἰς τὸν οὐρανόν, καὶ ἐγένετο ἕλκη, φλυκτίδες ἀναζέουσαι, ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν.

9.11 καὶ οὐκ ἠδύναντο οἱ φαρμακοὶ στῆναι ἐναντίον Μωυσῆ διὰ τὰ ἕλκη· ἐγένετο γὰρ τὰ ἕλκη ἐν τοῖς φαρμακοῖς καὶ ἐν πάσῃ γῇ Αἰγύπτου.

(29) [25] And Mōusēs said, "Here, I will go from you and I will pray to God, and the fly will depart from your servants and your people tomorrow; Do not, Pharaō, again deceive, so as not to send the people away to sacrifice to the Lord." (30) [26] And Mōusēs went out from Pharaō and prayed to God. (31) [27] And the Lord did just as Mōusēs said, and he removed the fly from Pharaō, and from his servants, and from his people, and nothing was left. (32) [28] And Pharaō hardened his heart also on this occasion, and did not desire to send the people away.

## *Exodus 9*

(1) And the Lord said to Mōusēs, "Go to Pharaō and you will say to him, 'This is what the Lord says, the God of the Hebrews: "Send away my people that they may serve me. (2) If, though, you will not send away my people, but you still detain them, (3) behold, the hand of the Lord will be upon your cattle in the fields, upon both horses and upon donkeys and the camels and the oxen and the sheep; a very great death. (4) And I will make a great distinction in that time between the cattle of the Egyptians and the cattle of the sons of Israēl; none of the stated things from any of the sons of Israēl will die."'" (5) And God set a limit, saying, "Tomorrow the Lord will do this thing on the land." (6) And the Lord did this thing the next day, and all the cattle of the Egyptians died; but from the cattle of the sons of Israēl not one died. (7) And when Pharaō saw that of all of the cattle of the sons of Israēl not one died, the heart of Pharaō was hardened, and he did not send out the people. (8) And the Lord spoke to Mōusēs and Aarōn, saying, "Take handfuls of soot of the furnace, and let Mōusēs sprinkle it into the air before Pharaō and before his servants. (9) And let it become dust over all the land of Egypt; and there will be upon people and upon beasts sore blisters boiling up on people and upon beasts in all the land of Egypt." (10) And he took the soot of the furnace before Pharaō and Mōusēs scattered it into the air, and it became blistering sores breaking out on both people and beasts. (11) And the sorcerers were not able to stand before Mōusēs because of the sores; for the sores came upon the sorcerers and in all the land of Egypt.

9.12 ἐσκλήρυνεν δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθὰ συνέταξεν Κύριος.

9.13 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ὄρθρισον τὸ πρωὶ καὶ στῆθι ἐναντίον Φαραώ, και ἐρεῖς πρὸς αὐτόν Τάδε λέγει Κύριος ὁ θεὸς τῶν Ἐβραίων Ἐξαπόστειλον τὸν λαόν μου ἵνα λατρεύσωσίν μοι.

9.14 ἐν τῷ γὰρ νῦν καιρῷ ἐγὼ ἐξαποστέλλω πάντα τὰ συναντήματά μου εἰς τὴν καρδίαν σου καὶ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, ἵν᾽ εἰδῇς ὅτι οὐκ ἔστιν ὡς ἐγὼ ἄλλος ἐν πάσῃ τῇ γῇ.

9.15 νῦν γὰρ ἀποστείλας τὴν χεῖρα πατάξω σε, καὶ τὸν λαόν σου θανατώσω, καὶ ἐκτριβήσῃ ἀπὸ τῆς γῆς·

9.16 καὶ ἕνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

9.17 ἔτι οὖν σύ ἐνποιῇ τοῦ λαοῦ μου τοῦ μὴ ἐξαποστεῖλαι αὐτούς;

9.18 ἰδοὺ ἐγὼ ὕω ταύτην τὴν ὥραν αὔριον χάλαζαν πολλὴν σφόδρα, ἥτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ᾽ ἧς ἡμέρας ἔκτισται ἕως τῆς ἡμέρας ταύτης.

9.19 νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ ὅσα σοί ἐστιν ἐν τῷ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη ὅσα σοί ἐστιν ἐν τῷ πεδίῳ καὶ μὴ εἰσέλθῃ εἰς οἰκίαν, πέσῃ δὲ ἐπ᾽ αὐτὰ ἡ χάλαζα, τελευτήσει.

9.20 ὁ φοβούμενος τὸ ῥῆμα Κυρίου τῶν θεραπόντων Φαραὼ συνήγαγεν τὰ κτήνη αὐτοῦ εἰς τοὺς οἴκους·

9.21 ὃς δὲ μὴ προσέσχεν τῇ διανοίᾳ εἰς τὸ ῥῆμα Κυρίου, ἀφῆκεν τὰ κτήνη ἐν τοῖς πεδίοις.

9.22 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ ἔσται χάλαζα ἐπὶ πᾶσαν γῆν Αἰγύπτου, ἐπί τε τοὺς ἀνθρώπους καὶ τὰ κτήνη καὶ ἐπὶ πᾶσαν βοτάνην τὴν ἐπὶ τῆς γῆς.

9.23 ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ Κύριος ἔδωκεν φωνὰς καὶ χάλαζαν, καὶ διέτρεχεν τὸ πῦρ ἐπὶ τῆς γῆς· καὶ ἔβρεξεν Κύριος χάλαζαν ἐπὶ πᾶσαν γῆν Αἰγύπτου.

9.24 ἦν δὲ ἡ χάλαζα, καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ· ἡ δὲ χάλαζα πολλὴ σφόδρα, ἥτις τοιαὐτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ᾽ ἧς ἡμέρας γεγένηται ἐπ᾽ αὐτῆς ἔθνος.

9.25 ἐπάταξεν δὲ ἡ χάλαζα ἐν πάσῃ γῇ Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ πᾶσαν βοτάνην τὴν ἐν τῷ πεδίῳ ἐπάταξεν ἡ χάλαζα, καὶ πάντα τὰ ξύλα τὰ ἐν τοῖς πεδίοις συνέτριψεν ἡ χάλαζα·

9.26 πλὴν ἐν γῇ Γέσεμ, οὗ ἦσαν οἱ υἱοὶ Ἰσραήλ, οὐκ ἐγένετο ἡ χάλαζα.

9.27 ἀποστείλας δὲ Φαραὼ ἐκάλεσεν Μωυσῆν καὶ Ἀαρὼν καὶ εἶπεν αὐτοῖς Ἡμάρτηκα τὸ νῦν· ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἀσεβεῖς.

9.28 εὔξασθε οὖν περὶ ἐμοῦ πρὸς Κύριον, καὶ παυσάσθω τοῦ γενηθῆναι φωνὰς θεοῦ καὶ χάλαζαν καὶ πῦρ· καὶ ἐξαποστελῶ ὑμᾶς, καὶ οὐκέτι προστεθήσεσθε μένειν.

(12) And the Lord hardened Pharaō's heart, and he did not listen to them, as the Lord appointed. (13) And the Lord said to Mōusēs, "Get up early in the morning, and stand before Pharaō, and you will say to him: 'This is what the Lord, the God of the Hebrews, says: "Send out my people that they may serve me. (14) For in the present season I will send forth all my plagues into your heart and (the hearts) of your servants and of your people, that you may know that there is not another such as I in all the land. (15) For now, after stretching out the hand, I will strike you, and your people I will put to death, and you will be utterly destroyed from the earth. (16) And for this purpose you have been spared, that I may demonstrate in you my strength, and thus proclaim my name in all the earth. (17) Do you, then, still interfere (with) my people so as not to let them go? (18) Behold, tomorrow at this hour it will rain exceedingly much hail, such as has not been in Egypt since the day it was created until this day." ' (19) Now, then, hurry to gather your cattle and that which you have in the fields. For all the people and cattle, whichever is in the field and should not enter into the house, and the hail will fall upon them, he will die." (20) The one fearing the word of the Lord of the servants of Pharaō gathered his cattle into the houses. (21) But the one paying no attention to the word of the Lord left the cattle in the fields. (22) And the Lord said to Mōusēs, "Stretch out your hand toward heaven, and hail will be upon all the land of Egypt, both upon people and cattle and upon every plant that is on the earth." (23) And Mōusēs stretched out his hand toward heaven, and the Lord gave sounds and hail, and fire was running upon the earth; and the Lord rained hail upon all the land of Egypt. (24) And there was hail, and flaming fire within the hail; and the hail was exceedingly great, such as this has not been in Egypt from the day it became a nation. (25) And the hail struck in all the land of Egypt both person and cattle, and every plant that (was) in the field the hail struck, and all wood that (was) in the fields the hail shattered. (26) Only in the land of Gesem, where the sons of Israēl were, was there no hail. (27) And Pharaō sent (and) called Mōusēs and Aarōn and said to them, "Now I have sinned. The Lord is righteous, but I and my people impious. (28) Pray, then, concerning me to the Lord, and let the sounds of God and the hail and the fire cease to be; and I will send you out, and no longer will you need to remain."

9.29 εἶπεν δὲ αὐτῷ Μωυσῆς Ὡς ἂν ἐξέλθω τὴν πόλιν, ἐκπετάσω τὰς χεῖράς μου, καὶ αἱ φωναὶ παύσονται, καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσται ἔτι· ἵνα γνῷς ὅτι τοῦ κυρίου ἡ γῆ.
9.30 καὶ σὺ καὶ οἱ θεράποντές σου ἐπίσταμαι ὅτι οὐδέπω πεφόβησθε τὸν θεόν.
9.31 τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη· ἡ γὰρ κριθὴ παρεστηκυῖα, τὸ δὲ λίνον σπερματίζον·
9.32 ὁ δὲ πυρὸς καὶ ἡ ὀλύρα οὐκ ἐπλήγησαν, ὄψιμα γὰρ ἦν.
9.33 ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραὼ ἐκτὸς τῆς πόλεως καὶ ἐξέτεινεν τὰς χεῖρας πρὸς Κύριον· καὶ αἱ φωναὶ ἐπαύσαντο καὶ ἡ χάλαζα, καὶ ὁ ὑετὸς οὐκ ἔσταξεν οὐκέτι ἐπὶ τὴν γὴν.
9.34 ἰδὼν δὲ Φαραὼ ὅτι πέπαυται ὁ ὑετὸς καὶ ἡ χάλαζα καὶ αἱ φωναί, προσέθετο τοῦ ἁμαρτάνειν, καὶ ἐβάρυνεν αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ.
9.35 καὶ ἐσκληρύνθη ἡ καρδία Φαραώ, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ἰσραήλ, καθάπερ ἐλάλησεν Κύριος τῷ Μωυσῇ.

10.1 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν λέγων Εἴσελθε πρὸς Φαραώ· ἐγὼ γὰρ ἐσκλήρυνα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ, ἵνα ἑξῆς ἐπέλθῃ τὰ σημεῖα ταῦτα ἐπ᾽ αὐτούς·
10.2 ὅπως διηγήσησθε εἰς τὰ ὦτα τῶν τέκνων ὑμῶν καὶ τοῖς τέκνοις τῶν τέκνων ὑμῶν ὅσα ἐμπέπαιχα τοίς Αἰγυπτίοις, καὶ τὰ σημεῖά μου ἃ ἐποίησα ἐν αὐτοῖς, καὶ γνώσεσθε ὅτι ἐγὼ Κύριος.
10.3 εἰσῆλθεν δὲ Μωυσῆς καὶ Ἀαρὼν ἐναντίον Φαραὼ καὶ εἶπαν αὐτῷ Τάδε λέγει Κύριος ὁ θεὸς τῶν Ἑβραίων Ἕως τίνος οὐ βούλει ἐντραπῆναί με; ἐξαπόστειλον τὸν λαόν μου ἵνα λατρεύσωσίν μοι.
10.4 ἐὰν δὲ μὴ θέλῃς σὺ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπάγω ταύτην τὴν ὥραν αὔριον ἀκρίδα πολλὴν ἐπὶ πάντα τὰ ὅριά σου·
10.5 καὶ καλύψει τὴν ὄψιν τῆς γῆς, καὶ οὐ δυνήσῃ κατιδεῖν τὴν γῆν· καὶ κατέδεται πᾶν τὸ περισσὸν τῆς γῆς τὸ καταλειφθέν, ὅ κατέλιπεν ὑμῖν ἡ χάλαζα, καὶ κατέδεται πᾶν ξύλον τὸ φυόμενον ὑμῖν ἐπὶ τῆς γῆς·
10.6 καὶ πλησθήσονταί σου αἱ οἰκίαι καὶ αἱ οἰκίαι τῶν θεραπόντων σου καὶ πᾶσαι αἱ οἰκίαι ἐν πάσῃ γῇ τῶν Αἰγυπτίων, ἃ οὐδέποτε ἑωράκασιν οἱ πατέρες σου οὐδὲ οἱ πρόπαπποι αὐτῶν, ἀφ᾽ ἧς ἡμέρας γεγόνασιν ἐπὶ τῆς γῆς ἕως τῆς ἡμέρας ταύτης. καὶ ἐκκλίνας Μωυσῆς ἐξῆλθεν ἀπὸ Φαραώ.
10.7 καὶ λέγουσιν οἱ θεράποντες Φαραὼ πρὸς αὐτόν Ἕως τίνος ἔσται τοῦτο ἡμῖν σκῶλον; ἐξαπόστειλον τοὺς ἀνθρώπους ὅπως λατρεύσωσιν τῷ θεῷ αὐτῶν· ἢ εἰδέναι βούλει ὅτι ἀπόλωλεν Αἴγυπτος;
10.8 καὶ ἀπέστρεψαν τόν τε Μωυσῆν καὶ Ἀαρὼν πρὸς Φαραώ, καὶ εἶπεν αὐτοῖς Πορεύεσθε καὶ λατρεύσατε τῷ θεῷ ὑμῶν· τίνες δὲ καὶ τίνες εἰσὶν οἱ πορευόμενοι;

(29) And Mōusēs said to him, "When I leave the city, I will extend my hands, and the sounds will stop, and the hail and the rain will be no longer; that you may know that the earth is the Lord's. (30) And you and your servants, I understand that you have not yet feared God. (31) And the flax and the barley were struck, for the barley was ripe, and the flax was seeding. (32) But the wheat and the rye were not struck, for they were late." (33) And Mōusēs left Pharaō outside the city and he stretched out the hands to the Lord; and the sounds and the hail ceased, and the rain fell no longer upon the earth. (34) And when Pharaō saw that the rain and the hail and the sounds ceased, he added to sin, and he burdened his heart and (the hearts) of his servants. (35) And the heart of Pharaō was hardened, and he did not send out the sons of Israēl, just as the Lord said to Mōusēs.

## *Exodus 10*

(1) And the Lord spoke to Mōusēs, saying, "Go to Pharaō, for I have hardened his heart and those of his servants, in order that these signs may successively come upon them. (2) So you may tell in the ears of your children and to the children of your children about all the mockery I made of the Egyptians, and about my signs that I did among them, and you will know that I am Lord." (3) And Mōusēs and Aarōn went before Pharaō and they said to him, "This is what the Lord, the God of the Hebrews, says, 'How long do you refuse to honor me? Send out my people that they may serve me. (4) But if you may not desire to send out my people, behold, I will bring out at this hour tomorrow locusts in abundance upon all your borders. (5) And it will cover the surface of the land, and you will not be able to see the land; and it will consume all the excess of the land that is left behind that the hail left to you, and it will devour the wood that grows up to you on the land. (6) And your houses will be filled, the houses of your servants, and all the houses in all the land of the Egyptians, which your fathers have not seen, neither their forefathers, from the day that they had come upon the land until this day.' " And after turning away, Mōusēs left from Pharaō. (7) And the servants of Pharaō said to him, "How long will this be a snare to us? Send out the people that they may serve their God. Or, do you know you desire that Egypt be destroyed?" (8) And both Mōusēs and Aarōn returned to Pharaō, and he said to them, "Go and serve your god; but who are they who are going?"

10.9 καὶ λέγει Μωυσῆς Σὺν τοῖς νεανίσκοις καὶ πρεσβευτέροις πορευσόμεθα, σὺν τοῖς υἱοῖς καὶ θυγατράσιν καὶ προβάτοις καὶ βουσὶν ἡμῶν· ἔστιν γὰρ ἑορτὴ Κυρίου τοῦ θεοῦ ἡμῶν.

10.10 καὶ εἶπεν πρὸς αὐτούς Ἔστω οὕτως, Κύριος μεθ' ὑμῶν· καθότι ἀποστέλλω ὑμᾶς, μὴ καὶ τὴν ἀποσκευὴν ὑμῶν; ἴδετε, ὅτι πονηρία πρόσκειται ὑμῖν.

10.11 μὴ οὕτως· πορευέσθωσαν δὲ οἱ ἄνδρες καὶ λατρευσάτωσαν τῷ θεῷ· τοῦτο γὰρ αὐτοὶ ἐζητεῖτε. ἐξέβαλον δὲ αὐτοὺς ἀπὸ προσώπου Φαραώ.

10.12 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρα ἐπὶ γῆν Αἰγύπτου, καὶ ἀναβήτω ἀκρὶς ἐπὶ τὴν γῆν, καὶ κατέδεται πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων ὅν ὑπελίπετο ἡ χάλαζα.

10.13 καὶ ἐπῆρεν Μωυσῆς τὴν ῥάβδον εἰς τὸν οὐρανόν, καὶ κύριος ἐπήγαγεν ἄνεμον νότον ἐπὶ τὴν γῆν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα· τὸ πρωὶ ἐγενήθη, καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα

10.14 καὶ ἀνήγαγεν αὐτὴν ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὅρια Αἰγύπτου πολλὴ σφόδρα· προτέρα αὐτῆς οὐ γέγονεν τοιαύτη ἀκρὶς καὶ μετὰ ταῦτα οὐκ ἔσται οὕτως.

10.15 καὶ ἐκάλυψεν τὴν ὄψιν τῆς γῆς, καὶ ἐφθάρη ἡ γῆ· καὶ κατέφαγεν πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων ὃς ὑπελείφθη ἀπὸ τῆς χαλάζης· οὐχ ὑπελείφθη χλωρὸν οὐδὲν ἐν τοῖς ξύλοις καὶ ἐν πάσῃ βοτάνῃ πεδίου ἐν πάσῃ γῇ Αἰγύπτου.

10.16 κατέσπευδεν δὲ Φαραὼ καλέσαι Μωυσῆν καὶ Ἀαρὼν λέγων Ἡμάρτηκα ἐναντίον Κυρίου τοῦ θεοῦ ὑμῶν καὶ εἰς ὑμᾶς·

10.17 προσδέξασθε οὖν μου τὴν ἁμαρτίαν ἔτι νῦν, καὶ προσεύξασθε πρὸς Κύριον τὸν θεὸν ὑμῶν, καὶ περιελέτω ἀπ' ἐμοῦ τὸν θάνατον τοῦτον.

10.18 ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραὼ καὶ ηὔξατο πρὸς τὸν θεόν.

10.19 καὶ μετέβαλεν Κύριος ἄνεμον ἀπὸ θαλάσσης σφοδρόν, καὶ ἀνέλαβεν τὴν ἀκρίδα καὶ ἔβαλεν αὐτὴν εἰς τὴν ἐρυθρὰν θάλασσαν· καὶ οὐχ ὑπελείφθη ἀκρὶς μία ἐν πάσῃ γῇ Αἰγύπτου.

10.20 καὶ ἐσκλήρυνεν Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ἰσραήλ.

10.21 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρα σου εἰς τὸν οὐρανόν, καὶ γενηθήτω σκότος ἐπὶ γῆς Αἰγύπτου, ψηλαφητὸν σκότος.

10.22 ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ ἐγένετο σκότος γνόφος θύελλα ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας·

10.23 καὶ οὐκ εἶδεν οὐδεὶς τὸν ἀδελφὸν αὐτοῦ τρεῖς ἡμέρας, καί οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας· πᾶσι δὲ τοῖς υἱοῖς Ἰσραὴλ φῶς ἦν ἐν πᾶσιν οἷς κατεγίνοντο.

10.24 καὶ ἐκάλεσεν Φαραὼ Μωυσῆν καὶ Ἀαρὼν λέγων Βαδίζετε λατρεύσατε Κυρίῳ τῷ θεῷ ὑμῶν· πλὴν τῶν προβάτων καὶ τῶν βοῶν ὑπολίπεσθε· καὶ ἡ ἀποσκευὴ ὑμῶν ἀποτρεχέτω μεθ' ὑμῶν.

(9) And Mōusēs said, "Together with the young and the old we will go, with our sons and daughters and sheep and our oxen; for it is a feast of the Lord our God." (10) And he said to them, "So let the Lord be with you; as I will send you, (but) not also your household. See, that evil is set before you. (11) Not so, but let the men go and let them serve God; for this you yourselves seek." And they threw them out from the presence of Pharaō. (12) And the Lord said to Mōusēs, "Stretch out the hand upon the land of Egypt, and let the locust come up upon the land, and it will devour every plant of the land, and all the fruit of the trees that the hail left." (13) And Mōusēs held up the staff toward heaven, and the Lord brought forth a south wind upon the land, all that day and all night; the morning came and the south wind brought up the locusts. (14) And he brought it up upon all the land of Egypt, and they came to rest upon the borders of Egypt in great abundance; before them there were not such locusts, and after them there will not be likewise. (15) And he covered the face of the earth, and the land was ruined; and it devoured all the plants of the earth and all the fruit of the trees that were left from the hail; there was not a green (thing) left neither in the wood or in all the plants of the field in all the land of Egypt. (16) And Pharaō hastened to call Mōusēs and Aarōn, saying "I have sinned before the Lord your God and against you. (17) Pardon, then, my sin yet now, and pray to the Lord your God, and let him take away from me this death." (18) And Mōusēs left Pharaō and prayed to God. (19) And the Lord brought in the opposite direction a strong wind from the sea. And he took up the locusts and cast them into the Red Sea; and there was not one locust left in all the land of Egypt. (20) And the Lord hardened the heart of Pharaō, and he did not send out the sons of Israēl. (21) And the Lord said to Mōusēs, "Stretch out your hand toward heaven, and let darkness be upon Egypt, darkness that can be felt." (22) And Mōusēs stretched out the hand toward heaven, and there was a very black darkness, a storm over all the land of Egypt three days. (23) And no one saw his brother three days, and no one arose from his bed three days; but to all the sons of Israēl there was light in all to which they dwelled. (24) And Pharaō summoned Mōusēs and Aarōn, saying, "Go, serve the Lord your God; only leave behind the sheep and the oxen; and let your offspring depart with you."

10.25 καὶ εἶπεν Μωυσῆς Ἀλλὰ καὶ σὺ δώσεις ἡμῖν ὁλοκαυτώματα καὶ θυσίας ἃ ποιήσομεν Κυρίῳ τῷ θεῷ ἡμῶν,
10.26 καὶ τὰ κτήνη ἡμῶν πορεύσεται μεθ' ἡμῶν, καὶ οὐχ ὑπολειφθησόμεθα ὁπλήν· ἀπ' αὐτῶν γὰρ λημψόμεθα λατρεῦσαι Κυρίῳ τῷ θεῷ ἡμῶν· ἡμεῖς δὲ οὐκ οἴδαμεν τί λατρεύσωμεν Κυρίῳ τῷ θεῷ ἡμῶν ἕως τοῦ ἐλθεῖν ἡμᾶς ἐκεῖ.
10.27 ἐσκλήρυνεν δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ ἐβουλήθη ἐξαποστεῖλαι αὐτούς.
10.28 καὶ λέγει Φαραώ Ἄπελθε ἀπ' ἐμοῦ, πρόσεχε σεαυτῷ ἔτι προσθεῖναι ἰδεῖν μου τὸ πρόσωπον· ᾗ δ' ἂν ἡμέρᾳ ὀφθῇς μοι, ἀποθανῇ.
10.29 λέγει δὲ Μωσῆς Εἴρηκας· οὐκέτι ὀφθήσομαί σοι εἰς πρόσωπον.

11.1 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἔτι μίαν πληγὴν ἐπάξω ἐπὶ Φαραὼ καὶ ἐπ' Αἴγυπτον, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς ἐντεῦθεν· ὅταν δὲ ἐξαποστέλλῃ ὑμᾶς, σὺν παντὶ ἐκβαλεῖ ὑμᾶς ἐκβολῇ.
11.2 λάλησον οὖν κρυφῇ εἰς τὰ ὦτα τοῦ λαοῦ, καὶ αἰτησάτω ἕκαστος παρὰ τοῦ πλησίον καὶ γυνὴ παρὰ τῆς πλησίον σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν.
11.3 Κύριος δὲ ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ὁ ἄνθρωπος Μωυσῆς μέγας ἐγενήθη σφόδρα ἐναντίον τῶν Αἰγυπτίων καὶ ἐναντίον Φαραὼ καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ.
11.4 Καὶ εἶπεν Μωυσῆς Τάδε λέγει Κύριος Περὶ μέσας νύκτας ἐγὼ εἰσπορεύομαι εἰς μέσον Αἰγύπτου·
11.5 καὶ τελευτήσει πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἀπὸ πρωτοτόκου Φαραὼ ὃς κάθηται ἐπὶ τοῦ θρόνου καὶ ἕως πρωτοτόκου τῆς θεραπαίνης τῆς παρὰ τὸν μύλον, καὶ ἕως πρωτοτόκου παντὸς κτήνους·
11.6 καὶ ἔσται κραυγὴ μεγάλη κατὰ πᾶσαν γῆν Αἰγύπτου, ἥτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται.
11.7 καὶ ἐν πᾶσι τοῖς υἱοῖς Ἰσραὴλ οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ, οὐδὲ ἀπὸ ἀνθρώπου ἕως κτήνους· ὅπως ἴδῃς ὅσα παραδοξάζει Κύριος ἀνὰ μέσον τῶν Αἰγυπτίων καὶ τοῦ Ἰσραήλ.
11.8 καὶ καταβήσονται πάντες οἱ παῖδές σου οὗτοι πρὸς μὲ καὶ προκυνήσουσίν με λέγοντες Ἔξελθε σὺ καὶ πᾶς ὁ λαός σου οὗ σὺ ἀφηγῇ· καὶ μετὰ ταῦτα ἐξελεύσομαι. ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραὼ μετὰ θυμοῦ.
11.9 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Οὐκ εἰσακούσεται ὑμῶν Φαραώ, ἵνα πληθύνων πληθύνω μου τὰ σημεῖα καὶ τὰ τέρατα ἐν γῇ Αἰγύπτῳ.
11.10 Μωσῆς δὲ καὶ Ἀαρὼν ἐποίησαν πάντα τὰ σημεῖα καὶ τὰ τέρατα ταῦτα ἐν γῇ Αἰγύπτῳ ἐναντίον Φαραώ· ἐσκλήρυνεν δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ εἰσήκουσεν ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

(25) And Mōusēs said, "And even you yourself will give to use whole burnt offerings and sacrifices that we will make to the Lord our God. (26) Also our livestock will go with us, and we will not leave behind a hoof; for we will take from them to serve the Lord our God; but we do not know (in) what (way) we may serve the Lord our God until we arrive there." (27) But the Lord hardened the heart of Pharaō, and he did not want to send them out. (28) And Pharaō said, "Go away from me, beware of seeing my face again; for in whichever day you should appear to me, you will die." (29) And Mōusēs said, "You have said; no longer will I appear to you in person."

## *Exodus 11*

(1) And the Lord said to Mōusēs, "I will bring one more plague upon Pharaō and upon Egypt, and after these things he will send you out from here. But when he sends you, together with everything, he will throw you out with expulsion. (2) Speak, then, secretly in the ears of the people, and let everyone ask from the neighbor and the wife of the neighbor for articles of silver and gold and clothing." (3) And the Lord gave favor to his people before the Egyptians, and they made use of them. And the man Mōusēs became exceedingly great before the Egyptians and before Pharaō and before all of his servants. (4) And Mōusēs said, "These things the Lord says, 'About the middle of the night I go forth into the midst of Egypt. (5) And each firstborn in the land of Egypt will die, from the firstborn of Pharaō who sits upon the throne and unto the firstborn of the servant-woman who is at the mill, and to the firstborn of all livestock. (6) And there will be a great cry throughout all the land of Egypt such as has not been and such as will by no means be repeated. (7) And among all the sons of Israēl not a dog will bark with his tongue, neither from man unto animal; that you may know how the Lord will distinguish between the midst of Egyptians and of Israēl. (8) And all these servants of yours will come down to me and they will bow down to me, saying, "Go, you and all your people, whom you are leading away;" and after these things I will go out.'" And Mōusēs left from Pharaō with wrath. (9) And the Lord said to Mōusēs, "Pharaō will not listen to you, that I may greatly multiply my signs and wonders in the land of Egypt." (10) And Mōusēs and Aarōn did all these signs and these wonders in the land of Egypt before Pharaō. But the Lord hardened the heart of Pharaō, and he would not listen to send out the sons of Israēl from the land of Egypt.

12.1 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ Ἀαρὼν ἐν γῇ Αἰγύπτου λέγων
12.2 Ὁ μὴν οὗτος ὑμῖν ἀρχὴ μηνῶν, πρῶτός ἐστιν ὑμῖν ἐν τοῖς μησὶν τοῦ ἐνιαυτοῦ.
12.3 λάλησον πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ λέγων Τῇ δεκάτῃ τοῦ μηνὸς τούτου λαβέτωσαν ἕκαστος πρόβατον κατ' οἴκους πατριῶν, ἕκαστος πρόβατον κατ' οἰκίαν.
12.4 ἐὰν δὲ ὀλιγοστοὶ ὦσιν οἱ ἐν τῇ οἰκίᾳ ὥστε μὴ εἶναι ἱκανοὺς εἰς πρόβατον, συλλήμψεται μεθ' ἑαυτοῦ τὸν γείτονα τὸν πλησίον αὐτοῦ· κατὰ ἀριθμὸν ψυχῶν ἕκαστος τὸ ἀρκοῦν αὐτῷ συναριθμήσεται εἰς πρόβατον.
12.5 πρόβατον τέλειον ἄρσεν ἐνιαύσιον ἔσται ὑμῖν· ἀπὸ τῶν ἀρνῶν καὶ τῶν ἐρίφων λήμψεσθε.
12.6 καὶ ἔσται ὑμῖν διατετηρημένον ἕως τῆς τεσσαρεσκαιδεκάτης τοῦ μηνὸς τοῦτου, καὶ σφάξουσιν αὐτὸ πᾶν τὸ πλῆθος συναγωγῆς υἱῶν Ἰσραὴλ πρὸς ἑσπέραν.
12.7 καὶ λήμψονται ἀπὸ τοῦ αἵματος καὶ θήσουσιν ἐπὶ τῶν δύο σταθμῶν καὶ ἐπὶ τὴν φλιάν, ἐν τοῖς οἴκοις ἐν οἷς ἐὰν φάγωσιν αὐτὰ ἐν αὐτοῖς.
12.8 καὶ φάγονται τὰ κρέα τῇ νυκτὶ ταύτῃ ὀπτὰ πυρί, καὶ ἄζυμα ἐπὶ πικρίδων ἔδονται.
12.9 οὐκ ἔδεσθε ἀπ' αὐτῶν ὠμὸν οὐδὲ ἡψημένον ἐν ὕδατι ἀλλ' ἢ ὀπτὰ πυρί, κεφαλὴν σὺν τοῖς ποσὶν καὶ τοῖς ἐνδοσθίοις.
12.10 οὐκ ἀπολείψεται ἀπ' αὐτοῦ ἕως πρωί· καὶ ὀστοῦν οὐ συντρίψεται ἀπ' αὐτοῦ· τὰ δὲ καταλιπόμενα ἀπ' αὐτοῦ ἕως πρωὶ ἐν πυρὶ κατακαύσετε.
12.11 οὕτως δὲ φάγεσθε αὐτό· αἱ ὀσφύες ὑμῶν περιεζωσμέναι, καὶ τὰ ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, καὶ αἱ βακτηρίαι ἐν ταῖς χερσὶν ὑμῶν· καὶ ἔδεσθε αὐτὸ μετὰ σπουδῆς· πάσχα ἐστὶν Κυρίῳ.
12.12 καὶ ἐλεύσομαι ἐν γῇ Αἰγύπτῳ ἐν τῇ νυκτὶ ταύτῃ καὶ πατάξω πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἐν πᾶσι τοῖς θεοῖς τῶν Αἰγυπτίων ποιήσω τὴν ἐκδίκησιν· ἐγὼ Κύριος.
12.13 καὶ ἔσται τὸ αἷμα ὑμῖν ἐν σημείῳ ἐπὶ τῶν οἰκιῶν ἐν αἷς ὑμεῖς ἐστὲ ἐκεῖ· καὶ ὄψομαι τὸ αἷμα, καὶ σκεπάσω ὑμᾶς, καὶ οὐκ ἔσται ἐν ὑμῖν πληγὴ τοῦ ἐκτριβῆναι ὅταν παίω ἐν γῇ Αἰγύπτῳ.
12.14 καὶ ἔσται ἡ ἡμέρα ὑμῖν αὕτη μνημόσυνον, καὶ ἑορτάσετε αὐτὴν ἑορτὴν Κυρίῳ εἰς πάσας τὰς γενεὰς ὑμῶν· νόμιμον αἰώνιον ἑορτάσετε αὐτήν.
12.15 ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε, ἀπὸ δὲ τῆς ἡμέρας τῆς πρώτης ἀφανιεῖτε ζύμην ἐκ τῶν οἰκιῶν ὑμῶν· πᾶς ὃς ἂν φάγῃ ζύμην, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐξ Ἰσραήλ, ἀπὸ τῆς ἡμέρας τῆς πρώτης ἕως τῆς ἡμέρας τῆς ἑβδόμης.
12.16 καὶ ἡ ἡμέρα ἡ πρώτη κληθήσεται ἁγία, καὶ ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἁγία ἔσται ὑμῖν· πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐταῖς, πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν.

*Exodus 12*

(1) And the Lord spoke to Mōusēs and Aarōn in the land of Egypt, saying, (2) "This month (is) the beginning of months for you; it is first among the months of the year for you. (3) Speak to all the congregation of the sons of Israēl, saying, 'On the tenth of this month let them each take a sheep according the ancestral households, a sheep for each household. (4) And if there may be few who are in a household, so that there are not enough for the sheep, he will take himself to his nearby neighbor, according to the number of souls each, according to what is sufficient for him, (it) will be taken into account for a sheep. (5) It will be a perfect male lamb for you; a male a year old; you shall take it from the lambs and the young goats. (6) And it will be observed by you until the fourteenth of this month, and all the multitude of the congregation of the sons of Israēl will slaughter it towards evening. (7) And they will take from the blood and they will put (it) upon the two doorposts and upon the lintel, in the houses in which they will eat them. (8) And they will eat the meat in this night, roasted in a fire, and they will eat unleavened bread with bitter herbs. (9) You will not eat of it raw nor having been boiled in water, but only roasted with fire, head with the feet and the entrails. (10) You will not leave any of it behind until morning; and you will not break a bone from it; but what is left behind from it until morning you will burn in fire. (11) And in this manner you will eat it: your loins being girded, and your sandals on your feet, and your staffs in your hands. And, you will eat it hastily; it is a Pascha to the Lord. (12) And I will pass through in the land of Egypt in this night and I will strike each firstborn in the land of Egypt from man to animals, and I will take vengeance on each god of the Egyptians; I (am) Lord. (13) And the blood will be a sign for you upon the houses in which you dwell; and I will see the blood, and I will protect you, and there will not be a plague of destruction among you when I strike in the land of Egypt. (14) And this day will be a memorial for you, and you will celebrate it, a feast to the Lord, through all your generations; you will observe it as a feast for a perpetual ordinance. (15) Seven days you will eat unleavened bread, and from the first day you will destroy leaven from your houses; each one who eats leaven, that soul will be utterly destroyed from Israēl, from the first day unto the seventh day. (16) And the first day shall be declared holy, and the seventh day will be a holy convocation for you; all work of service you will not do on them, only as much as will be done by each soul, this only may be done by you.

12.17 καὶ φυλάξετε τὴν ἐντολὴν ταύτην· ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ ἐξάξω τὴν δύναμιν ὑμῶν ἐκ γῆς Αἰγύπτου, καὶ ποιήσετε τὴν ἡμέραν ταύτην εἰς γενεὰς ὑμῶν νόμιμον αἰώνιον·

12.18 ἐναρχομένου τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου ἀφ᾽ ἑσπέρας ἔδεσθε ἄζυμα, ἕως ἡμέρας μιᾶς καὶ εἰκάδος τοῦ μηνὸς ἕως ἑσπέρας.

12.19 ἑπτὰ ἡμέρας ζύμη οὐχ εὑρεθήσεται ἐν ταῖς οἰκίαις ὑμῶν· πᾶς ὃς ἂν φάγῃ ζυμωτόν, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ συναγωγῆς Ἰσραήλ, ἔν τε τοῖς γιώραις καὶ αὐτόχθοσιν τῆς γῆς·

12.20 πᾶν ζυμωτὸν οὐκ ἔδεσθε, ἐν παντὶ δὲ κατοικητηρίῳ ὑμῶν ἔδεσθε ἄζυμα.

12.21 Ἐκάλεσεν δὲ Μωυσῆς πᾶσαν γερουσίαν υἱῶν Ἰσραὴλ καὶ εἶπεν πρὸς αὐτούς Ἀπελθόντες λάβετε ὑμῖν ἑαυτοῖς πρόβατον κατὰ συγγενίαν ὑμῶν, καὶ θύσετε τὸ πάσχα.

12.22 λήμψεσθε δὲ δέσμην ὑσσώπου, καὶ βάψαντες ἀπὸ τοῦ αἵματος τοῦ παρὰ τὴν θύραν καθίξετε τῆς φλιᾶς καὶ ἐπ᾽ ἀμφοτέρων τῶν σταθμῶν, ἀπὸ τοῦ αἵματος ὅ ἐστιν παρὰ τὴν θύραν· ὑμεῖς δὲ οὐκ ἐξελεύσεσθε ἕκαστος τὴν θύραν τοῦ οἴκου αὐτοῦ ἕως πρωί.

12.23 καὶ παρελεύσεται Κύριος πατάξαι τοὺς Αἰγυπτίους, καὶ ὄψεται τὸ αἷμα ἐπὶ τῆς φλιᾶς καὶ ἐπ᾽ ἀμφοτέρων τῶν σταθμῶν· καὶ παρελεύσεται Κύριος τὴν θύραν, καὶ οὐκ ἀφήσει τὸν ὀλεθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι.

12.24 καὶ φυλάξεσθε τὸ ῥῆμα τοῦτο νόμιμον σεαυτῷ καὶ τοῖς υἱοῖς σου ἕως αἰῶνος.

12.25 ἐὰν δὲ εἰσέλθητε εἰς τὴν γῆν ἣν ἂν δῷ Κύριος ὑμῖν καθότι ἐλάλησεν, φυλάξεσθε τὴν λατρίαν ταύτην·

12.26 καὶ ἔσται ἐὰν λέγωσιν πρὸς ὑμᾶς υἱοὶ ὑμῶν Τίς ἡ λατρία αὕτη;

12.27 καὶ ἐρεῖτε αὐτοῖς Θυσία τὸ πάσχα τοῦτο Κυρίῳ, ὡς ἐσκέπασεν τοὺς οἴκους τῶν υἱῶν Ἰσραὴλ ἐν Αἰγύπτῳ, ἡνίκα ἐπάταξεν τοὺς Αἰγυπτίους, τοὺς δὲ οἴκους ἡμῶν ἐρρύσατο. καὶ κύψας ὁ λαὸς προσεκύνησεν.

12.28 καὶ ἀπελθόντες ἐποίησαν οἱ υἱοὶ Ἰσραὴλ καθὰ ἐνετείλατο Κύριος τῷ Μωσῇ, οὕτως ἐποίησαν.

12.29 Ἐγενήθη δὲ μεσούσης τῆς υνκτὸς καὶ Κύριος ἐπάταξεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἀπὸ πρωτοτόκου Φαραὼ τοῦ καθημένου ἐπὶ τοῦ θρόνου ἕως πρωτοτόκου τῆς αἰχμαλωτίδος τῆς ἐν τῷ λάκκῳ, καὶ ἕως πρωτοτόκου παντὸς κτήνους.

12.30 καὶ ἀναστὰς Φαραὼ νυκτὸς καὶ οἱ θεράποντες αὐτοῦ καὶ πάντες οἱ Αἰγύπτιοι, καὶ ἐγενήθη κραυγὴ μεγάλη ἐν πάσῃ γῇ Αἰγύπτῳ· οὐ γὰρ ἦν οἰκία ἐν ᾗ οὐκ ἦν ἐν αὐτῇ τεθνηκώς.

12.31 καὶ ἐκάλεσεν Φαραὼ Μωυσῆν καὶ Ἀαρὼν νυκτὸς καὶ εἶπεν αὐτοῖς Ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ λαοῦ μου, καὶ ὑμεῖς καὶ οἱ υἱοὶ Ἰσραήλ· βαδίζετε καὶ λατρεύσατε Κυρίῳ τῷ θεῷ ὑμῶν καθὰ λέγετε·

(17) And you will keep this commandment; for in this day I will lead out your might from the land of Egypt, and you will make this day a perpetual ordinance unto your generations. (18) Beginning on the fourteenth day of the first month, you will eat unleavened bread from evening, until the twenty-first day of the month, until evening. (19) Seven days leaven shall not be found in your houses; each who eats anything leavened, that one shall be cut off from the congregation of Israēl, both among the occupiers and the original inhabitants of the land. (20) All that is leavened you shall not eat, but in each of your dwellings you shall eat unleavened bread.' " (21) And Mōusēs called all the elders of the sons of Israēl and he said to them, "When you leave, take for yourself a sheep according to your kinship, and sacrifice the Pascha. (22) And you will take a bundle of hyssop, and after dipping it from the blood that is by the door, you will put it upon the door-post, and the blood that is beside the door; but you will not go out each one from the door of his house until morning. (23) And the Lord will pass by to strike the Egyptians, and he will see the blood upon the lintel and upon both doorposts; and the Lord will pass by the door, and he will not permit the destroyer to come into your houses to strike. (24) And you will observe this word as an ordinance for yourself and your children forever. (25) And if you should enter into the land that the Lord will give you, as he has spoken, you will observe this service. (26) And it will be if your sons should say to you, 'What is this service?' (27) And you will say to them, 'This sacrifice is the Pascha to the Lord, as he defended the houses of the sons of Israēl in Egypt, when he struck the Egyptians, but our houses he delivered.' " And after bending down, the people worshipped. (28) And after departing the sons of Israēl did according to [what] the Lord commanded to Mōusēs, so they did. (29) And it happened during the middle of the night and the Lord struck each firstborn in the land of Egypt, from the firstborn of Pharaō, who sits upon the throne, unto the firstborn of the captive who is in the dungeon, even unto the firstborn of all livestock. (30) And Pharaō rose by night and his servants and all the Egyptians; and there was a great cry in all the land of Egypt; for there was not a house in which there was not in it one having been killed. (31) And Pharaō summoned Mōusēs and Aarōn at night and he said to them, 'Get up and go from my people, both you and the sons of Israēl. Leave and serve the Lord your God, as you say.

12.32 καὶ τὰ πρόβατα καὶ τοὺς βόας ὑμῶν ἀναλαβόντες πορεύεσθε, εὐλογήσατε δὴ κἀμέ.
12.33 καὶ κατεβιάζοντο οἱ Αἰγύπτιοι τὸν λαὸν σπουδῇ ἐκβαλεῖν αὐτοὺς ἐκ τῆς γῆς· εἶπαν γὰρ ὅτι Πάντες ἡμεῖς ἀποθνήσκομεν.
12.34 ἀνέλαβεν δὲ ὁ λαὸς τὸ σταῖς πρὸ τοῦ ζυμωθῆναι, τὰ φυράματα αὐτῶν ἐνδεδεμένα ἐν τοῖς ἱματίοις αὐτῶν ἐπὶ τῶν ὤμων.
12.35 οἱ δὲ υἱοὶ Ἰσραὴλ ἐποίησαν καθὰ συνέταξεν αὐτοῖς Μωυσῆς, καὶ ᾔτησαν παρὰ τῶν Αἰγυπτίων σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν.
12.36 καὶ ἔδωκεν Κύριος τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ἐσκύλευσαν τοὺς Αἰγυπτίους.
12.37 Ἀπάραντες δὲ οἱ υἱοὶ Ἰσραὴλ ἐκ Ῥαμεσσὴ εἰς Σοκχώθα, εἰς ἑξακοσίας χιλιάδας πεζῶν οἱ ἄνδρες, πλὴν τῆς ἀποσκευῆς·
12.38 καὶ ἐπίμικτος πολὺς συνανέβη αὐτοῖς, καὶ πρόβατα καὶ βόες καὶ κτήνη πολλὰ σφόδρα.
12.39 καὶ ἔπεψαν τὸ σταῖς ὃ ἐξήνεγκαν ἐξ Αἰγύπτου ἐνκρυφίας ἀζύμους, οὐ γὰρ ἐζυμώθη· ἐξέβαλον γὰρ αὐτοὺς οἱ Αἰγύπτιοι, καὶ οὐκ ἠδυνήθησαν ἐπιμεῖναι, οὐδὲ ἐπισιτισμὸν ἐποίησαν ἑαυτοῖς εἰς τὴν ὁδόν.
12.40 Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ ἣν κατῴκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χανάαν ἔτη τετρακόσια τριάκοντα·
12.41 καὶ ἐγένετο μετὰ τὰ τετρακόσια τριάκοντα ἔτη ἐξῆλθεν πᾶσα ἡ δύναμις Κυρίου ἐκ γῆς Αἰγύπτου νυκτός.
12.42 προφυλακή ἐστιν τῷ Κυρίῳ ὥστε ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐκείνη ἡ νὺξ αὕτη προφυλακὴ Κυρὶῳ, ὥστε πᾶσι τοῖς υἱοῖς Ἰσραὴλ εἶναι εἰς γενεὰς αὐτῶν.
12.43 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ Ααρὼν λέγων Οὗτος ὁ νόμος τοῦ πάσχα· πᾶς ἀλλογενὴς οὐκ ἔδεται ἀπ᾽ αὐτοῦ·
12.44 καὶ πᾶν οἰκέτην ἢ ἀργυρώνητον περιτεμεῖς αὐτόν, καὶ τότε φάγεται ἀπ᾽ αὐτοῦ
12.45 πάροικος ἢ μισθωτὸς οὐκ ἔδεται ἀπ᾽ αὐτοῦ.
12.46 ἐν οἰκίᾳ μιᾷ βρωθήσεται, καὶ οὐκ ἐξοίσετε ἐκ τῆς οἰκίας τῶν κρεῶν ἔξω· καὶ ὀστοῦν οὐ συντρίψετε ἀπ᾽ αὐτοῦ.
12.47 πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ποιήσει αὐτό.
12.48 ἐὰν δέ τις προσέλθῃ πρὸς ὑμᾶς προσήλυτος ποιῆσαι τὸ πάσχα Κυρίῳ, περιτεμεῖς αὐτοῦ πᾶν ἀρσενικόν, καὶ τότε προσελεύσεται ποιῆσαι αὐτό, καὶ ἔσται ὥσπερ καὶ ὁ αὐτόχθων τῆς γῆς· πᾶς ἀπερίτμητος οὐκ ἔδεται ἀπ᾽ αὐτοῦ.
12.49 νόμος εἷς ἔσται τῷ ἐνχωρίῳ καὶ τῷ προσελθόντι προσηλύτῳ ἐν ὑμῖν.
12.50 καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ καθὰ ἐνετείλατο Κύριος τῷ Μωυσῇ καὶ Ἀαρὼν πρὸς αὐτούς, οὕτως ἐποίησαν.

(32) Also after taking up the sheep and your oxen, go. But bless me also, please.' (33) And the Egyptians were urging the people in haste to cast them out of the land. For they said: "We all are dying." (34) And the people took up their pieces of dough before it was leavened, wrapped up in their garments upon the shoulders. (35) And the sons of Israēl did just as Mōusēs commanded them, and they asked from the Egyptians articles of gold and silver and clothing. (36) And the Lord gave grace to his people before the Egyptians, and they supplied them; and they plundered the Egyptians. (37) And after taking away the sons of Israēl from Ramessē into Sokchōtha, about six hundred thousand men on foot besides baggage. (38) And a great mixed company came up with them, and sheep and oxen and very many livestock. (39) And they baked the dough that they carried up from Egypt, unleavened cakes, for it was not leavened; for the Egyptians threw them out, and they were not able to remain, neither did they make provisions for themselves for the journey. (40) And the dwelling of the sons of Israēl, which they dwelt in the land of Egypt and in the land of Chanaan, was four hundred thirty years. (41) And it was after four hundred thirty years, all the power of the Lord came out of the land of Egypt at night. (42) It is a vigil to the Lord, so as to lead out them from the land of Egypt; that same night is a vigil to the Lord, so it is for all the sons of Israēl to be for their generations. (43) And the Lord spoke to Mōusēs and Aarōn, saying, 'This (is) the law of the Pascha; each foreigner will not eat from it. (44) And each house-servant or workman you will circumcise him, and then he will eat of it. (45) An alien or hired servant he will not eat from it. (46) In one house it will be eaten, and you will not carry out from the house any meat outside; and a bone you will not break of it. (47) All the congregation of the sons of Israēl will observe it. (48) And if any foreigner should come to you to observe the Pascha to the Lord, you will circumcise him each male, and then he will come to observe it, and he will be even as the original inhabitants of the land; each uncircumcised will not eat of it. (49) There will be one law for the native, and for the proselyte coming among you.' (50) And the sons of Israēl did as the Lord commanded Mōusēs and Aarōn to them, so they did.

12.51 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξήγαγεν Κύριος τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν.

13.1 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν λέγων
13.2 Ἁγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοῖγον πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ἰσραὴλ ἀπὸ ἀνθρώπου ἕως κτήνους· ἐμοί ἐστιν.
13.3 Εἶπεν δὲ Μωυσῆς πρὸς τὸν λαόν Μνημονεύετε τὴν ἡμέραν ταύτην ἐν ᾗ ἐξήλθατε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλίας· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγεν ὑμᾶς Κύριος ἐντεῦθεν· καὶ οὐ βρωθήσεται ζύμη.
13.4 ἐν γὰρ τῇ σήμερον ὑμεῖς ἐκπορεύεσθε ἐν μηνὶ τῶν νέων.
13.5 καὶ ἔσται ἡνίκα ἐὰν εἰσαγάγῃ σε Κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ Εὐαίων καὶ Γεργεσαίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Ἰεβουσαίων, ἣν ὤμοσεν τοῖς πατράσιν σου δοῦναί σοι, γῆν ῥέουσαν γάλα καὶ μέλι, καὶ ποιήσεις τὴν λατρίαν ταύτην ἐν τῷ μηνὶ τούτῳ.
13.6 ἓξ ἡμέρας ἔδεσθε ἄζυμα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἑορτὴ Κυρίου·
13.7 ἄζυμα ἔδεσθε ἑπτὰ ἡμέρας, οὐκ ὀφθήσεταί σοι ζυμωτὸν οὐδὲ ἔσται σοι ζύμη ἐν πᾶσιν τοῖς ὁρίοις σου.
13.8 καὶ ἀναγγελεῖς τῷ υἱῷ σου ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Διὰ τοῦτο ἐποίησεν Κύριος ὁ θεός μοι, ὡς ἐξεπορευόμην ἐξ Αἰγύπτου.
13.9 καὶ ἔσται σοι σημεῖον ἐπὶ τῆς χειρός σου καὶ μνημόσυνον πρὸ ὀφθαλμῶν σου, ὅπως ἂν γένηται ὁ νόμος Κυρίου ἐν τῷ στόματί σου· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγέν σε Κύριος ὁ θεὸς ἐξ Αἰγύπτου.
13.10 καὶ φυλάξεσθε τὸν νόμον τοῦτον ἀφ᾿ ἡμερῶν εἰς ἡμέρας.
13.11 Καὶ ἔσται ὡς ἂν εἰσαγάγῃ σε Κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων, ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου, καὶ δώσει σοι αὐτήν,
13.12 καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ· πᾶν διανοῖγον μήτραν ἐκ τῶν βουκολίων ἢ ἐν τοῖς κτήνεσίν σου ὅσα ἐὰν γένηταί σοι, τὰ ἀρσενικὰ ἁγιάσεις τῷ κυρίῳ.
13.13 πᾶν διανοῖγον μήτραν ὄνου ἀλλάξεις προβάτῳ· ἐὰν δὲ μὴ ἀλλάξῃς, λυτρώσῃ αὐτό· πᾶν πρωτότοκον ἀνθρώπου τῶν υἱῶν σου λυτρώσῃ.
13.14 ἐὰν δὲ ἐρωτήσῃ σε ὁ υἱός σου μετὰ ταῦτα λέγων Τί τοῦτο; καὶ ἐρεῖς αὐτῷ ὅτι Ἐν χειρὶ κραταιᾷ ἐξήγαγεν Κύριος ἡμᾶς ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλίας·
13.15 ἡνίκα δὲ ἐσκλήρυνεν Φαραὼ ἐξαποστεῖλαι ἡμᾶς, ἀπέκτεινεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκων ἀνθρώπων ἕως πρωτοτόκων κτηνῶν· διὰ τοῦτο ἐγὼ θύω πᾶν πρωτότοκον τῷ κυρίῳ, πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, καὶ πᾶν πρωτότοκον τῶν υἱῶν μου λυτρώσομαι.
13.16 καὶ ἔσται εἰς σημεῖον ἐπὶ τῆς χειρός σου, καὶ ἀσάλευτον πρὸ ὀφθαλμῶν σου· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγέν σε Κύριος ἐξ Αἰγύπτου.

(51) And it happened in that day the Lord brought out the sons of Israēl from the land of Egypt together with their power."

## *Exodus 13*

(1) And the Lord spoke to Mōusēs, saying, (2) "Consecrate every firstborn to me, first produced, opening every womb among the sons of Israēl, from man to animal; it is mine." (3) And Mōusēs said to the people, "Remember this day in which you went out from the land of Egypt, from a house of slavery; for by a mighty hand the Lord lead you out here; and leaven shall not be eaten. (4) For today you go out in a month of new things. (5) And it will be whenever the Lord your God should lead you into the land of the Chananites and Chettites and Heuites and Gergesits and Amorrites and Pherezites and Iebousites, which he swore to your fathers to give to you, a land that flows with milk and honey, and you will make this service in this month. (6) Six days you shall eat unleavened bread, but on the seventh day is a feast of the Lord. (7) You shall eat unleavened bread for seven days, nothing leavened shall be found among you, nor shall you possess leaven in all your borders. (8) And you shall tell your son in that day, saying: 'This is what the Lord God did for me as I was going out of Egypt.' (9) And it will be to you a sign upon your hand and a memorial before your eyes, so then the law of the Lord may be in your mouth; for with a mighty hand the Lord God led you out of Egypt. (10) And you will observe this law from days to days. (11) And it will be when the Lord your God should lead you in to the land of the Chananites, the place which he swore to your fathers, and he will give it to you, (12) and you shall set apart each (one) opening the womb, the males, to the Lord; each (one) opening the womb from the herds or among your livestock, whatever there may be to you, males you shall consecrate to the Lord. (13) Each one opening the womb of a donkey you will exchange for a sheep; but if you should not exchange, you shall redeem it; each firstborn of a person among your sons you will redeem. (14) But if your son should ask you after this, saying, 'What is this?' And you will tell him, 'With a mighty hand the Lord led us out from the land of Egypt, from a house of slavery.' (15) But when Pharaō hardened (his heart) toward sending us out, he killed each firstborn in the land of Egypt from the firstborn of people unto the firstborn of animals; for this reason I sacrifice each firstborn to the Lord, each one opening the womb, the males, and each firstborn of my sons I will redeem. (16) And it will be as a sign upon your hand, and immovable before your eyes; for with a mighty hand the Lord brought you out of Egypt."

13.17 Ὡς δὲ ἐξαπέστειλεν Φαραὼ τὸν λαόν, οὐχ ὡδήγησεν αὐτοὺς ὁ θεὸς ὁδὸν γῆς Φυλιστιείμ, ὅτι ἐγγὺς ἦν· εἶπεν γὰρ ὁ θεός Μή ποτε μεταμελήσῃ τῷ λαῷ ἰδόντι πόλεμον, καὶ ἀποστρέψῃ εἰς Αἴγυπτον.

13.18 καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον, εἰς τὴν ἐρυθρὰν θάλασσαν· πέμπτῃ δὲ γενεᾷ ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

13.19 Καὶ ἔλαβεν Μωυσῆς τὰ ὀστᾶ Ἰωσὴφ μεθ᾽ ἑαυτοῦ· ὅρκῳ γὰρ ὥρκισεν τοὺς υἱοὺς Ἰσραὴλ λέγων Ἐπισκοπῇ ἐπισκέψεται ὑμᾶς Κύριος, καὶ συνανοίσετέ μου τὰ ὀστᾶ ἐντεῦθεν μεθ᾽ ὑμῶν.

13.20 Ἐξάραντες δὲ οἱ υἱοὶ Ἰσραὴλ ἐκ Σοκχὼθ ἐστρατοπέδευσαν ἐν Ὀθὸμ παρὰ τὴν ἔρημον.

13.21 ὁ δὲ θεὸς ἡγεῖτο αὐτῶν, ἡμέρας μὲν ἐν στύλῳ νεφέλης δεῖξαι αὐτοῖς τὴν ὁδόν, τὴν δὲ νύκτα ἐν στύλῳ πυρός·

13.22 οὐκ ἐξέλιπεν δὲ ὁ στύλος τῆς νεφέλης ἡμέρας καὶ ὁ στύλος τοῦ πυρὸς νυκτὸς ἐναντίον τοῦ λαοῦ παντός.

14.1 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων

14.2 Λάλησον τοῖς υἱοῖς Ἰσραήλ, καὶ ἀποστρέψαντες στρατοπεδευσάτωσαν ἀπέναντι τῆς ἐπαύλεως, ἀνὰ μέσον Μαγδώλου καὶ ἀνὰ μέσον τῆς θαλάσσης, ἐξ ἐναντίας Βεελσεπφών· ἐνώπιον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης.

14.3 καὶ ἐρεῖ Φαραὼ τῷ λαῷ αὐτοῦ Οἱ υἱοὶ Ἰσραὴλ πλανῶνται οὗτοι ἐν τῇ γῇ· συνκέκλεικεν γὰρ αὐτοὺς ἡ ἔρημος.

14.4 ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραώ, καὶ καταδιώξεται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραὼ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ, καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι Κύριος. καὶ ἐποίησαν οὕτως.

14.5 καὶ ἀνηγγέλη τῷ Βασιλεῖ τῶν Αἰγυπτίων ὅτι πέφευγεν ὁ λαός· καὶ μετεστράφη ἡ καρδία Φαραὼ καὶ ἡ καρδία τῶν θεραπόντων αὐτοῦ ἐπὶ τὸν λαόν, καὶ εἶπαν Τί τοῦτο ἐποίησαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ τοῦ μὴ δουλεύειν ἡμῖν;

14.6 ἔζευξεν οὖν Φαραὼ τὰ ἅρματα αὐτοῦ, καὶ πάντα τὸν λαὸν αὐτοῦ συναπήγαγεν μεθ᾽ ἑαυτοῦ,

14.7 καὶ λαβὼν ἑξακόσια ἅρματα ἐκλεκτὰ καὶ πᾶσαν τὴν ἵππον τῶν Αἰγυπτίων καὶ τριστάτας ἐπὶ πάντων.

14.8 καὶ ἐσκλήρυνεν Κύριος τὴν καρδίαν Φαραὼ Βασιλέως Αἰγύπτου καὶ τῶν θεραπόντων αὐτοῦ, καὶ κατεδίωξεν ὀπίσω τῶν υἱῶν Ἰσραήλ· οἱ δὲ υἱοὶ Ἰσραὴλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ.

14.9 καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω αὐτῶν, καὶ εὕροσαν αὐτοὺς παρεμβεβληκότας παρὰ τὴν θάλασσαν· καὶ πᾶσα ἡ ἵππος καὶ τὰ ἅρματα Φαραὼ καὶ οἱ ἱππεῖς καὶ ἡ στρατιὰ αὐτοῦ ἀπέναντι τῆς ἐπαύλεως, ἐξ ἐναντίας Βεελσεπφών.

(17) And when Pharaō sent out the people, God did not lead them the way of the land of the Phylistiim, though it was near by; for God said: "Lest the people relent after seeing war and return to Egypt." (18) Instead, God led the people a roundabout road that is in the desert, towards the Red Sea; and in the fifth generation the sons of Israēl went up from the land of Egypt. (19) And Mōusēs took the bones of Iōsēf with him; for he implored with an oath the sons of Israēl, saying: "With concern the Lord will take interest in you, and you will carry up my bones from here with you." (20) And the sons of Israēl, after they departed from Sokchōth, encamped in Othom on the edge of the desert. (21) And God was leading them, by day in a pillar of cloud to show them the way, but by night in a pillar of fire. (22) And the pillar of cloud by day did not die out, nor did the pillar of fire by night before all the people.

## *Exodus 14*

(1) And the Lord spoke to Mōusēs, saying, (2) "Speak to the sons of Israēl, and when they turn back, let them encamp opposite the village between Magdōlos and between the sea, from before Beelsepphōn. You will camp before them by the sea. (3) And Pharaō will say to his people, 'These sons of Israēl are wandering in the land; for the wilderness has hemmed them in.' (4) But I will harden the heart of Pharaō, and he will pursue after them; and I will be glorified in Pharaō and in all his army, and all the Egyptians will know that I am Lord." And they did so. (5) And it was reported to the king of the Egyptians that the people had fled; and the heart of Pharaō and the heart of his attendants was turned upon the people, and they said, "What is this we did, to send away the sons of Israēl so they do not serve us?" (6) Then Pharaō hitched his chariots, and he led away all his people with him. (7) And he took six hundred choice chariots and all the cavalry of the Egyptians and third-ranked officers over all (of them). (8) And the Lord hardened the heart of Pharaō, king of Egypt, and (the heart) of his servants, and he pursued after the sons of Israēl; but the sons of Israēl were leaving with a high hand. (9) And the Egyptians pursued after them, and they found them encamped by the sea. And all the cavalry and chariots of Pharaō and the horsemen and his army (were) opposite the camp, opposite Beelsepphōn.

14.10 καὶ Φαραὼ προσῆγεν· καὶ ἀναβλέψαντες οἱ υἱοὶ Ἰσραὴλ τοῖς ὀφθαλμοῖς ὁρῶσιν, καὶ οἱ Αἰγύπτιοι ἐστρατοπέδευσαν ὀπίσω αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ἀνεβόησαν δὲ οἱ υἱοὶ Ἰσραὴλ πρὸς Κύριον·

14.11 καὶ εἶπαν πρὸς Μωυσῆν Παρὰ τὸ μὴ ὑπάρχειν μνήματα ἐν γῇ Αἰγύπτῳ ἐξήγαγες ἡμᾶς θανατῶσαι ἐν τῇ ἐρήμῳ; τί τοῦτο ἐποίησας ἡμῖν, ἐξαγαγὼν ἐξ Αἰγύπτου;

14.12 οὐ τοῦτο ἦν τὸ ῥῆμα ὃ ἐλαλήσαμεν πρὸς σὲ ἐν Αἰγύπτῳ λέγοντες Πάρες ἡμᾶς ὅπως δουλεύσωμεν τοῖς Αἰγυπτίοις; κρεῖσσον γὰρ ἡμᾶς δουλεύειν τοῖς Αἰγυπτίοις ἢ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ.

14.13 εἶπεν δὲ Μωυσῆς πρὸς τὸν λαὸν Θαρσεῖτε· στῆτε καὶ ὁρᾶτε τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ, ἣν ποιήσει ἡμῖν σήμερον· ὃν τρόπον γὰρ ἑωράκατε τοὺς Αἰγυπτίους σήμερον, οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς τὸν αἰῶνα χρόνον·

14.14 Κύριος πολεμήσει περὶ ὑμῶν, καὶ ὑμεῖς σιγήσετε.

14.15 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Τί βοᾷς πρὸς μέ; λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἀναζευξάτωσαν·

14.16 καὶ σὺ ἔπαρον τῇ ῥάβδῳ σου, καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ῥῆξον αὐτήν, καὶ εἰσελθάτωσαν οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλλάσης κατὰ τὸ ξηρόν.

14.17 καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραὼ καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραὼ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἅρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ.

14.18 καὶ γνώσνται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι Κύριος, ἐνδοξαζομένου μου ἐν Φαραὼ καὶ ἐν τοῖς ἅρμασιν καὶ ἵπποις αὐτοῦ.

14.19 ἐξῆρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ἰσραήλ, καὶ ἐπορεύθη ἐκ τῶν ὄπισθεν· ἐξῆρεν δὲ καὶ ὁ στύλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν, καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν.

14.20 καὶ εἰσῆλθεν ἀνὰ μέσον τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραήλ, καὶ ἔστη· καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διῆλθεν ἡ νύξ, καὶ οὐ συνέμιξαν ἀλλήλοις ὅλην τὴν νύκτα.

14.21 ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν· καὶ ὑπήγαγεν Κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ ἐσχίσθη τὸ ὕδωρ.

14.22 καὶ εἰσῆλθον οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν, καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων·

14.23 καὶ κατεδίωξαν οἱ Αἰγύπτιοι, καὶ εἰσῆλθον ὀπίσω αὐτῶν καὶ πᾶς ἵππος Φαραὼ καὶ τὰ ἅρματα καὶ οἱ ἀναβάται εἰς μέσον τῆς θαλάσσης.

14.24 ἐγενήθη δὲ ἐν τῇ φυλακῇ τῇ ἑωθινῇ καὶ ἐπέβλεψεν Κύριος ἐπὶ τὴν παρεμβολὴν τῶν Αἰγυπτίων, ἐν στύλῳ πυρὸς καὶ νεφέλης, καὶ συνετάραξεν τὴν παρεμβολὴν τῶν Αἰγυπτίων,

(10) And (as) Pharaō was approaching, and the sons of Israēl looked up and saw with their eyes, and the Egyptians encamped behind them, and they were exceedingly frightened. And the sons of Israēl cried out to the Lord. (11) And they said to Mōusēs, "Was it because there were no graves in the land of Egypt that you lead us out to die in the wilderness? Why did you do this to us, after leading out of Egypt? (12) Was this not the matter concerning which we spoke to you in Egypt, saying, 'Leave us alone that we may serve the Egyptians?' For it is better for us to serve in Egypt than to die in this wilderness." (13) But Mōusēs said to the people, "Take courage; stand and see the salvation that is from God, which he will do for you today. For as you have seen the Egyptians today, you will never see them again. (14) The Lord will fight for you, and you will be silent." (15) And the Lord said to Mōusēs, "Why are you crying out to me? Speak to the sons of Israēl, and let them break camp. (16) And you, lift up your staff, and extend your hand over the sea and tear it to pieces, and let the sons of Israēl go into the midst of the sea on what is dry. (17) And behold, I will harden the heart of Pharaō and of all the Egyptians, they will enter behind them. And I will be glorified in Pharaō and in all his hosts and in his chariots and in his horses. (18) And all the Egyptians will know that I am Lord, when I am being glorified in Pharaō and in the chariots and his horses." (19) And the angel of God, who was going before the camp of the sons of Israēl, was gone from behind; and the pillar of cloud also rose from before them and it stood behind them. (20) And it went between the camp of the Egyptians and between the camp of Israēl, so it stood. And there was darkness and gloom, and the night passed, and they did not comingle with one another the whole night. (21) And Mōusēs stretched out the hand upon the sea; and the Lord drew up the sea by a forcible south wind the whole night, and he made the sea dry, and the water was split. (22) And the sons of Israēl entered into the midst of the sea on the dry, and the water (was) a wall for them on the right and a wall on the left. (23) And the Egyptians pursued, and all the cavalry of Pharaō also entered behind them and the chariots and the riders (went) into the midst of the sea. (24) And it happened in the early morning watch that the Lord looked upon the camp of the Egypians, in the pillar of fire and cloud, and he threw the camp of the Egyptians into confusion.

14.25 καὶ συνέδησεν τοὺς ἄξονας τῶν ἁρμάτων αὐτῶν, καὶ ἤγαγεν αὐτοὺς μετὰ βίας. καὶ εἶπαν οἱ Αἰγύπτιοι Φύγωμεν ἀπὸ προσώπου Ἰσραήλ· ὁ γὰρ κύριος πολεμεῖ περὶ αὐτῶν τοὺς Αἰγυπτίους.

14.26 Εἶπεν δὲ Κύριος πρὸς Μυωσῆν Ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν, καὶ ἀποκαταστήτω τὸ ὕδωρ καὶ ἐπικαλυψάτω τοὺς Αἰγυπτίους, ἐπί τε τὰ ἅρματα καὶ τοὺς ἀναβάτας.

14.27 ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χώρας· οἱ δὲ Αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ, καὶ ἐξετίναξεν Κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης.

14.28 καὶ ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψεν τὰ ἅρματα καὶ τοὺς ἀναβάτας καὶ πᾶσαν τὴν δύναμιν Φαραώ, τοὺς εἰσπεπορευμένους ὀπίσω αὐτῶν εἰς τὴν θάλασσαν· καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς.

14.29 οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσῃς, τὸ δὲ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων.

14.30 καὶ ἐρρύσατο Κύριος τὸν Ἰσραὴλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρὸς τῶν Αἰγυπτίων· καὶ ἴδεν Ἰσραὴλ τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης.

14.31 ἴδεν δὲ Ἰσραὴλ τὴν χεῖρα τὴν μεγάλην, ἃ ἐποίησεν Κύριος τοῖς Αἰγυπτίοις· ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον, καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ.

15.1 Τότε ᾖσεν Μωυσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ᾠδὴν ταύτην τῷ θεῷ, καὶ εἶπαν λέγοντες Ἄσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

15.2 βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν· οὗτός μου θεός, καὶ δοξάσω αὐτόν, θεὸς τοῦ πατρός μου, καὶ ὑψώσω αὐτόν.

15.3 Κύριος συντρίβων πολέμους, Κύριος ὄνομα αὐτῷ.

15.4 ἅρματα Φαραὼ καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν, ἐπιλέκτους ἀναβάτας τριστάτας· κατεπόθησαν ἐν ἐρυθρᾷ θαλάσσῃ.

15.5 πόντῳ ἐκάλυψεν αὐτούς· κατέδυσαν εἰς βυθὸν ὡσεὶ λίθος.

15.6 ἡ δεξιά σου, Κύριε, δεδόξασται ἐν ἰσχύι· ἡ δεξιά σου χείρ, Κύριε, ἔθραυσεν ἐχθρούς.

15.7 καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους· ἀπέστειλας τὴν ὀργήν σου, καὶ κατέφαγεν αὐτοὺς ὡς καλάμην.

15.8 καὶ διὰ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ· ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα, ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.

15.9 εἶπεν ὁ ἐχθρός Διώξας καταλήμψομαι· μεριῶ σκῦλα, ἐμπλήσω ψυχήν μου, ἀνελῶ τῇ μαχαίρῃ μου, κυριεύσει ἡ χείρ μου.

15.10 ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα· ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῷ.

(25) And he bound the axles of their chariots and led them with violence. And the Egyptians said, "Let us flee from before Israēl; for the Lord fights the Egyptians for them!" (26) And the Lord said to Mōusēs, "Stretch out your hand upon the sea, and let the water return and let the water cover up the Egyptians, both upon the chariots and the riders." (27) And Mōusēs stretched out the hand over the sea, and the water returned near day to its place; and the Egytpians fled under the water, and the Lord shook off the Egyptians in the middle of the sea. (28) And the water turned back (and) covered the chariots and rider and all the might of Pharaō, which had entered after them into the sea; and not one of them remained. (29) And the sons of Israēl went across dry in the midst of the sea, but the water was a wall for them on the right and a wall on the left. (30) And the Lord rescued Israēl in that day from the hand of the Egyptians; and Israēl saw the Egytpians as dead along the shore of the sea. (31) And Israēl saw the mighty hand, which the Lord did to the Egyptians. And the people feared the Lord, and they believed God and Mōusēs his servant.

## *Exodus 15*

(1) Then Mōusēs and the sons of Israēl sang this song to God, and spoke, saying, "Let us sing to the Lord, for gloriously he has been glorified. Horse and rider he has cast into the sea. (2) A helper and defender he became to me, for salvation. This (is) my God, and I will glorify him, the God of my father, and I will exalt him. (3) The Lord, shattering wars, the Lord is his name. (4) The chariots of Pharaō and his power he cast into the sea; choice horsemen, third-ranked officers were sunk in the Red Sea. (5) With the high sea he covered them; they sank into the deep like a stone. (6) Your right hand, O Lord, has been glorified in strength; your hand, O Lord, shattered enemies. (7) And in the abundance of your glory you crush the adversaries; you sent your wrath, and it consumed them like stubble. (8) And through the spirit[7] of your wrath the water separated; the waters were congealed like a wall; the waves were congealed in the midst of the sea. (9) The enemy said, "I will pursue (and) overtake (them); I will divide the spoil, I will satisfy my soul, I will destroy with my sword, my hand will rule (over them)." (10) You sent your spirit;[8] the sea covered them. They sank like lead in turbulent water.

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7 *or breath*
8 *or breath*

15.11 τίς ὅμοιός σοι ἐν θεοῖς, Κύριε; τίς ὅμοιός σοι; δεδοξασμένος ἐν ἁγίοις, θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα.

15.12 ἐξέτεινας τὴν δεξιάν σου· κατέπιεν αὐτοὺς γῆ.

15.13 ὡδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον ὃν ἐλυτρώσω, παρεκάλεσας τῇ ἰσχύι σου εἰς κατάλυμα ἅγιόν σου.

15.14 ἤκουσαν ἔθνη καὶ ὠργίσθησαν· ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιείμ.

15.15 τότε ἔσπευσαν ἡγεμόνες Ἐδώμ· καὶ ἄρχοντες Μωαβειτῶν, ἔλαβεν αὐτοὺς τρόμος· ἐτάκησαν πάντες οἱ κατοικοῦντες Χανάαν.

15.16 ἐπιπέσοι ἐπ᾽ αὐτοὺς τρόμος καὶ φόβος, μεγέθει βραχίονός σου ἀπολιθωθήτωσαν· ἕως ἂν παρέλθῃ ὁ λαός σου, Κύριε, ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος ὃν ἐκτήσω.

15.17 εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου, εἰς ἕτοιμον κατοικητήριόν σου ὃ κατηρτίσω, Κύριε, ἁγίασμα, Κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου.

15.18 Κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ᾽ αἰῶνα καὶ ἔτι.

15.19 Ὅτι εἰσῆλθεν ἵππος Φαραὼ σὺν ἅρμασιν καὶ ἀναβάταις εἰς θάλασσαν, καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς Κύριος τὸ ὕδωρ τῆς θαλάσσης· οἱ δε υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης.

15.20 Λαβοῦσα δὲ Μαριὰμ ἡ προφῆτις ἡ ἀδελφὴ Ἀαρὼν τὸ τύμπανον ἐν τῇ χειρὶ αὐτῆς, καὶ ἐξήλθοσαν πᾶσαι αἱ γυναῖκες ὀπίσω αὐτῆς μετὰ τυμπάνων καὶ χορῶν.

15.21 ἐξῆρχεν δὲ αὐτῶν Μαριὰμ λέγουσα Ἄσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

15.22 Ἐξῆρεν δὲ Μωυσῆς τοὺς υἱοὺς Ἰσραὴλ ἀπὸ θαλάσσης ἐρυθρᾶς, καὶ ἤγαγεν αὐτοὺς εἰς τὴν ἔρημον Σούρ· καὶ ἐπορεύοντο τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ καὶ οὐχ ηὕρισκον ὕδωρ ὥστε πιεῖν.

15.23 Ἦλθον δὲ εἰς Μερρά, καὶ οὐκ ἠδύναντο πιεῖν ἐκ Μέρρας, πικρὸν γὰρ ἦν· διὰ τοῦτο ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Πικρία.

15.24 καὶ διεγόγγυζεν ὁ λαὸς ἐπὶ Μωσῆν λέγοντες Τί πιόμεθα;

15.25 ἐβόησεν δὲ Μωυσῆς πρὸς Κύριον· καὶ ἔδειξεν αὐτῷ Κύριος ξύλον, καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ, καὶ ἐγλυκάνθη τὸ ὕδωρ. ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις, καὶ ἐκεῖ ἐπείρασεν αὐτὸν

15.26 καὶ εἶπεν Ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς Κυρίου τοῦ θεοῦ σου, καὶ τὰ ἀρεστὰ ἐναντίον αὐτοῦ ποιήσῃς, καὶ ἐνωτίσῃ ταῖς ἐντολαῖς αὐτοῦ, καὶ φυλάξῃς πάντα τὰ δικαιώματα αὐτοῦ, πᾶσαν νόσον ἣν ἐπήγαγον τοῖς Αἰγυπτίοις οὐκ ἐπάξω ἐπὶ σέ· ἐγὼ γάρ εἰμι Κύριος ὁ θεός σου ὁ ἰώμενός σε.

15.27 Καὶ ἤλθοσαν εἰς Αἰλείμ, καὶ ἦσαν ἐκεῖ ιβ΄ πηγαὶ ὑδάτων καὶ ἑβδομήκοντα στελέχη φοινίκων· παρενέβαλον δὲ ἐκεῖ παρὰ τὰ ὕδατα.

(11) Who is like you among the gods, O Lord? Who is like you? Having been glorified among the holy ones, marvelous in glories, doing wonders? (12) You extended your right (hand), the earth swallowed them. (13) You led by your righteousness this, your people, whom you redeemed; you summoned with your strength into your holy dwelling. (14) Nations heard and were angered. Birth pains seized those dwelling among the Phylistiim. (15) Then the princes of Edōm hurried. And the rulers of Mōabeites, trembling seized them. All those dwelling in Chanaan were melted. (16) May trembling and fear fall upon them; by the greatness of your arm let them become stone; until your people should pass by, O Lord, until this your people should pass by, whom you procured for yourself. (17) After leading them in, plant them in the mountain of your inheritance, in your prepared dwelling place that you accomplished, O Lord; a sanctuary, O Lord, which your hands prepared. (18) The Lord, ruling forever and ever and yet more. (19) Because the horse of Pharaō together with chariots and horsemen went into the sea, and the Lord brought upon them the water of the sea; but the sons of Israēl went through dry (land) in the middle of the sea." (20) And Mariam, the prophetess, the sister of Aarōn, took the tambourine in her hand. All the women also went out behind her with tambourines and dances. (21) And Mariam was leading them, saying: "Let us sing to the Lord, for gloriously he has been glorified; horse and horseman he has cast into the sea." (22) And Mōusēs removed the sons of Israēl from the Red Sea, and he led them into the Desert of Sour; and they journeyed three days in the wilderness and did not find water to drink. (23) And they came into Merra and they were not able to drink from Merra, for it was bitter. For this reason he named the name of that place Pikria.[9] (24) And the people complained against Mōusēs, saying: "What will we drink?" (25) And Mōusēs cried out to the Lord. And the Lord showed him wood, and he threw it into the water, and the water was sweetened. There he set regulations and judgments for him, and there he tested him. (26) And he said, "If you by hearing should hear the voice of the Lord your God, and do pleasing (things) before him, and give ear to his commandments, and watch all his regulations, each disease that I brought upon the Egyptians I will not bring upon you. For I am the Lord your God, who heals you." (27) And they came to Aileim, and twelve springs of water and seventy palm stumps were there. And they set up camp there by the waters.

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[9] *Bitterness*

16.1 ἀπῆραν δὲ ἐξ Αἰλείμ, καὶ ἤλθοσαν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ εἰς τὴν
ἔρημον Σείν, ὅ ἐστιν ἀνὰ μέσον Αἰλεὶμ καὶ ἀνὰ μέσον Σεινά. τῇ δὲ πεντεκαι-
δεκάτῃ ἡμέρᾳ τῷ μηνὶ τῷ δευτέρῳ ἐξεληλυθότων αὐτῶν ἐκ γῆς Αἰγύπτου
16.2 διεγόγγυζεν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ἐπὶ Μωυσῆν καὶ Ἀαρών·
16.3 καὶ εἶπαν πρὸς αὐτοὺς οἱ υἱοὶ Ἰσραήλ Ὄφελον ἀπεθάνομεν πληγέντες ὑπὸ
Κυρίου ἐν γῇ Αἰγύπτῳ, ὅταν ἐκαθίσαμεν ἐπὶ τῶν λεβήτων τῶν κρεῶν καὶ
ἠσθίομεν ἄρτους εἰς πλησμονήν· ὅτι ἐξηγάγετε ἡμᾶς εἰς τὴν ἔρημον ταύτην,
ἀποκτεῖναι πᾶσαν τὴν συναγωγὴν ταύτην ἐν λιμῷ.
16.4 εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ ὕω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ,
καὶ ἐξελεύσεται ὁ λαὸς καὶ συλλέξουσιν τὸ τῆς ἡμέρας εἰς ἡμέραν, ὅπως
πειράσω αὐτοὺς εἰ πορεύσονται τῷ νόμῳ μου ἢ οὔ·
16.5 καὶ ἔσται τῇ ἡμέρᾳ τῇ ἕκτῃ καὶ ἑτοιμάσουσιν ὃ ἐὰν εἰσενέγκωσιν, καὶ ἔσται
διπλοῦν ὃ ἐὰν συναγάγωσιν τὸ καθ᾽ ἡμέραν εἰς ἡμέραν.
16.6 καὶ εἶπεν Μωυσῆς καὶ Ἀαρὼν πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραήλ Ἑσπέ-
ρας γνώσεσθε ὅτι Κύριος ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου,
16.7 καὶ πρωὶ ὄψεσθε τὴν δόξαν Κυρίου ἐν τῷ εἰσακοῦσαι τὸν γογγυσμὸν ὑμῶν
ἐπὶ τῷ θεῷ· ἡμεῖς δὲ τί ἐσμεν ὅτι διαγογγύζετε καθ᾽ ἡμῶν;
16.8 καὶ εἶπεν Μωυσῆς Ἐν τῷ διδόναι Κύριον ὑμῖν ἑσπέρας κρέα φαγεῖν καὶ
ἄρτους τὸ πρωὶ εἰς πλησμονήν, διὰ τὸ εἰσακοῦσαι Κύριον τὸν γογγυσμὸν
ὑμῶν ὃν ὑμεῖς διαγογγύζετε καθ᾽ ἡμῶν· ἡμεῖς δὲ τί ἐσμεν; οὐ γὰρ καθ᾽ ἡμῶν
ἐστὶν ὁ γογγυσμὸς ὑμῶν, ἀλλ᾽ ἢ κατὰ τοῦ θεοῦ.
16.9 εἶπεν δὲ Μωυσῆς πρὸς Ἀαρών Εἰπὸν πάσῃ συναγωγῇ υἱῶν Ἰσραήλ Προσ-
έλθατε ἐναντίον τοῦ θεοῦ· εἰσακήκοεν γὰρ ὑμῶν τὸν γογγυσμόν.
16.10 ἡνίκα δὲ ἐλάλει Ἀαρὼν πάσῃ συναγωγῇ υἱῶν Ἰσραήλ, καὶ ἐπεστράφησαν
εἰς τὴν ἔρημον, καὶ ἡ δόξα Κυρίου ὤφθη ἐν νεφέλῃ.
16.11 καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων
16.12 Εἰσακήκοα τὸν γογγυσμὸν τῶν υἱῶν Ἰσραήλ· λάλησον πρὸς αὐτοὺς λέγων Τὸ
πρὸς ἑσπέραν ἔδεσθε κρέα, καὶ τὸ πρωὶ πλησθήσεσθε ἄρτων· καὶ γνώσεσθε
ὅτι ἐγὼ Κύριος ὁ θεὸς ὑμῶν.
16.13 ἐγένετο δὲ ἑσπέρα, καὶ ἀνέβη ὀρτυγομήτρα καὶ ἐκάλυψεν τὴν παρεμβολήν·
τὸ τρωὶ ἐγένετο καταπαυομένης τῆς δρόσου κύκλῳ τῆς παρεμβολῆς,
16.14 καὶ ἰδοὺ ἐπὶ πρόσωπον τῆς ἐρήμου λεπτὸν ὡσεὶ κόριον λευκὸν ὡσεὶ πάγος
ἐπὶ τῆς γῆς.
16.15 ἰδόντες δὲ αὐτὸ οἱ υἱοὶ Ἰσραὴλ εἶπαν ἕτερος τῷ ἑτέρῳ Τί ἐστιν τοῦτο; οὐ γὰρ
ᾔδεισαν τί ἦν. εἶπεν δὲ Μωυσῆς αὐτοῖς Οὗτος ὁ ἄρτος ὃν ἔδωκεν Κύριος ὑμῖν
φαγεῖν.
16.16 τοῦτο τὸ ῥῆμα ὃ συνέταξεν Κύριος Συναγάγετε ἀπ᾽ αὐτοῦ ἕκαστος εἰς τοὺς
καθήκοντας· γόμορ κατὰ κεφαλὴν κατὰ ἀριθμὸν ψυχῶν ὑμῶν ἕκαστος σὺν
τοῖς συσκηνίοις ὑμῶν συλλέξατε.

*Exodus 16*

(1) And they went out from Aileim, and the whole congregation of the sons of Israēl came into the desert of Sein, which is between Aileim and Seina. And on the fifteenth day of the second month, after they went out from the land of Egypt, (2) the whole congregation of the sons of Israēl complained against Mōusēs and Aarōn. (3) And the sons of Israēl said to them, "If only we had died, after being struck by the Lord, in the land of Egypt, when we sat by pots of meat and ate bread to satisfaction. It was to kill this whole congregation with hunger that you led us into this desert." (4) And the Lord said to Mōusēs, "Behold, I am going to rain bread from heaven for you, and the people will go out and they will gather the portion for a day, so that I may test them (to see) if they will walk by my law or not. (5) And it will be on the sixth day, and they will prepare whatever they may gather, and it shall be double that which they may have gathered daily for a day." (6) And Mōusēs and Aarōn said to the entire congregation of the sons of Israēl, "At evening you will know that the Lord brought you out of the land of Egypt, (7) and in the morning you shall see the glory of the Lord, when he heard your complaining against God; but we, who are we that you are complaining against us?" (8) And Mōusēs said, "When the Lord gives you meat in the evening to eat and bread in the morning unto satisfaction, because the Lord heard your complaining that you complain against us; and what are we? For, your complaining is not against us, but rather against God." (9) And Mōusēs said to Aarōn, "Say to the whole congregation of the Sons of Israēl, 'Come before God; for he has heard your complaining.'" (10) And while Aarōn was speaking to the whole congregation of the sons of Israēl, they also turned to the wilderness, and the glory of the Lord appeared in a cloud. (11) And the Lord spoke to Mōusēs, saying, (12) "I have heard the complaining of the sons of Israēl. Speak to them, saying, 'Toward evening you will eat meat, and in the morning you will be filled with bread. And you will know that I am the Lord your God.'" (13) And evening came, and quail came up and covered the camp. Morning came, when the dew was lifting around the camp. (14) And behold, upon the surface of the desert was something like korion, white like frost on the earth. (15) And after seeing it, the sons of Israēl said to one another, "What is this?" For, they did not know what it was. And Mōusēs said to them, "This is the bread which the Lord gave to you to eat. (16) This is the word which the Lord directed, '(Take) from it each what is fitting; a gomor per head according to the number of your souls. Gather each of you with your tent-mates.'"

16.17 ἐποίησαν δὲ οὕτως οἱ υἱοὶ Ἰσραήλ, καὶ συνέλεξαν ὁ τὸ πολὺ καὶ ὁ τὸ ἔλαττον.

16.18 καὶ μετρήσαντες τῷ γόμορ, οὐκ ἐπλεόνασεν ὁ τὸ πολύ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλλατόνησεν· ἕκαστος εἰς τοὺς καθήκοντας παρ᾽ ἑαυτῷ συνέλεξαν.

16.19 εἶπεν δὲ Μωυσῆς πρὸς αὐτούς Μηδεὶς καταλιπέτω ἀπ᾽ αὐτοῦ εἰς τὸ πρωί.

16.20 καὶ οὐκ εἰσήκουσαν Μωυσῇ, ἀλλὰ κατέλιπόν τινες ἀπ᾽ αὐτοῦ εἰς τὸ πρωί· καὶ ἐξέζεσεν σκώληκας καὶ ἐπώζεσεν· καὶ ἐπικράνθη ἐπ᾽ αὐτοῖς Μωυσῆς.

16.21 καὶ συνέλεξαν αὐτὸ πρωί· ἡνίκα δὲ διεθέρμαινεν ὁ ἥλιος, ἐτήκετο.

16.22 ἐγένετο δὲ τῇ ἡμέρᾳ τῇ ἕκτῃ συνέλεξαν τὰ δέοντα διπλᾶ, δύο γόμορ τῷ ἑνί· εἰσήλθοσαν δὲ πάντες οἱ ἄρχοντες τῆς συναγωγῆς καὶ ἀνήγγειλαν Μωσεῖ.

16.23 εἶπεν δὲ Κύριος πρὸς αὐτούς Τοῦτό ἐστιν τὸ ῥῆμα ὃ ἐλάλησεν Κύριος· σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ αὔριον· ὅσα ἐὰν πέσσητε πέσσητε, καὶ ὅσα ἐὰν ἕψητε ἕψητε· καὶ πᾶν τὸ πλεονάζον καταλίπετε αὐτὸ εἰς ἀποθήκην εἰς τὸ πρωί.

16.24 καὶ κατελίποσαν ἀπ᾽ αὐτοῦ εἰς τὸ πρωί, καθὼς συνέταξεν αὐτοῖς Μωυσῆς· καὶ οὐκ ἐπώζεσεν, οὐδὲ σκώληξ ἐγένετο ἐν αὐτοῖς.

16.25 εἶπεν δὲ Μωυσῆς Φάγετε σήμερον· ἔστιν γὰρ σάββατα σήμερον τῷ κυρίῳ· οὐχ εὑρεθήσεται ἐν τῷ πεδίῳ.

16.26 ἓξ ἡμέρας συλλέξετε· τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα, ὅτι οὐκ ἔσται ἐν αὐτῇ.

16.27 ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξήλθοσάν τινες ἐκ τοῦ λαοῦ συλλέξαι, καὶ οὐχ εὗρον.

16.28 εἶπεν δὲ Κύριος πρὸς Μωυσῆν Ἕως τίνος οὐ βούλεσθε εἰσακούειν τὰς ἐντολάς μου καὶ τὸν νόμον μου;

16.29 ἴδετε, ὁ γὰρ κύριος ἔδωκεν ὑμῖν τὴν ἡμέραν ταύτην· διὰ τοῦτο αὐτὸς ἔδωκεν ὑμῖν τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρτους δύο ἡμερῶν· καθήσεσθε ἕκαστος εἰς τοὺς οἴκους ὑμῶν, μηδεὶς ἐκπορευέσθω ἐκ τοῦ τόπου αὐτοῦ τῇ ἡμέρᾳ τῇ ἑβδόμῃ.

16.30 καὶ ἐσαββάτισεν ὁ λαὸς τῇ ἡμέρᾳ τῇ ἑβδόμῃ.

16.31 καὶ ἐπωνόμασαν αὐτὸ οἱ υἱοὶ Ἰσραὴλ τὸ ὄνομα αὐτοῦ μάν· ἦν δὲ ὡς σπέρμα κορίου λευκόν, τὸ δὲ γεῦμα αὐτοῦ ὡς ἐνκρὶς ἐν μέλιτι.

16.32 εἶπεν δὲ Μωυσῆς Τοῦτο τὸ ῥῆμα ὃ συνέταξεν Κύριος Πλήσατε τὸ γόμορ τοῦ μὰν εἰς ἀποθήκην εἰς τὰς γενεὰς ὑμῶν, ἵνα ἴδωσιν τὸν ἄρτον ὃν ἐφάγετε ὑμεῖς ἐν τῇ ἐρήμῳ ὡς ἐξήγαγεν ὑμᾶς Κύριος ἐκ γῆς Αἰγύπτου.

16.33 καὶ εἶπεν Μωσῆς πρὸς Ἀαρών Λάβε στάμνον χρυσοῦν ἕνα καὶ ἐμβάλετε εἰς αὐτὸν πλῆρες τὸ γόμορ μάν, καὶ ἀποθήσεις αὐτὸ ἐναντίον τοῦ θεοῦ εἰς διατήρησιν εἰς τὰς γενεὰς ὑμῶν,

16.34 ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ. καὶ ἀπέθηκεν Ἀαρὼν ἐναντίον τοῦ θεοῦ εἰς διατήρησιν.

16.35 οἱ δὲ υἱοὶ Ἰσραὴλ ἔφαγον τὸ μὰν ἔτη τεσσεράκοντα, ἕως ἦλθον εἰς τὴν οἰκουμένην· ἐφάγοσαν τὸ μὰν ἕως παρεγένοντο εἰς μέρος τῆς Φοινίκης.

16.36 τὸ δὲ γόμορ τὸ δέκατον τῶν τριῶν μέτρων ἦν.

(17) And the sons of Israēl did so, and they collected the one much and the (other) less. (18) And after measuring by the gomor, the one with much did not have excess, and the one with less did not have too little. Each person collected for those belonging to himself. (19) And Mōusēs said to them, "Let no one leave of it until morning." (20) And they did not listen to Mōusēs, but certain ones left some of it until morning; and it bred worms and stank; and Mōusēs was embittered against them. (21) And they gathered it in the morning; but when the sun got warm, it melted. (22) And it happened on the sixth day, they gathered double what was necessary, two gomors for one person. And all the leaders of the congregation went in and reported to Mōusēs. (23) And Mōusēs said to them, "This is the word that the Lord spoke, 'Tomorrow is Sabbata, a rest holy to the Lord. Whatever you should bake, bake, and whatever you should boil, boil; and all that is left, leave it in storage until the morning.'" (24) And they left (some) of it until the morning, just as Mōusēs directed them. And it did not stink, nor was there a worm in them. (25) And Mōusēs said, "Eat today. For today is a Sabbata to the Lord. It will not be found in the plain. (26) Six days you shall gather; but the seventh day is Sabbata, for there will not be in it." (27) But it happened on the seventh day some of the people went out to gather, and they did not find (any). (28) And the Lord said to Mōusēs, "How long are you unwilling to heed my commandments and my law? (29) See, for the Lord gave to you this day. For this reason he gave you on the sixth day bread for two days. Each of you are sitting in your houses, let no one go out from his place on the seventh day." (30) And the people sabbathed the seventh day. (31) And the sons of Israēl called its name Man. And it was like white korion seed, but its taste was like cake with honey. (32) And Mōusēs said, "This is the word that the Lord commanded: Fill the gomor with Man for storage for your generations, that they may see the bread that you ate in the wilderness, as the Lord led you out from the land of Egypt." (33) And Mōusēs said to Aarōn, "Take one golden jar, and put in it the gomor full of Man, and you will put it away before God for preservation for your generations, (34) which the Lord commanded Mōusēs." And Aarōn put (it) away before God for preservation. (35) And the sons of Israēl ate Man forty years, until they came into inhabited land. They ate Man until they arrived in the region of Phoinikēs. (36) Now the gomor was a tenth of three measures.

17.1 Καὶ ἀπῆρεν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ἐκ τῆς ἐρήμου Σεὶν κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος Κυρίου, καὶ παρενεβάλοσαν ἐν Ῥαφιδείν· οὐκ ἦν δὲ ὕδωρ τῷ λαῷ πιεῖν.

17.2 καὶ ἐλοιδορεῖτο ὁ λαὸς πρὸς Μωυσῆν λέγοντες Δὸς ἡμῖν ὕδωρ ἵνα πίωμεν. καὶ εἶπεν αὐτοῖς Μωυσῆς Τί λοιδορεῖσθέ μοι, καὶ τί πειράζετε Κύριον;

17.3 ἐδίψησεν δὲ ἐκεῖ ὁ λαὸς ὕδατι, καὶ ἐγόγγυζεν ἐκεῖ ὁ λαὸς πρὸς Μωυσῆν λέγοντες Ἵνα τί τοῦτο ἀνεβίβασας ἡμᾶς ἐξ Αἰγύπτου, ἀποκτεῖναι ἡμᾶς καὶ τὰ τέκνα ἡμῶν καὶ τὰ κτήνη τῷ δίψει;

17.4 ἐβόησεν δὲ Μωυσῆς πρὸς Κύριον λέγων Τί ποιήσω τῷ λαῷ τούτῳ; ἔτι μικρὸν καὶ καταλιθοβολήσουσίν με.

17.5 καὶ εἶπεν Κύριος πρὸς Μωυσῆν Προπορεύου τοῦ λαοῦ τούτου, λάβε δὲ σεαυτῷ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ· καὶ τὴν ῥάβδον, ἐν ᾗ ἐπάταξας τὸν ποταμόν, λάβε ἐν τῇ χειρί σου καὶ πορεύσῃ.

17.6 ὅδε ἐγὼ ἕστηκα ἐκεῖ πρὸ τοῦ σὲ επὶ τῆς πέτρας ἐν Χωρήβ· καὶ πατάξεις τὴν πέτραν, καὶ ἐξελεύσεται ἐξ αὐτῆς ὕδωρ, καὶ πίεται ὁ λαός μου. ἐποίησεν δὲ Μωυσῆς οὕτως ἐναντίον τῶν υἱῶν Ἰσραήλ.

17.7 καὶ ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Πειρασμός, καὶ Λοιδόρησις, διὰ τὴν λοιδορίαν τῶν υἱῶν Ἰσραὴλ καὶ διὰ τὸ πειράζειν Κύριον λέγοντας Εἰ ἔστιν Κύριος ἐν ἡμῖν ἢ οὔ;

17.8 Ἦλθεν δὲ Ἀμαλὴκ καὶ ἐπολέμει Ἰσραήλ ἐν Ῥαφιδείν.

17.9 εἶπεν δὲ Μωυσῆς τῷ Ἰησοῦ Ἐπίλεξον σεαυτῷ ἄνδρας δυνατούς, καὶ ἐξελθὼν παράταξαι τῷ Ἀμαλὴκ αὔριον· καὶ ἰδοὺ ἐγὼ ἕστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρί μου.

17.10 καὶ ἐποίησεν Ἰησοῦς καθάπερ εἶπεν αὐτῷ Μωυσῆς, καὶ ἐξελθὼν παρετάξατο τῷ Ἀμαλήκ· καὶ Μωυσῆς καὶ Ἀαρὼν καὶ Ὣρ ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ βουνοῦ.

17.11 καὶ ἐγίνετο ὅταν ἐπῆρεν Μωυσῆς τὰς χεῖρας, κατίσχυεν Ἰσραήλ· ὅταν δὲ καθῆκεν τὰς χεῖρας, κατίσχυεν Ἀμαλήκ.

17.12 αἱ δὲ χεῖρες Μωυσῆ βαρεῖαι· καὶ λαβόντες λίθον ὑπέθηκαν ἐπ᾽ αὐτόν, καὶ ἐκάθητο ἐπ αὐτοῦ· καὶ Ἀαρὼν καὶ Ὣρ ἐστήριζον τὰς χεῖρας αὐτοῦ, ἐντεῦθεν εἷς καὶ ἐντεῦθεν εἷς· καὶ ἐγένοντο αἱ χεῖρες Μωυσῆ ἐστηριγμέναι ἕως δυσμῶν ἡλίου.

17.13 καὶ ἐτρέψατο Ἰησοῦς τὸν Ἀμαλὴκ καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας.

17.14 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Κατάγραψον τοῦτο εἰς μνημόσυνον εἰς βιβλίον, καὶ δὸς εἰς τὰ ὦτα Ἰησοῖ, ὅτι ἀλοιφῇ ἐξαλείψω τὸ μνημόσυνον Ἀμαλὴκ ἐκ τῆς ὑπὸ τὸν οὐρανόν.

17.15 καὶ ᾠκοδόμησεν Μωσῆς θυσιαστήριον Κυρίῳ, καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Κύριος καταφυγή μου·

17.16 ὅτι ἐν χειρὶ κρυφαίᾳ πολεμεῖ Κύριος ἐπὶ Ἀμαλὴκ ἀπὸ γενεῶν εἰς γενεάς.

## *Exodus 17*

(1) And the entire congregation of the sons of Israēl set out from the wilderness of Sein according to their encampments by the word of the Lord, and they camped at Raphidein. But there was no water for the people to drink. (2) And the people reviled Mōusēs, saying, "Give us water that we may drink." And Mōusēs said to them, "Why are you reviling me, and why are you testing the Lord?" (3) And the people thirsted for water there, and the people grumbled to Mōusēs there, saying, "Why is it that you brought us up from Egypt, to kill us and our children and the animals with thirst?" (4) And Mōusēs cried out to the Lord, saying, "What should I do with this people? Yet a little while and they will stone me." (5) And the Lord said to Mōusēs, "Go before this people, and take with you some of the elders of the people. And the staff, with which you struck the river, take (it) in your hand and go. (6) Here I have taken my stand before you upon the rock in Chōrēb. Strike the rock, and water will come from it, and my people will drink." And Mōusēs did so before the sons of Israēl. (7) And he called the name of that place, Peirasmos,[10] and Loidorēsis,[11] because of the reviling of the children of Israēl, and because they tempted the Lord, saying, "Is the Lord among us or not?" (8) And Amalēk came and fought Israēl at Raphidein. (9) And Mōusēs said to Iēsous, "Choose for yourself capable men, and after going meet Amalēk in battle tomorrow. And behold when I am standing upon the top of the hill and the staff of God (is) in my hand." (10) And Iēsous did as Mōusēs said to him, and after going he met Amalēk in battle. And Mōusēs and Aarōn and Hōr went up upon the top of the hill. (11) And it happened when Mōusēs lifted up the hands, Israēl prevailed. But when he lowered the hands, Amalēk prevailed. (12) But the hands of Mōusēs became heavy. And after taking a stone they put it down by him, and he sat upon it. And Aarōn and Hōr lifted his hands, one on each side. And the hands of Mōusēs were supported until the setting of the sun. (13) And Iēsous routed Amalēk and all his people with slaughter of the sword. (14) And the Lord said to Mōusēs, "Write this as a memorial in a book, and give into the ears of Iēsous, that I will completely wipe away the memory of Amalēk from under heaven." (15) And Mōusēs built an altar to the Lord, and he named the name of it "The Lord is my Refuge," (16) because with a hidden hand the Lord fights against Amalēk from generations to generations.

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[10] *Temptation*
[11] *Reviling*

18.1 Ἤκουσεν δὲ Ἰοθὸρ ὁ ἱερεὺς Μαδιὰμ ὁ γαμβρὸς Μωυσῆ πάντα ὅσα ἐποίησεν Κύριος Ἰσραὴλ τῷ ἑαυτοῦ λαῷ· ἐξήγαγεν γὰρ Κύριος τὸν Ἰσραὴλ ἐξ Αἰγύπτου.

18.2 ἔλαβεν δὲ Ἰοθὸρ ὁ γαμβρὸς Μωυσῆ Σεπφώραν τὴν γυναῖκα Μωυσῆ, μετὰ τὴν ἄφεσιν αὐτῆς,

18.3 καὶ τοὺς δύο υἱοὺς αὐτῆς· ὄνομα τῷ ἑνὶ αὐτῶν Γηρσάμ, λέγων Πάροικος ἤμην ἐν γῇ ἀλλοτρίᾳ·

18.4 καὶ τὸ ὄνομα τοῦ δευτέρου Ἐλιέζερ, λέγων Ὁ γὰρ θεὸς τοῦ πατρός μου βοηθός μου, καὶ ἐξείλατό με ἐκ χειρὸς Φαραώ.

18.5 καὶ ἐξῆλθεν Ἰοθὸρ ὁ γαμβρὸς Μωυσῆ καὶ οἱ υἱοὶ καὶ ἡ γυνὴ πρὸς Μωυσῆν εἰς τὴν ἔρημον, οὗ παρενέβαλεν ἐπ᾽ ὄρους τοῦ θεοῦ.

18.6 ἀνηγγέλη δὲ Μωυσεῖ λέγοντες Ἰδοὺ ὁ γαμβρός σου Ἰοθὸρ παραγίνεται πρὸς σέ, καὶ ἡ γυνὴ καὶ οἱ δύο υἱοί σου μετ᾽ αὐτοῦ.

18.7 ἐξῆλθεν δὲ Μωυσῆς εἰς συνάντησιν τῷ γαμβρῷ, καὶ προσεκύνησεν αὐτῷ καὶ ἐφίλησεν αὐτόν, καὶ ἠσπάσαντο ἀλλήλους· καὶ εἰσήγαγεν αὐτὸν εἰς τὴν σκηνήν.

18.8 καὶ διηγήσατο Μωσῆς τῷ γαμβρῷ πάντα ὅσα ἐποίησεν Κύριος τῷ Φαραὼ καὶ πᾶσι τοῖς Αἰγυπτίοις ἕνεκεν τοῦ Ἰσραήλ, καὶ πάντα τὸν μόχθον τὸν γενόμενον αὐτοῖς ἐν τῇ ὁδῷ, καὶ ὅτι ἐξείλατο αὐτοὺς Κύριος ἐκ χειρὸς Φαραὼ καὶ ἐκ χιερὸς τῶν Αἰγυπτίων.

18.9 ἐξέστη δὲ Ἰοθὸρ ἐπὶ πᾶσι τοῖς ἀγαθοῖς οἷς ἐποίησεν αὐτοῖς Κύριος, ὅτι ἐξείλατο αὐτοὺς ἐκ χιερὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραώ.

18.10 καὶ εἶπεν Ἰοθόρ Εὐλογητὸς Κύριος, ὅτι ἐξείλατο αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραώ·

18.11 νῦν ἔγνων ὅτι μέγας Κύριος παρὰ πάντας τοὺς θεούς, ἕνεκεν τούτου ὅτι ἐπέθεντο αὐτοῖς.

18.12 καὶ ἔλαβεν Ἰοθὸρ ὁ γαμβρὸς Μωυσῆ ὁλοκαυτώματα καὶ θυσίας τῷ θεῷ· παρεγένετο δὲ Ἀαρὼν καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ συνφαγεῖν ἄρτον μετὰ τοῦ γαμβροῦ Μωυσῆ ἐναντίον τοῦ θεοῦ.

18.13 Καὶ ἐγένετο μετὰ τὴν ἐπαύριον συνεκάθισεν Μωυσῆς κρίνειν τὸν λαόν· παριστήκει δὲ πᾶς ὁ λαὸς Μωυσεῖ ἀπὸ πρωίθεν ἕως δείλης.

18.14 καὶ ἰδὼν Ἰοθὸρ πάντα ὅσα ποιεῖ τῷ λαῷ λέγει Τί τοῦτο ὃ σὺ ποιεῖς τῷ λαῷ; διὰ τί σὺ κάθησαι μόνος, πᾶς δὲ ὁ λαὸς παρέστηκέν σοι ἀπὸ πρωίθεν ἕως δείλης;

18.15 καὶ λέγει Μωυσῆς τῷ γαμβρῷ Ὅτι παραγίνεται πρὸς μὲ ὁ λαὸς ἐκζητῆσαι κρίσιν παρὰ τοῦ θεοῦ·

18.16 ὅταν γὰρ γένηται αὐτοῖς ἀντιλογία καὶ ἔλθωσι πρὸς μέ, διακρίνω ἕκαστον, καὶ συμβιβάζω αὐτοὺς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ.

## *Exodus 18*

(1) And Iothor the priest of Madiam, the father-in-law of Mōusēs, heard all that the Lord did for his own people Israēl. For the Lord brought Israēl out of Egypt. (2) And Iothor, the father-in-law of Mōusēs, took Sepphōra, the wife of Mōusēs, after her dismissal, (3) and her two sons. The name of one of them was Gērsam, saying, "I was an alien in a foreign land." (4) And the name of the second, Eliezer, saying, "For the God of my father was my help, and he delivered me from the hand of Pharaō." (5) And Iothor, the father-in-law of Mōusēs, and the sons and wife went out to Mōusēs in the wilderness, where he set up camp on the mountain of God. (6) And it was reported to Mōusēs, saying, "Behold, your father-in-law Iothor is coming to you, and your wife and your two sons with him." (7) And Mōusēs went out to meet with his father-in-law, and he bowed before him and kissed him, and they greeted one another. And he led him into the tent. (8) And Mōusēs related to the father-in-law all that the Lord did to Pharaō and all the Egyptians on account of Israēl, and all the hardship that happened to them on the way, and that the Lord delivered them from the hand of Pharaō and from the hand of the Egyptians. (9) And Iothor marveled at all the good that the Lord did for them, that he delivered them from the hand of the Egyptians and from the hand of Pharaō. (10) And Iothor said, "Blessed be the Lord, for he delivered them from the hand of the Egyptians and from the hand of Pharaō. (11) Now I know that great is the Lord beyond all the gods, on account of this, that they attacked them." (12) And Iothor, the father-in-law of Mōusēs, took burnt offerings and sacrifices to God. And Aarōn and all the elders of Israēl came together to eat bread with the father-in-law of Mōusēs before God. (13) And it happened on the next day that Mōusēs sat down to judge the people. And all the people stood near Mōusēs from morning to afternoon. (14) And after seeing all that he was doing for the people, Iothor said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand by you from morning to afternoon?" (15) And Mōusēs said to his father-in-law, "Because the people come to me to seek judgment from God. (16) For whenever a dispute happens with them, and they come to me, I judge each, and I bring them the ordinances of God and his law."

18.17 εἶπεν δὲ ὁ γαμβρὸς Μωυσῆ πρὸς αὐτόν [18.18][a] Οὐκ ὀρθῶς σὺ ποιεῖς τὸ ῥῆμα
τοῦτο·
18.18 φθορᾷ καταφθαρήσῃ ἀνυπομονήτῳ καὶ σὺ καὶ πᾶς ὁ λαὸς ὅς ἐστιν μετὰ σοῦ·
βαρύ σοι τὸ ῥῆμα τοῦτο, οὐ δυνήσῃ ποιεῖν μόνος.
18.19 νῦν οὖν ἄκουσόν μου, καὶ συμβουλεύσω σοι, καὶ ἔσται ὁ θεὸς μετὰ σοῦ. γίνου
σὺ τῷ λαῷ τὰ πρὸς τὸν θεόν, καὶ ἀνοίσεις τοὺς λόγους αὐτῶν πρὸς τὸν θεόν·
18.20 καὶ διαμαρτυρῇ αὐτοῖς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ, καὶ
σημανεῖς αὐτοῖς τὰς ὁδοὺς ἐν αἷς πορεύσονται ἐν αὐταῖς, καὶ τὰ ἔργα ἃ
ποιήσουσιν.
18.21 καὶ σὺ σεαυτῷ σκέψαι ἀπὸ παντὸς τοῦ λαοῦ ἄνδρας δυνατούς, θεοσεβεῖς,
ἄνδρας δικαίους, μισοῦντας ὑπερηφανίαν, καὶ καταστήσεις ἐπ᾽ αὐτῶν χιλι-
άρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρκους,
18.22 καὶ κρινοῦσιν τὸν λαὸν πᾶσαν ὥραν· τὸ δὲ ῥῆμα τὸ ὑπέρογκον ἀνοίσουσιν
ἐπὶ σέ, τὰ δὲ βραχέα τῶν κριμάτων κρινοῦσιν αὐτοί, καὶ κουφιοῦσιν ἀπὸ σοῦ
καὶ συναντιλήμψονταί σοι.
18.23 ἐὰν τὸ ῥῆμα τοῦτο ποιήσῃς, κατισχύσει σε ὁ θεὸς καὶ δυνήσῃ παραστῆναι,
καὶ πᾶς ὁ λαὸς οὗτος εἰς τὸν ἑαυτοῦ τόπον μετ᾽ εἰρήνης ἥξει.
18.24 ἤκουσεν δὲ Μωυσῆς τῆς φωνῆς τοῦ γαμβροῦ, καὶ ἐποίησεν ὅσα αὐτῷ εἶπεν.
18.25 καὶ ἐπέλεξεν Μωσῆς ἄνδρας δυνατοὺς ἀπὸ παντὸς Ἰσραήλ, καὶ ἐποίησεν
αὐτοὺς ἐπ᾽ αὐτῶν χειλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ
δεκαδάρχους,
18.26 καὶ ἐκρίνοσαν τὸν λαὸν πᾶσαν ὥραν· πᾶν δὲ ῥῆμα ὑπέρογκον ἀνεφέροσαν
ἐπὶ Μωυσῆν, πᾶν δὲ ῥῆμα ἐλαφρὸν ἐκρίνοσαν αὐτοί.
18.27 ἐξαπέστειλεν δὲ Μωυσῆς τὸν ἑαυτοῦ γαμβρόν, καὶ ἀπῆλθεν εἶς τὴν γῆν
αὐτοῦ.

19.1 Τοῦ δὲ μηνὸς τοῦ τρίτου τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐκ γῆς Αἰγύπτου τῇ
ἡμέρᾳ ταύτῃ ἤλθοσαν εἰς τὴν ἔρημον τοῦ Σεινά.
19.2 καὶ ἀπῆραν ἐκ Ῥαφιδεὶν καὶ ἤλθοσαν εἰς τὴν ἔρημον τοῦ Σεινά, καὶ παραε-
νέβαλεν ἐκεῖ Ἰσραὴλ κατέναντι τοῦ ὄρους.
19.3 καὶ Μωσῆς ἀνέβη εἰς τὸ ὄρος τοῦ θεοῦ· καὶ ἐκάλεσεν αὐτὸν ὁ θεὸς ἐκ τοῦ
οὐρανοῦ λέγων Τάδε ἐρεῖς τῷ οἴκῳ Ἰακὼβ καὶ ἀναγελεῖς τοῖς υἱοῖς Ἰσραήλ
19.4 Αὐτοὶ ἑωράκατε ὅσα πεποίηκα τοῖς Αἰγυπτίοις, καὶ ἀνέλαβον ὑμᾶς ὡσεὶ ἐπὶ
πτερύγων αἐτῶν, καὶ προσηγαγόμην ὑμᾶς πρὸς ἐμαυτόν.
19.5 καὶ νῦν ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ φυλάξητε τὴν διαθήκην μου,
ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ
γῆ·

[a] MT begins v. 18 here.

(17) And the father-in-law of Mōusēs said to him, (18) "You are not doing this thing correctly. [18.18][12] You will be destroyed with unbearable ruin, you and all the people that are with you. This thing is too burdensome for you, you will not be able to do (it) alone. (19) Now then listen to me, and I will advise you, and God will be with you. You (judge) for the people things that pertain to God, and you will take up their words to God. (20) And you will charge to them the ordinances of God and his law, and you will make known to them the ways in which they will walk in it, and the works that they will do. (21) And you, search for capable men for yourself from all the people, God-fearing, righteous men, haters of arrogance, and you will set over them thousands-rulers and hundreds-rulers and fifties-rulers and tens-rulers. (22) And they will judge the people every hour. And they will bring the burdensome matter to you, but the small matters of judgment they will judge themselves. And they will ease (the burden) from you and they will help you. (23) If you do this thing, God will strengthen you, and you will be able to stand, and all these people will come into their own place in peace." (24) And Mōusēs listened to the voice of the father-in-law, and he did that which he said to him. (25) And Mōusēs chose capable men from all Israēl, and he made them thousand-officers and hundreds-officers and fifties-officers and tens-officers. (26) And they were judging the people every season. And the burdensome matter they brought upon Mōusēs, but all the light matters they judged themselves. (27) And Mōusēs sent away his own father-in-law, and he went into his land.

## *Exodus 19*

(1) And in the third month of the exodus of the sons of Israēl from the land of Egypt, on this day, they came into the wilderness of Seina. (2) And they departed from Rafidein and came into the wilderness of Seina, and Israēl camped there opposite the mountain. (3) And Mōusēs went up into the mountain of God. And God called him from the heavens, saying, "This you will say to the house of Jacob and announce to the sons of Israēl. (4) 'You have seen what I have done to the Egyptians, and I took you up as upon the wings of eagles, and I brought you to myself. (5) And now if you indeed hear my voice and observe my covenant, you will be to me a people chosen from all the nations. For all the earth is mine.

[12] MT begins v. 18 here.

19.6 ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον. ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ἰσραήλ.
19.7 ἦλθεν δὲ Μωυσῆς καὶ ἐκάλεσεν τοὺς πρεσβυτέρους τοῦ λαοῦ, καὶ παρέθηκεν αὐτοῖς πάντας τοὺς λόγους τούτους οὓς συνέταξεν αὐτῷ ὁ θεός.
19.8 ἀπεκρίθη δὲ πᾶς ὁ λαὸς ὁμοθυμαδὸν καὶ εἶπαν Πάντα ὅσα εἶπεν ὁ θεὸς ποιήσομεν καὶ ἀκουσόμεθα· ἀνήνεγκεν δὲ Μωυσῆς τοὺς λόγους τούτους πρὸς τὸν θεόν.
19.9 εἶπεν δὲ Κύριος πρὸς Μωσῆν Ἰδοὺ ἐγὼ παραγίνομαι πρὸς σὲ ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σέ, καὶ σοὶ πιστεύσωσιν εἰς τὸν αἰῶνα. ἀνήγγειλεν δὲ Μωσῆς τὰ ῥήματα τοῦ λαοῦ πρὸς Κύριον.
19.10 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Καταβὰς διαμάρτυραι τῷ λαῷ, καὶ ἅγνισον αὐτοὺς σήμερον καὶ αὔριον· καὶ πλυνάτωσαν τὰ ἱμάτια,
19.11 καὶ ἔστωσαν ἕτοιμοι εἰς τὴν ἡμέραν τὴν τρίτην· τῇ γὰρ ἡμέρᾳ τῇ τρίτῃ καταβήσεται Κύριος ἐπὶ τὸ ὄρος τὸ Σεινὰ ἐναντίον παντὸς τοῦ λαοῦ.
19.12 καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ λέγων Προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος καὶ θιγεῖν τι αὐτοῦ· πᾶς ὁ ἁψάμενος τοῦ ὄρους θανάτῳ τελευτήσει.
19.13 οὐχ ἅψεται αὐτοῦ χείρ· ἐν γὰρ λίθοις λιθοβοληθήσεται ἢ βολίδι κατατοξευθήσεται· ἐάν τε κτῆνος ἐάν τε ἄνθρωπος, οὐ ζήσεται. ὅταν αἱ φωναὶ καὶ αἱ σάλπιγγες καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους, ἐκεῖνοι ἀναβήσονται ἐπὶ τὸ ὄρος.
19.14 κατέβη δὲ Μωυσῆς ἐκ τοῦ ὄρους πρὸς τὸν λαόν, καὶ ἡγίασεν αὐτούς· καὶ ἔπλυναν τὰ ἱμάτια.
19.15 καὶ εἶπεν τῷ λαῷ Γίνεσθε ἕτοιμοι τρεῖς ἡμέρας, μὴ προσέλθητε γυναικί.
19.16 Ἐγένετο δὲ τῇ ἡμέρᾳ τῇ τρίτῃ γενηθέντος πρὸς ὄρθρον, καὶ ἐγίνοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ᾽ ὄρους Σεινά, φωνὴ τῆς σάλπιγγος ἤχει μέγα· καὶ ἐπτοήθη πᾶς ὁ λαὸς ὁ ἐν τῇ παρεμβολῇ.
19.17 καὶ ἐξήγαγεν Μωυσῆς τὸν λαὸν εἰς συνάντησιν τοῦ θεοῦ ἐκ τῆς παρεμβολῆς, καὶ παρέστησαν ὑπὸ τὸ ὄρος Σινά.
19.18 τὸ δὲ ὄρος τὸ Σινὰ ἐκαπνίζετο ὅλον διὰ τὸ καταβεβηκέναι ἐπ᾽ αὐτὸ τὸν θεὸν ἐν πυρί, καὶ ἀνέβαινεν ὁ καπνὸς ὡς καπνὸς καμίνου· καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα.
19.19 ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαίνουσαι ἰσχυρότεραι σφόδρα· Μωσῆς ἐλάλησεν, ὁ δὲ θεὸς ἀπεκρίνατο αὐτῷ φωνῇ.
19.20 κατέβη δὲ Κύριος ἐπὶ τὸ ὄρος τὸ Σινὰ ἐπὶ τὴν κορυφὴν τοῦ ὄρους· καὶ ἐκάλεσεν Κύριος Μωυσῆν ἐπὶ τὴν κορυφὴν τοῦ ὄρους, καὶ ἀνέβη Μωυσῆς.
19.21 καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν λέγων Καταβὰς διαμάρτυραι τῷ λαῷ, μήποτε ἐγγίσωσιν πρὸς τὸν θεὸν κατανοῆσαι, καὶ πέσωσιν ἐξ αὐτῶν πλῆθος·
19.22 καὶ οἱ ἱερεῖς οἱ ἐγγίζοντες Κυρίῳ τῷ θεῷ ἁγιασθήτωσαν, μή ποτε ἀπαλλάξῃ ἀπ᾽ αὐτῶν Κύριος.

(6) And you will be to me a royal priesthood and a holy nation.' These words you will say to the sons of Israēl." (7) And Mōusēs went and called the elders of the people, and he set before them all these words that God commanded to him. (8) And all the people answered with one mind and they said, "All that God said we will do and heed." And Mōusēs took up these words to God. (9) And the Lord said to Mōusēs, "Behold, I am coming to you in a pillar of cloud, that the people may hear while I am speaking to you, and they may believe you forever." And Mōusēs announced the word of the people to the Lord. (10) And the Lord said to Mōusēs, "After coming down, warn the people and sanctify them today and tomorrow; and let them wash the clothes (11) and let them be prepared for the third day; for the third day the Lord will come down upon Mount Seina before all the people. (12) And you shall set limits for the people round about, saying, 'Watch yourself that you do not go up into the mountain to touch anything of it. Anyone touching the mountain shall die by death. (13) A hand shall not touch it. For he shall be stoned with stones or shot with an arrow. Whether animal or person, it will not live. Whenever the sounds and the trumpets and the cloud should depart from the mountain, those shall come up on the mountain.' " (14) And Mōusēs went down from the mountain to the people and consecrated them, and they washed the clothes. (15) And he said to the people, "Be ready for three days. You may not go near a woman." (16) And it happened on the third day, after it came toward dawn, sounds and lightning and a dark cloud were coming upon the mountain Seina, a sound of the trumpet was ringing greatly; and all the people who were in the camp were terrified. (17) And Mōusēs led the people out into a meeting with God from the camp, and they stood near, under Mount Seina. (18) And Mount Seina was smoking whole because God had come down upon it in fire, and the smoke was rising up like the smoke of a furnace. And all the people were exceedingly amazed. (19) And the sounds of the trumpet were increasing, after becoming exceedingly strong. Mōusēs spoke, and God answered him with a sound. (20) And the Lord came down upon the mountain Seina upon the top of the mountain; and the Lord called Mōusēs upon the top of the mountain, and Mōusēs ascended. (21) And God spoke to Mōusēs, saying, "After descending, testify solemnly to the people, lest they come near to God to observe and many of them should fall. (22) And the priests coming near to the Lord God, let them be sanctified, lest the Lord release from them."

19.23 καὶ εἶπεν Μωυσῆς πρὸς τὸν θεόν Οὐ δυνήσεται ὁ λαὸς προσαναβῆναι πρὸς τὸ ὄρος τὸ Σεινά· σὺ γὰρ διαμεμαρτύρησαι ἡμῖν λέγων Ἀφόρισαι τὸ ὄρος καὶ ἁγίασαι αὐτό.

19.24 εἶπεν δὲ αὐτῷ Κύριος Βάδιζε κατάβηθι, καὶ ἀνάβηθι σὺ καὶ Ἀαρὼν μετὰ σοῦ· οἱ δὲ ἱερεῖς καὶ ὁ λαὸς μὴ βιαζέσθωσαν ἀναβῆναι πρὸς τὸν θεόν, μή ποτε ἀπολέσῃ ἀπ᾽ αὐτῶν Κύριος.

19.25 κατέβη δὲ Μωυσῆς πρὸς τὸν λαὸν καὶ εἶπεν αὐτοῖς.

20.1 Καὶ ἐλάλησεν Κύριος πάντας τοὺς λόγους τούτους λέγων

20.2 Ἐγώ εἰμι Κύριος ὁ θεός σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλίας.

20.3 Οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

20.4 Οὐ ποιήσεις σεαυτῷ εἴδωλον οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

20.5 οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσῃς αὐτοῖς· ἐγὼ γάρ εἰμι Κύριος ὁ θεός σου, θεὸς ζηλωτής, ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσίν με,

20.6 καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου.

20.7 Οὐ λήμψῃ τὸ ὄνομα Κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ· οὐ γὰρ μὴ καθαρίσῃ Κύριος ὁ θεός σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ.

20.8 Μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν·

20.9 ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου,

20.10 τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα Κυρίῳ τῷ θεῷ σου· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτῆνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοι.

20.11 ἐν γὰρ ἓξ ἡμέραις ἐποίησεν Κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ· διὰ τοῦτο εὐλόγησεν Κύριος τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν.

20.12 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς ἧς Κύριος ὁ θεός σου δίδωσίν σοι.

20.13 Οὐ μοιχεύσεις.

20.14 Οὐ κλέψεις.

20.15 Οὐ φονεύσεις.

20.16 Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ.

20.17 Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου· οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοὸς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σού ἐστιν.

(23) And Mōusēs said to God, “The people will not be able to go up to the mountain Seina; for you testified solemnly to us saying, ‘Set apart the mountain and sanctify it.’” (24) And the Lord said to him, “Go; descend, and you and Aarōn with you, come up. But do not urge the priests and people to come up to God, lest the Lord destroy some of them.” (25) And Mōusēs came down to the people and spoke to them.

## *Exodus 20*

(1) And the Lord spoke all these words, saying, (2) “I am the Lord your God, who brought you out of the land of Egypt, out of a house of slavery. (3) You may have no other gods besides me. (4) You will not make for yourself an idol or a likeness of anything, whether in heaven above or in the earth below or in the waters beneath the earth. (5) You will not worship them nor will you serve them. For I am the Lord your God, a jealous God, repaying sins of fathers upon children to the third and fourth generations of those hating me, (6) and doing mercy to thousands who love me and observe my ordinances. (7) You will not take the name of the Lord your God in vain. For the Lord your God will by no means cleanse the one taking his name in vain. (8) Remember the day of Sabbata, to sanctify it. (9) Six days you shall work, and you will do all your works. (10) But on the seventh day is a Sabbata to the Lord your God. You will not do in it any work, you and your son and your daughter, your maid servant and your female servant, your ox and your donkey and any animal of yours and the proselyte residing among you. (11) For in six days the Lord made heaven and earth and sea and all that is in them, and he stopped on the seventh day. For this reason the Lord blessed the seventh day and sanctified it. (12) Honor your father and mother, that it may be well with you and that you may live long on the good land that the Lord your God is giving to you. (13) You shall not commit adultery. (14) You shall not steal. (15) You shall not murder. (16) You shall not falsely testify against your neighbor with false witness. (17) You shall not covet your neighbor’s wife; you shall not covet your neighbor’s house, nor his field nor his male slave nor his female slave nor his ox nor his donkey, nor any of his cattle, nor whatever belongs to your neighbor.”

20.18 Καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνὴν καὶ τὰς λαμπάδας καὶ τὴν φωνὴν τῆς σάλπιγγος καὶ τὸ ὄρος τὸ καπνίζον· φοβηθέντες δὲ πᾶς ὁ λαὸς ἔστησαν μακρόθεν,
20.19 καὶ εἶπαν πρὸς Μωυσῆν Λάλησον σὺ ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ θεός, μὴ ἀποθάνωμεν.
20.20 καὶ λέγει αὐτοῖς Μωσῆς Θαρσεῖτε· ἕνεκεν γὰρ τοῦ πειράσαι ὑμᾶς παρεγενήθη ὁ θεὸς πρὸς ὑμᾶς, ὅπως ἂν γένεται ὁ φόβος αὐτοῦ ἐν ὑμῖν, ἵνα μὴ ἁμαρτάνητε.
20.21 ἱστήκει δὲ ὁ λαὸς μακρόθεν, Μωυσῆς δὲ εἰσῆλθεν εἰς τὸν γνόφον οὗ ἦν ὁ θεός.
20.22 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Τάδε ἐρεῖς τῷ οἴκῳ Ἰακὼβ καὶ ἀναγγελεῖς τοῖς υἱοῖς Ἰσραήλ Ὑμεῖς ἑωράκατε ὅτι ἐκ τοῦ οὐρανοῦ λελάληκα πρὸς ὑμᾶς·
20.23 οὐ ποιήσετε ὑμῖν αὐτοῖς θεοὺς ἀργυροῦς, καὶ θεοὺς χρυσοῦς οὐ ποιήσετε ὑμῖν ἑαυτοῖς.
20.24 Θυσιαστήριον ἐκ γῆς ποιήσετέ μοι, καὶ θύσετε ἐπ᾽ αὐτοῦ τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰ σωτήρια ὑμῶν καὶ τὰ πρόβατα καὶ τοὺς μόσχους ὑμῶν ἐν παντὶ τόπῳ οὗ ἐὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ· καὶ ἥξω πρὸς σὲ καὶ εὐλογήσω σε.
20.25 ἐὰν δὲ θυσιαστήριον ἐκ λίθων ποιῇς μοι, οὐκ οἰκοδομήσεις αὐτοὺς τμητούς· τὸ γὰρ ἐνχειρίδιόν σου ἐπιβέβληκας ἐπ᾽ αὐτοὺς καὶ μεμίανται.
20.26 οὐκ ἀναβήσῃ ἐν ἀναβαθμίσιν ἐπὶ τὸ θυσιαστήριόν μου, ὅπως ἂν μὴ ἀποκαλύψῃς τὴν ἀσχημοσύνην σου ἐπ᾽ αὐτοῦ.

21.1 Καὶ ταῦτα τὰ δικαιώματα ἃ παραθήσῃ ἐνώπιον αὐτῶν.
21.2 Ἐὰν κτήσῃ παῖδα Ἐβραῖον, ἓξ ἔτη δουλεύσει σοι· τῷ δὲ ἑβδόμῳ ἔτει ἀπελεύσεται ἐλεύθερος δωρεάν.
21.3 ἐὰν αὐτὸς μόνος εἰσέλθῃ, καὶ μόνος ἐξελεύσεται· ἐὰν δὲ γυνὴ συνεισέλθῃ μετ᾽ αὐτοῦ, ἐξελεύσεται καὶ ἡ γυνὴ μετ᾽ αὐτοῦ.
21.4 ἐὰν δὲ ὁ κύριος δῷ αὐτῷ γυναῖκα, καὶ τέκῃ αὐτῳ υἱοὺς ἢ θυγατέρας, ἡ γυνὴ καὶ τὰ παιδία ἔσται τῷ κυρίῳ αὐτοῦ, αὐτὸς δὲ μόνος ἐξελεύσεται.
21.5 ἐὰν δὲ ἀποκριθεὶς εἴπῃ ὁ παῖς Ἠγάπηκα τὸν κύριόν μου καὶ τὴν γυναῖκα καὶ τὰ παιδία, οὐκ ἀποτρέχω ἐλεύθερος·
21.6 προσάξει αὐτὸν ὁ κύριος αὐτοῦ πρὸς τὸ κριτήριον τοῦ θεοῦ, καὶ τότε προσάξει αὐτὸν ἐπὶ τὴν θύραν ἐπὶ τὸν σταθμόν, καὶ τρυπήσει ὁ κύριος αὐτοῦ τὸ οὖς τῷ ὀπητίῳ, καὶ δουλεύσει αὐτῷ εἰς τὸν αἰῶνα.
21.7 Ἐὰν δέ τις ἀποδῶται τὴν ἑαυτοῦ θυγατέρα οἰκέτιν, οὐκ ἀπελεύσεται ὥσπερ ἀποτρέχουσιν αἱ δοῦλαι.
21.8 ἐὰν μὴ εὐαρεστήσῃ τῷ κυρίῳ αὐτῆς ἣν αὐτῷ καθωμολογήσατο, ἀπολυτρώσει αὐτήν· ἔθνει δὲ ἀλλοτρίῳ οὐ κύριός ἐστιν πωλεῖν αὐτήν, ὅτι ἠθέτησεν ἐν αὐτῇ.

(18) And all the people were perceiving the sound and the flashes and the sound of the trumpet and the mountain smoking. And all the people after being frightened stood at a distance. (19) And they said to Mōusēs, "You speak to us, and do not let God speak to us, lest we should die." (20) And Mōusēs said to them, "Take courage! For in order to test you God has come to you, that the fear of him may be in you, so that you may not sin." (21) And the people were standing at a distance, but Mōusēs went into the darkness where God was. (22) And the Lord said to Mōusēs, "This is what you will say to the house of Iakōb and announce to the sons of Israēl, 'You have seen that from heaven I have spoken to you. (23) You will not make for yourselves gods of silver, and gods of gold you will not make for yourselves. (24) An altar of earth you will make for me, and you will sacrifice upon it your whole burnt offerings and deliverance offerings, and the sheep and your calves in every place, where I may name my name there; and I will come to you and I will bless you. (25) But if you should make an altar of stones for me, you shall not build them by cutting. For you have placed your tool upon them and it has been defiled. (26) You shall not go up by steps upon my altar, so that you do not reveal your nakedness upon it.' "

## *Exodus 21*

(1) And these are the statutes that should be set before them. (2) If you acquire a Hebrew servant, for six years he shall serve you. But in the seventh year he shall go free without (further) obligation. (3) If he comes in alone, alone he shall also go out. But if he comes with a wife, the wife also shall depart with him. (4) But if the master gives him a wife, and she bears him sons or daughters, the wife and the children shall be his master's, but he shall go out alone. (5) But if the servant in response says, "I have loved my master and the wife and children; I am not leaving free," (6) his master shall bring him to the judgment-seat of God, and then he shall bring him to the door, to the doorpost, and his master shall pierce his ear with an awl, and he will serve him forever. (7) And if someone sells his own daughter as a household servant, she shall not depart in the same way as [female] slaves depart. (8) If she, whom he promised to himself, does not please her master, he shall redeem her. But to a foreign nation the master is not to sell her, because he has broken faith with her.

21.9 ἐὰν δὲ τῷ υἱῷ καθομολογήσηται αὐτήν, κατὰ τὸ δικαίωμα τῶν θυγατέρων ποιήσει αὐτῇ.

21.10 ἐὰν δὲ ἄλλην λάβῃ ἑαυτῷ, τὰ δέοντα καὶ τὸν ἱματισμὸν καὶ τὴν ὁμιλίαν αὐτῆς οὐκ ἀποστερήσει.

21.11 ἐὰν δὲ τὰ τρία ταῦτα μὴ ποιήσῃ αὐτῇ?, ἐξελεύσεται δωρεὰν ἄνευ ἀργυρίου.

21.12 Ἐὰν δὲ πατάξῃ τίς τινα καὶ ἀποθάνῃ, θανάτῳ θανατούσθω·

21.13 ὁ δὲ οὐχ ἑκών, ἀλλὰ ὁ θεὸς παρέδωκεν εἰς τὰς χεῖρας αὐτοῦ, δώσω σοι τόπον οὗ φεύξεται ἐκεῖ ὁ φονεύσας.

21.14 ἐὰν δέ τις ἐπιθῆται τῷ πλησίον ἀποκτεῖναι αὐτὸν δόλῳ καὶ καταφύγῃ, ἀπὸ τοῦ θυσιαστηρίου μου λήμψῃ αὐτὸν θανατῶσαι.

21.15 Ὃς τύπτει πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ, θανάτῳ θανατούσθω.

21.16 Ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ.

21.17 Ὃς ἐὰν κλέψῃ τίς τινα τῶν υἱῶν Ἰσραὴλ καὶ καταδυναστεύσας αὐτὸν ἀποδῶται, καὶ εὑρεθῇ ἐν αὐτῷ, θανάτῳ τελευτάτω.

21.18 Ἐὰν δὲ λοιδορῶνται δύο ἄνδρες καὶ πατάξωσιν τὸν πλησίον λίθῳ ἢ πυγμῇ, καὶ μὴ ἀποθάνῃ, κατακλιθῇ δὲ ἐπὶ τὴν κοίτην,

21.19 ἐὰν ἐξαναστὰς ὁ ἄνθρωπος περιπατήσῃ ἔξω ἐπὶ ῥάβδου, ἀθῷος ἔσται ὁ πατάξας· πλὴν τῆς ἀγρίας αὐτοῦ ἀποτίσει καὶ τὰ ἰατρεῖα.

21.20 Ἐὰν δέ τις πατάξῃ τὸν παῖδα αὐτοῦ ἢ τὴν παιδίσκην αὐτοῦ ἐν ῥάβδῳ, καὶ ἀποθάνῃ ὑπὸ τὰς χεῖρας αὐτοῦ, δίκῃ ἐκδικηθήτω.

21.21 ἐὰν δὲ διαβιώσῃ ἡμέραν μίαν ἢ δύο, οὐκ ἐκδικηθήσεται· τὸ γὰρ ἀργύριον αὐτοῦ ἐστίν.

21.22 Ἐὰν δὲ μάχωνται δύο ἄνδρες καὶ πατάξωσιν γυναῖκα ἐν γαστρὶ ἔχουσαν, καὶ ἐξέλθῃ τὸ παιδίον αὐτῆς μὴ ἐξεικονισμένον, ἐπιζήμιον ζημιωθήσεται· καθότι ἂν ἐπιβάλῃ ὁ ἀνὴρ τῆς γυναικός, δώσει μετὰ ἀξιώματος·

21.23 ἐὰν δὲ ἐξεικονισμένον ἦν, δώσει ψυχὴν ἀντὶ ψυχῆς,

21.24 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος, χεῖρα ἀντὶ χιερός, πόδα ἀντὶ ποδός,

21.25 κατάκαυμα ἀντὶ κατακαύματος, τραῦμα ἀντὶ τραύματος, μώλωπα ἀντὶ μώλωπος.

21.26 Ἐὰν δέ τις πατάξῃ τὸν ὀφθαλμὸν τοῦ οἰκέτου αὐτοῦ ἢ τὸν ὀφθαλμὸν τῆς θεραπαίνης αὐτοῦ, καὶ ἐκτουφλώσῃ, ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀφθαλμοῦ αὐτῶν.

21.27 ἐὰν δὲ τὸν ὀδόντα τοῦ οἰκέτου ἢ τὸν ὀδόντα τῆς θεραπαίνης αὐτοῦ ἐκκόψῃ, ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀδόντος αὐτῶν.

21.28 Ἐὰν δὲ κερατίσῃ ταῦρος ἄνδρα ἢ γυναῖκα, καὶ ἀποθάνῃ, λίθοις λιθοβοληθήσεται ὁ ταῦρος, καὶ οὐ βρωθήσεται τὰ κρέα αὐτοῦ· ὁ δὲ κύριος τοῦ ταύρου ἀθῷος ἔσται.

(9) But if he betrothes her to the son, he shall do to her according to the statute of daughters. (10) And if he takes another to himself, the necessities and clothing and her marital rights shall not be cheated her. (11) But if he does not do these three things for her, she shall go out free, without silver. (12) And if someone strikes someone and he should die, let him surely be put to death. (13) But the one (killing) accidently, except that God handed it over into his hands, I will give to you a place where the killer may flee there. (14) And if someone lies in wait for his neighbor to kill him with deception and he should flee, from my altar you shall take him to put (him) to death. (15) Whoever strikes his father or his mother, let him surely be put to death. (16) The one speaking evil to his father or his mother, he will surely be put to death. (17) Whoever steals one of the sons of Israēl and, after dominating him, hands over, and he is found with him, let him surely be put to death. (18) And if two men abuse and strike the neighbor with a stone or a fist, and if he does not die, but he lies upon the bed, (19) if, after rising, the man walks outside upon a staff, the one striking will be clear, except for his loss he will pay damages and healing. (20) And if a man strikes his manservant or his maidservant with a staff and he dies under his hands, let him be punished justly. (21) But if he survives one day or two, let him not be punished, for he is his silver. (22) And if two men fight and strike a pregnant woman, and her child comes out not having been fully formed, he will suffer loss with a punishment. As the husband of the woman imposes, he will pay appropriately. (23) But if it has been fully formed, he will give life for life, (24) eye for eye, tooth for tooth, hand for hand, foot for foot, (25) burn for burn, wound for wound, stripe for stipe. (26) And if someone strikes the eye of his male household servant or the eye of his maidservant, and he causes blindness, he will send him away free for their eye. (27) And if he knocks out the tooth of a maleservant or the tooth of his maidservant, he will send them out free for their tooth. (28) And if a bull gores a man or a woman, and he dies, the bull shall be stoned with stones, and its flesh shall not be eaten. But the master of the bull shall be clear.

21.29 ἐὰν δὲ ὁ ταῦρος κερατιστὴς ᾖ πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης, καὶ διαμαρτύρωνται τῷ κυρίῳ αὐτοῦ, καὶ μὴ ἀφανίσῃ αὐτόν, ἀνέλῃ δὲ ἄνδρα ἢ γυναῖκα, ὁ ταῦρος λιθοβοληθήσεται καὶ ὁ κύριος αὐτοῦ προσαποθανεῖται.

21.30 ἐὰν δὲ λύτρα ἐπιβληθῇ αὐτῷ, δώσει λύτρα τῆς ψυχῆς αὐτοῦ ὅσα ἐὰν ἐπιβάλωσιν αὐτῷ.

21.31 ἐὰν δὲ υἱὸν ἢ θυγατέρα κερατίσῃ, κατὰ τὸ δικαίωμα τοῦτο ποιήσουσιν αὐτῷ.

21.32 ἐὰν δὲ παῖδα κερατίσῃ ὁ ταῦρος ἢ παιδίσκην, ἀργυρίου τριάκοντα δίδραχμα δώσει τῷ κυρίῳ αὐτῶν, καὶ ὁ ταῦρος λιθοβοληθήσεται.

21.33 Ἐὰν δέ τις ἀνοίξῃ λάκκον ἢ λατομήσῃ λάκκον, καὶ μὴ καλύψῃ αὐτόν, καὶ ἐμπέσῃ ἐκεῖ μόσχος ἢ ὄνος,

21.34 ὁ κύριος τοῦ λάκκου ἀποτίσει· ἀργύριον δώσει τῷ κυρίῳ αὐτῶν· τὸ δὲ τετελευτηκὸς αὐτῷ ἔσται.

21.35 Ἐὰν δὲ κερατίσῃ τινὸς ταῦρος τὸν ταῦρον τοῦ πλησίον, καὶ τελευτήσῃ, ἀποδώσονται τὸν ταῦρον τὸν ζῶντα καὶ διελοῦνται τὸ ἀργύριον αὐτοῦ, καὶ τὸν ταῦρον τὸν τεθνηκότα διελοῦνται.

21.36 ἐὰν δε γνωρίζηται ὁ ταῦρος ὅτι κερατιστής ἐστιν πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης ἡμέρας, καὶ διαμεμαρτυρημένοι ὦσιν τῷ κυρίῳ αὐτοῦ, καὶ μὴ ἀφανίσῃ αὐτόν, ἀποτίσει ταῦρον ἀντὶ ταύρου, ὁ δὲ τετελευτηκὼς αὐτῷ ἔσται.

22.1 [21.37] Ἐὰν δέ τις κλέψῃ μόσχον ἢ πρόβατον καὶ σφάξῃ ἢ ἀποδῶται, πέντε μόσχους ἀποτίσει ἀντὶ τοῦ μόσχου καὶ τέσσερα πρόβατα ἀντὶ τοῦ προβάτου.

22.2 [22.1] ἐὰν δὲ ἐν τῷ διορύγματι εὑρεθῇ ὁ κλέπτης καὶ πληγεὶς ἀποθάνῃ, οὐκ ἔστιν αὐτῷ φόνος·

22.3 [22.2] ἐὰν δὲ ἀνατείλῃ ὁ ἥλιος ἐπ᾽ αὐτῷ, ἔνοχός ἐστιν, ἀνταποθανεῖται. ἐὰν δὲ μὴ ὑπάρχῃ αὐτῷ, πραθήτω ἀντὶ τοῦ κλέμματος.

22.4 [22.3] ἐὰν δὲ καταλημφθῇ καὶ εὑρεθῇ ἐν τῇ χειρὶ αὐτοῦ τὸ κλέμμα ἀπό τε ὄνου ἕως προβάτου ζῶντα, διπλᾶ αὐτὰ ἀποτίσει.

22.5 [22.4] Ἐὰν δὲ καταβοσκήσῃ τις ἀγρὸν ἢ ἀμπελῶνα, καὶ ἀφῇ τὸ κτῆνος αὐτοῦ καταβοσκῆσαι ἀγρὸν ἕτερον, ἀποτίσει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γένημα αὐτοῦ· ἐὰν δὲ πάντα τὸν ἀγρὸν καταβοσκήσῃ, τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ καὶ τὰ βέλτιστα τοῦ ἀμπελῶνος αὐτοῦ ἀποτίσει.

22.6 [22.5] Ἐὰν δὲ ἐξελθὸν πῦρ εὕρῃ ἀκάνθας καὶ προσεμπρήσῃ ἅλωνας ἢ στάχυς ἢ πεδίον, ἀποτίσει ὁ τὸ πῦρ ἐκκαύσας.

22.7 [22.6] Ἐὰν δέ τις δῷ τῷ πλησίον ἀργύριον ἢ σκεύη φυλάξαι, καὶ κλαπῇ ἐκ τῆς οἰκίας τοῦ ἀνθρώπου, ἐὰν εὑρεθῇ ὁ κλέψας, ἀποτίσει τὸ διπλοῦν·

(29) But if the bull was prone to gore before yesterday and previously,[13] and they warn its master, and he does not restrain it, and it kills a man or a woman, the bull shall be stoned and its master shall also die. (30) And if a ransom is imposed to him, he will pay a ransom for his life, whatever they impose to him. (31) But if it gores a son or a daughter, according to this statute they will do to it. (32) And if a bull gores a manservant or a maidservant, he shall give to their master thirty didrachmas of silver, and the bull will be stoned. (33) And if someone opens a pit or digs out a pit, and he does not cover it, and a calf or a donkey falls in there, (34) the master of the pit shall pay compensation. He will give silver to their master, but that which is dead will be for him. (35) And if someone's bull gores the bull of a neighbor, and it dies, they will sell the living bull and they will divide its silver, and the dead bull they will divide. (36) But if the bull was known that the bull was prone to goring before yesterday and previously,[14] and they warned its master, and he does not do away with it, he will pay compensation, bull for bull, and the one that died shall be his.

## *Exodus 22*

(1) [21.37] And if anyone steals a calf or a sheep, and slaughters or sells (it), he shall pay five calves in compensation for the calf, and four sheep for the sheep. (2) [22.1] And if the thief is found at the point of break-in and, after being beaten, he dies, it is not murder with respect to him. (3) [22.2] But if the sun is raised upon him, he is guilty; he will die in exchange. But if he has nothing, let him be sold for the theft. (4) [22.3] And if it is stolen and the item is found in his hand, whether donkey or sheep, living, he will compensate them double. (5) [22.4] And if anyone grazes a field or vineyard and leaves his animal to graze another field, he will pay compensation from his field according to his harvest. But if he grazes every field, the best of his field and the best of his vineyard he will pay in compensation. (6) [22.5] And if fire after going forth burns thorns, and it burns through threshing a floor or ears of corn or a plain, the one igniting the fire will pay compensation. (7) [22.6] And if anyone gives silver or goods to a neighbor to watch over, and if it is stolen from the house of the man, if the thief is caught, he shall pay double compensation.

[13] *lit.* and before the third day.
[14] *lit.* and before the third day.

22.8 [22.7] ἐὰν δὲ μὴ εὑρεθῇ ὁ κλέψας, προσελεύσεται ὁ κύριος τῆς οἰκίας ἐνώπιον τοῦ θεοῦ καὶ ὀμεῖται, ἦ μὴν μὴ αὐτὸς[a] πεπονηρεῦσθαι ἐφ᾽ ὅλης τῆς παρακαταθήκης τοῦ πλησίον.

22.9 [22.8] κατὰ πᾶν ῥητὸν ἀδίκημα, περί τε μόσχου καὶ ὑποζυγίου καὶ προβάτου καὶ ἱματίου καὶ πάσης ἀπωλίας τῆς ἐνκαλουμένης, ὅ τι οὖν ἂν ᾖ, ἐνώπιον τοῦ θεοῦ ἐλεύσεται ἡ κρίσις ἀμφοτέρων, καὶ ὁ ἁλοὺς διὰ τοῦ θεοῦ ἀποτίσει διπλοῦν τῷ πλησίον.

22.10 [22.9] Ἐὰν δέ τις δῷ τῷ πλησίον ὑποζύγιον ἢ μόσχον ἢ πρόβατον ἢ πᾶν κτῆνος φυλάξαι, καὶ συντριβῇ ἢ τελευτήσῃ ἢ αἰχμάλωτον γένηται, καὶ μηδεὶς γνῷ,

22.11 [22.10] ὅρκος ἔσται τοῦ θεοῦ ἀνὰ μέσον ἀμφοτέρων, ἦ μὴν μὴ αὐτὸν πεπονηρεῦσθαι καθόλου τῆς παρακαταθήκης τοῦ πλησίον· καὶ οὕτως προσδέξεται ὁ κύριος αὐτοῦ, καὶ οὐκ ἀποτίσει.

22.12 [22.11] ἐὰν δὲ κλαπῇ παρ᾽ αὐτοῦ, ἀποτίσει τῷ κυριῷ.

22.13 [22.12] ἐὰν δὲ θηριάλωτον γένηται, ἄξει αὐτὸν ἐπὶ τὴν θήραν, καὶ οὐκ ἀποτίσει.

22.14 [22.13] Ἐὰν δὲ αἰτήσῃ τις παρὰ τοῦ πλησίον, καὶ συντριβῇ ἢ ἀποθάνῃ ἢ αἰχμάλωτον γένηται, ὁ δὲ κύριος μὴ ᾖ μετ᾽ αὐτοῦ, ἀποτίσει·

22.15 [22.14] ἐὰν δὲ ὁ κύριος ᾖ μετ᾽ αὐτοῦ, οὐκ ἀποτίσει· ἐὰν δὲ μισθωτὸς ᾖ, ἔσται αὐτῷ ἀντὶ τοῦ μισθοῦ αὐτοῦ.

22.16 [22.15] Ἐὰν δὲ ἀπατήσῃ τις παρθένον ἀμνήστευτον καὶ κοιμηθῇ μετ᾽ αὐτῆς, φερνῇ φερνιεῖ αὐτὴν αὐτῷ γυναῖκα.

22.17 [22.16] ἐὰν δὲ ἀνανεύων ἀνανεύσῃ καὶ μὴ βούληται ὁ πατὴρ αὐτῆς δοῦναι αὐτὴν αὐτῷ γυναῖκα, ἀργύριον ἀποτίσει τῷ πατρὶ καθ᾽ ὅσον ἐστὶν ἡ φερνὴ τῶν παρθένων.

22.18 [22.17] Φαρμακοὺς οὐ περιποιήσετε.

22.19 [22.18] Πᾶν κοιμώμενον μετὰ κτήνους, θανάτῳ ἀποκτενεῖτε αὐτούς.

22.20 [22.19] Ὁ θυσιάζων θεοῖς θανάτῳ ὀλεθρευθήσεται, πλὴν Κυρίῳ μόνῳ.

22.21 [22.20] Καὶ προσήλυτον οὐ κακώσετε οὐδὲ μὴ θλίψητε αὐτόν· ἦτε γὰρ προσήλυτοι ἐν γῇ Αἰγύπτῳ.

22.22 [22.21] πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε·

22.23 [22.22] ἐὰν δὲ κακίᾳ κακώσητε αὐτοὺς καὶ κεκράξαντες καταβοήσωσι πρὸς μέ, ἀκοῇ εἰσακούσομαι τῆς φωνῆς αὐτῶν·

22.24 [22.23] καὶ ὀργισθήσομαι θυμῷ καὶ ἀποκτενῶ ὑμᾶς μαχαίρᾳ, καὶ ἔσονται αἱ γυναῖκες ὑμῶν χῆραι καὶ τὰ παιδία ὑμῶν ὀρφανά.

22.25 [22.24] Ἐὰν δὲ ἀργύριον ἐκδανίσῃς τῷ ἀδελφῷ τῷ πενιχρῷ παρὰ σοί, οὐκ ἔσῃ αὐτὸν κατεπείγων, οὐκ ἐπιθήσεις αὐτῷ τόκον.

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[a] This is the corrected reading in ExodB. The original reads αὐτὸν.

(8) [22.7] But if the thief is not found, the master of the house will come before God and he will swear that surely he himself has not acted wickedly against the whole of the deposit of the neighbor. (9) [22.8] With respect to any alleged misdeed, concerning both a calf and donkey and sheep and garment and every loss that is alleged, whatever it may be, before God the trial of both parties shall come, and the one convicted by God shall pay double compensation to the neighbor. (10) [22.9] And if anyone gives the neighbor a donkey or calf or sheep or any beast to guard, and it breaks a limb or dies or is taken, and no one knows, (11) [22.10] there will be an oath of God between both, that surely he has not acted wickedly concerning the whole deposit of the neighbor. And so his master will accept, and he will not make compensation. (12) [22.11] But if it is stolen from him, he shall pay compensation to the master. (13) [22.12] And if it becomes prey to wild beasts, he shall lead him upon the prey and he shall not pay compensation. (14) [22.13] And if anyone asks from the neighbor, and it breaks a limb or dies or is carried away, and the master is not present with it, he shall pay compensation. (15) [22.14] But if the owner is with it, he shall not make compensation. But if it is hired, it will be his instead of his wage. (16) [22.15] And if anyone deceives an unbetrothed virgin and sleeps with her, he shall pay the bride price for her to be his wife. (17) [22.16] But if her father utterly refuses and is not willing to give her to him as a wife, he shall pay silver as compensation to the father, according to that which is the bride price of virgins. (18) [22.17] You shall not keep sorcerers alive. (19) [22.18] Anyone lying with an animal, you shall kill them with death. (20) [22.19] The one sacrificing to gods, except to the Lord only, will be destroyed with death. (21) [22.20] And you shall not mistreat a foreigner nor shall you oppress him. For you were foreigners in the land of Egypt. (22) [22.21] Every widow and orphan you shall not mistreat. (23) [22.22] And if you mistreat them with mistreatment, and after crying out they should cry out to me, I will surely hear their voice, (24) [22.23] and I will be angered with wrath and I will kill you with the sword, and your wives will be widows and your children orphans. (25) [22.24] And if you lend silver to a poor brother near you, you shall not be pressing him; you shall not lay upon interest to him.

22.26 [22.25] ἐὰν δὲ ἐνεχύρασμα ἐνεχυράσῃς τὸ ἱμάτιον τοῦ πλησίον, πρὸ δυσμῶν ἡλίου ἀποδώσεις αὐτῷ·

22.27 [22.26] ἔστιν γὰρ τοῦτο περιβόλαιον αὐτοῦ, μόνον τοῦτο τὸ ἱμάτιον ἀσχημοσύνης αὐτοῦ· ἐν τίνι κοιμηθήσεται; ἐὰν οὖν καταβοήσῃ πρὸς μέ, εἰσακούσομαι αὐτοῦ· ἐλεήμων γάρ εἰμι.

22.28 [22.27] Θεοὺς οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς.

22.29 [22.28] ἀπαρχὰς ἅλωνος καὶ ληνοῦ σου οὐ καθυστερήσεις· τὰ πρωτότοκα τῶν υἱῶν σου δώσεις ἐμοί.

22.30 [22.29] οὕτως ποιήσεις τὸν μόσχον σου καὶ τὸ πρόβατόν σου καὶ τὸ ὑποζύγιόν σου· ἑπτὰ ἡμέρας ἔσται ὑπὸ τὴν μητέρα, τῇ δὲ ὀγδόῃ ἡμέρᾳ ἀποδώσῃ μοι αὐτό.

22.31 [22.30] καὶ ἄνδρες ἅγιοι ἔσεσθέ μοι· καὶ κρέας θηριάλωτον οὐκ ἔδεσθε, τῷ κυνὶ ἀπορίψατε αὐτό.

23.1 Οὐ παραδέξῃ ἀκοὴν ματαίαν· οὐ συνκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἄδικος.

23.2 οὐκ ἔσῃ μετὰ πλειόνων ἐπὶ κακίᾳ· οὐ προστεθήσῃ μετὰ πλήθους ἐκκλῖναι μετὰ πλειόνων, ὥστε ἐκκλεῖσαι κρίσιν.

23.3 καὶ πένητα οὐκ ἐλεήσεις ἐν κρίσει.

23.4 Ἐὰν δὲ συναντήσῃς τῷ βοὶ τοῦ ἐχθροῦ σου ἢ τῷ ὑποζυγίῳ αὐτοῦ πλανωμένοις, ἀποστρέψας ἀποδώσεις αὐτῷ.

23.5 ἐὰν δὲ ἴδῃς τὸ ὑποζύγιον τοῦ ἐχθροῦ σου πεπτωκὼς ὑπὸ τὸν γόμον αὐτοῦ, οὐ παρελεύσῃ αὐτό, ἀλλὰ συνεγερεῖς αὐτὸ μετ᾽ αὐτοῦ.

23.6 Οὐ διαστρέψεις κρίμα πένητος ἐν κρίσει αὐτοῦ. 23. ἀπὸ παντὸς ῥήματος ἀδίκου ἀποστήσῃ· ἀθῷον καὶ δίκαιον οὐκ ἀποκτενεῖς, καὶ οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκεν δώρων.

23.8 καὶ δῶρα οὐ λήμψῃ· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς βλεπόντων καὶ λυμαίνεται ῥήματα δίκαια.

23.9 καὶ προσήλυτον οὐ θλείψετε· ὑμεῖς γὰρ οἴδατε τὴν ψυχὴν τοῦ προσηλύτου· αὐτοὶ γὰρ προσήλυτοι ἦτε ἐν γῇ Αἰγύπτῳ.

23.10 Ἓξ ἔτη σπερεῖς τὴν γῆν σου καὶ συνάξεις τὰ γενήματα αὐτῆς·

23.11 τῷ δὲ ἑβδόμῳ ἄφεσιν ποιήσεις καὶ ἀνήσεις αὐτήν, καὶ ἔδονται οἱ πτωχοὶ τοῦ ἔθνους σου· τὰ δὲ ὑπολειπόμενα ἔδεται τὰ ἄγρια θηρία. οὕτως ποιήσεις τὸν ἀμπελῶνά σου καὶ τὸν ἐλαιῶνά σου.

23.12 ἓξ ἡμέρας ποιήσεις τὰ ἔργα σου, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἀνάπαυσις· ἵνα ἀναπαύσηται ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου, καὶ ἵνα ἀναψύξῃ ὁ υἱὸς τῆς παιδίσκης σου καὶ ὁ προσήλυτος.

23.13 πάντα ὅσα εἴρηκα πρὸς ὑμᾶς φυλάξασθε· καὶ ὄνομα θεῶν ἑτέρων οὐκ ἀναμνησθήσεσθε, οὐδὲ μὴ ἀκουσθῇ ἐκ τοῦ στόματος ὑμῶν.

23.14 Τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ἑορτάσατέ μοι.

(26) [22.25] And if you take as a pledge the garment of the neighbor, before the setting of the sun you shall restore (it) to him. (27) [22.26] For this is his cloak; the only garment for his shame. In what should he sleep? If, then, he cries out to me, I will hear him, for I am merciful. (28) [22.27] You shall not revile gods, and you shall not speak ill of rulers of your people. (29) [22.28] First fruits of your threshing floor and press you shall not withold. The firstborn of your sons you shall give to me. (30) [22.29] Likewise you shall do with your ox and your sheep and your donkey. Seven days it shall be under the mother, but on the eighth day you shall give it over to me. (31) [22.30] And you shall be holy men to me, and meat torn by animals you shall not eat. Throw it to the dog.

## *Exodus 23*

(1) You shall not accept a baseless report. You shall not consent with the unjust to be an unjust witness. (2) You shall not side with the majority in evil. You shall not associate with a crowd to turn aside with the majority so as to sway judgment. (3) And you shall not show mercy in a judgment to a poor (person). (4) But if you meet your enemy's ox or his donkey when going astray, after turning back you shall restore (them) to him. (5) And if you see your enemy's donkey fallen under its load, you shall not pass it by, but you shall raise it together with him. (6) You shall not pervert justice of a poor (person) in his judgment. (7) You shall keep away from every unjust matter. You shall not kill an innocent and just (person), and you shall not acquit the wicked for the sake of bribes. (8) And you shall not take bribes; for bribes blind the eyes of those who see and corrupt just matters. (9) And you shall not oppress a stranger. For you know the life of a stranger, for you yourselves where strangers in the land, Egypt. (10) For six years you shall sow your land and gather its fruit. (11) But in the seventh (year) you shall make it rest and leave it, and the poor of your nation shall eat, and that which is left the wild animal shall eat. So shall you do with your vineyard and your olive grove. (12) Six days you shall do your work, but on the seventh day you shall rest, that your ox and your donkey may rest and that the son of your maidservant and the stranger may be refreshed. (13) All that I have spoken to you, observe. And the name of other gods you will not recall, neither should it be heard from your mouth. (14) Three times of the year celebrate a feast to me.

23.15 τὴν ἑορτὴν τῶν ἀζύμων φυλάξασθε ποιεῖν· ἑπτὰ ἡμέρας ἔδεσθε ἄζυμα, καθάπερ ἐνετειλάμην σοι, κατὰ τὸν καιρὸν τοῦ μηνὸς τῶν νέων· ἐν γὰρ αὐτῷ ἐξῆλθες ἐξ Αἰγύπτου. οὐκ ὀφθήσῃ ἐνώπιόν μου κενός.

23.16 καὶ ἑορτὴν θερισμοῦ πρωτογενημάτων ποιήσεις τῶν ἔργων σου ὧν ἐὰν σπείρῃς ἐν τῷ ἀγρῷ σου, καὶ ἑορτὴν συντελείας ἐπ᾽ ἐξόδου τοῦ ἐνιαυτοῦ ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου.

23.17 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον Κυρίου τοῦ θεοῦ σου.

23.18 Ὅταν γὰρ ἐκβάλω ἔθνη ἀπὸ προσώπου σου καὶ ἐμπλατύνω τὰ ὅριά σου, οὐ θύσεις ἐπὶ ζύμῃ αἷμα θυμιάματός μου, οὐδὲ μὴ κοιμηθῇ στέαρ τῆς ἑορτῆς μου ἕως πρωί.

23.19 τὰς ἀπαρχὰς τῶν πρωτογενημάτων τῆς γῆς σου εἰσοίσεις εἰς τὸν οἶκον Κυρίου τοῦ θεοῦ σου. οὐχ ἑψήσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ.

23.20 Καὶ ἰδοῦ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν ἣν ἡτοίμασά σοι.

23.21 πρόσεχε σεαυτῷ καὶ εἰσάκουε αὐτοῦ καὶ μὴ ἀπείθει αὐτῷ· οὐ γὰρ μὴ ὑποστείληταί σε, τὸ γὰρ ὄναμά μού ἐστιν ἐπ᾽ αὐτῷ.

23.22 ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς, καὶ ποιήσῃς πάντα ὅσα ἂν ἐντείλωμαί σοι, καὶ φυλάξητε τὴν διαθήκην μου, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ, ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον. ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ἰσραήλ Ἐὰν ἀκοῇ ἀκούσητε τῆς φωνῆς μου, καὶ ποιήσητε πάντα ὅσα ἂν εἴπω σοι, ἐχθρεύσω τοῖς ἐχθροῖς σου καὶ ἀντικείσομαι τοῖς ἀντικειμένοις σοι.

23.23 πορεύσεται γὰρ ὁ ἄγγελός μου ἡγούμενός σου, καὶ εἰσάξει σε πρὸς τὸν Ἀμορραῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Χαναναῖον καὶ Γεργεσαῖον καὶ Εὐαῖον καὶ Ἰεβουσαῖον, καὶ ἐκτρίψω αὐτούς.

23.24 οὐ προσκυνήσεις τοῖς θεοῖς αὐτῶν οὐδὲ μὴ λατρεύσῃς αὐτοῖς· οὐ ποιήσεις κατὰ τὰ ἔργα αὐτῶν, ἀλλὰ καθαιρέσει καθελεῖς καὶ συντρίβων συντρίψεις τὰς στήλας αὐτῶν.

23.25 καὶ λατρεύσεις Κυρίῳ τῷ θεῷ σου, καὶ εὐλογήσω τὸν ἄρτον σου καὶ τὸν οἶνόν σου καὶ τὸ ὕδωρ σου, καὶ ἀποστρέψω μαλακίαν ἀφ᾽ ὑμῶν.

23.26 οὐκ ἔσται ἄγονος οὐδὲ στεῖρα ἐπὶ τῆς γῆς σου· τὸν ἀριθμὸν τῶν ἡμερῶν σου ἀναπληρώσω.

23.27 καὶ τὸν φόβον ἀποστελῶ ἡγούμενόν σου, καὶ ἐκστήσω πάντα τὰ ἔθνη εἰς οὓς σὺ εἰσπορεύῃ εἰς αὐτούς, καὶ δώσω πάντας τοὺς ὑπεναντίους σου φυγάδας.

23.28 καὶ ἀποστελῶ τὰς σφηκίας προτέρας σου, καὶ ἐκβαλεῖς τοὺς Ἀμορραίους καὶ Εὐαίους καὶ Χαναναίους καὶ τοὺς Χετταίους ἀπὸ σοῦ.

23.29 οὐκ ἐκβαλῶ αὐτοὺς ἐν ἐνιαυτῷ ἑνί, ἵνα μὴ γένηται ἡ γῆ ἔρημος καὶ πολλὰ γένηται ἐπὶ σὲ τὰ θηρία τῆς γῆς·

(15) Take care to keep the feast of unleavened bread. Seven days you shall eat unleavened bread, just as I commanded you, according to the time of the month of the new (things). For in it you came out of Egypt. You shall not appear before me empty-handed. (16) And you shall make a feast of the harvest of the firstfruits of your labors, whatever you have sown in your field, and a feast of completion at the end of the year at the gathering of your fruits that are from your field. (17) Three times of the year all your males shall appear before the Lord your God. (18) For when I cast out the nations from before you and enlarge your borders, you shall not offer the blood of my sacrifice with leaven, neither shall the fat of my feast remain until morning. (19) The firstfruits of the first products of your land you shall bring into the house of the Lord your God. You shall not boil a lamb in the milk of its mother. (20) And behold, I am sending my angel before your face, that he may keep you in the way, in order that he may lead you into the land that I prepared for you. (21) Pay attention, and listen to him, and do not disobey him. For he shall not draw back from you, for my name is upon him. (22) If by hearing you listen to my voice, and you do all that I command you, and you observe my covenant, you will be to me a peculiar people from all the nations. For the whole earth is mine, but you shall be for me a kingdom of priests and a holy nation. These are the words that you will say to the sons of Israēl, "If by hearing you listen to my voice, and do all that I say to you, I will be an enemy to your enemies and I will oppose those who oppose you. (23) For my angel will go, leading you, and he will bring you in to the Amorrite and Chettite and Pherezite and Chananite and Gergesite and Heuite and Iebousite, and I will destroy them. (24) You shall not worship their gods nor should you serve them. You shall not do according to their deeds, but by tearing down you shall tear down and by smashing you shall smash their pillars. (25) And you shall serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you. (26) There shall not be a childess or barren woman upon your land. I will fill up the number of your days. (27) And I will send fear, leading you, and I will confound all the nations into which you are going, and I will give all your adversaries (as) fugitives. (28) And I will send hornets before you, and you will drive out the Amorrites and Heuits and Chananites and the Chettites from you. (29) I will not drive them out in one year, lest the land should become desolate and the wild animals of the land become many against you.

23.30 κατὰ μικρὸν ἐκβαλῶ αὐτοὺς ἀπὸ σοῦ, ἕως ἂν αὐξηθῇς καὶ κληρονομήσῃς τὴν γῆν.

23.31 καὶ θήσω τὰ ὅριά σου ἀπὸ τῆς ἐρυθρᾶς θαλάσσης ἕως τῆς θαλάσσης τῆς Φυλιστιείμ, καὶ ἀπὸ τῆς ἐρήμου ἕως τοῦ μεγάλου ποταμοῦ Εὐφράτου· καὶ παραδώσω εἰς τὰς χεῖρας ὑμῶν τοὺς ἐνκαθημένους ἐν τῇ γῇ, καὶ ἐκβαλῶ αὐτοὺς ἀπὸ σοῦ.

23.32 οὐ συνκαταθήσῃ αὐτοῖς καὶ τοῖς θεοῖς αὐτῶν διαθήκην·

23.33 καὶ οὐκ ἐνκαθήσονται ἐν τῇ γῇ σου, ἵνα μὴ ἁμαρτεῖν σε ποιήσωσιν πρὸς μέ· ἐὰν γὰρ δουλεύσῃς τοῖς θεοῖς αὐτῶν, οὗτοι ἔσονταί σοι πρόσκομμα.

24.1 Καὶ Μωυσῇ εἶπεν Ἀνάβηθι πρὸς τὸν κύριον σὺ καὶ Ἀαρὼν καὶ Ναδὰβ καὶ Ἀβιοὺδ καὶ ἑβδομήκοντα τῶν πρεσβυτέρων Ἰσραήλ, καὶ προσκυνήσουσιν μακρόθεν τῷ κυρίῳ.

24.2 καὶ ἐγγιεῖ Μωσῆς μόνος πρὸς τὸν θεόν, αὐτοὶ δὲ οὐκ ἐγγιοῦσιν· ὁ δὲ λαὸς οὐ συναναβήσεται μετ᾽ αὐτῶν.

24.3 εἰσῆλθεν δὲ Μωυσῆς καὶ διηγήσατο τῷ λαῷ πάντα τὰ ῥήματα τοῦ θεοῦ καὶ τὰ δικαιώματα· ἀπεκρίθη δὲ πᾶς ὁ λαὸς φωνῇ μιᾷ λέγοντες Πάντας τοὺς λόγους οὓς ἐλάλησεν Κύριος ποιήσομεν καὶ ἀκουσόμεθα.

24.4 καὶ ἔγραψεν Μωυσῆς πάντα τὰ ῥήματα Κυρίου. ὀρθρίσας δὲ Μωυσῆς τὸ πρωὶ ᾠκοδόμησεν θυσιαστήριον ὑπὸ τὸ ὄρος καὶ δώδεκα λίθους εἰς τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ·

24.5 καὶ ἐξαπέστειλεν τοὺς νεανίσκους τῶν υἱῶν Ἰσραήλ, καὶ ἀνήνεγκαν ὁλοκαυτώματα, καὶ ἔθυσαν θυσίαν σωτηρίου τῷ θεῷ μοσχάρια.

24.6 λαβὼν δὲ Μωυσῆς τὸ ἥμισυ τοῦ αἵματος ἐνέχεεν εἰς κρατῆρας· τὸ δὲ ἥμισυ τοῦ αἵματος προσέχεεν πρὸς τὸ θυσιαστήριον. 24. καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης ἀνέγνω εἰς τὰ ὦτα τοῦ λαοῦ, καὶ εἶπαν Πάντα ὅσα ἐλάλησεν Κύριος ποιήσομεν καὶ ἀκουσόμεθα.

24.8 λαβὼν δὲ Μωυσῆς τὸ αἷμα κατεσκέδασεν τοῦ λαοῦ καὶ εἶπεν Ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων.

24.9 καὶ ἀνέβη Μωυσῆς καὶ Ἀαρὼν καὶ Ναδὰβ καὶ Ἀβιοὺδ καὶ ἑβδομήκοντα τῆς γερουσίας Ἰσραήλ,

24.10 καὶ εἶδον τὸν τόπον οὗ ἱστήκει ὁ θεὸς τοῦ Ἰσραήλ· καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὡσεὶ ἔργον πλίνθου σαπφείρου, καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι.

24.11 καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διεφώνησεν οὐδὲ εἷς· καὶ ὤφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ, καὶ ἔφαγον καὶ ἔπιον.

24.12 Καὶ εἶπεν Κύριος πρὸς Μωυσῆν Ἀνάβηθι πρὸς μὲ εἰς τὸ ὄρος καὶ ἴσθι ἐκεῖ· καὶ δώσω σοι τὰ πυξία τὰ λίθινα, τὸν νόμον καὶ τὰς ἐντολὰς ἃς ἔγραψα νομοθετῆσαι αὐτοῖς.

(30) By little I will drive them out from you, until you grow and inherit the land. (31) And I will set your borders from the Red Sea, to the Sea of the Phylistiim, and from the wilderness unto the great river, Euphratēs. And I will hand over into your hands those dwelling in the land, and I will drive them out from you. (32) You shall not make a covenant with them and with their gods. (33) And they will not dwell in your land, lest they make you to sin against me. For if you serve their gods, these will be an offense to you."

## *Exodus 24*

(1) And he said to Mōusēs, "Go up to the Lord, you and Aarōn and Nadab and Abioud and seventy of the elders of Israēl. And they will worship the Lord from afar. (2) And Mōusēs alone shall come near to God, but they themselves shall not come near. And the people shall not come up together with them." (3) And Mōusēs went in and related to the people all the words of God and statutes. And all the people answered in one voice, saying, "All the words that the Lord spoke we will do and heed." (4) And Mōusēs wrote all the words of the Lord. And after getting up early in the morning, Mōusēs built an altar at the mountain and twelve stones for the twelve tribes of Israēl. (5) And he sent the young men of the sons of Israēl, and they offered burnt offerings and they sacrificed young calves as a sacrifice of deliverance to God. (6) And Mōusēs, after taking half the blood, poured it into bowls, and half the blood he poured to the altar. (7) And after taking the book of the covenant, he read in the ears of the people, and they said, "All that the Lord said we will do and heed." (8) And Mōusēs, after taking the blood, sprinkled the people and said, "Behold, the blood of the covenant, which the Lord has made with you concerning all these words." (9) And Mōusēs ascended and Aarōn and Nadab and Abioud and seventy of the elders of Israēl. (10) And they saw the place where the God of Israēl stood, and that which was under his feet (was) like a work of bricks of sapphire, and as the form of firmament of heaven in purity. (11) And none of the chosen ones of Israēl was missing, and they appeared in the place of God and they ate and drank. (12) And the Lord said to Mōusēs, "Come up to me into the mountain and remain there. And I will give to you the stone tablets, the law and the commandments that I wrote to legislate for them."

24.13 καὶ ἀναστὰς Μωυσῆς καὶ Ἰησοῦς ὁ παρεστηκὼς αὐτῷ ἀνέβησαν εἰς τὸ ὄρος τοῦ θεοῦ·

24.14 καὶ τοῖς πρεσβυτέροις εἶπαν Ἡσυχάζετε αὐτοῦ ἕως ἀναστρέψωμεν πρὸς ὑμᾶς· καὶ ἰδοὺ Ἀαρὼν καὶ Ὥρ μεθ᾽ ὑμῶν· ἐάν τινι συμβῇ κρίσις, προσπορευέσθωσαν αὐτοῖς.

24.15 καὶ ἀνέβη Μωυσῆς καὶ Ἰησοῦς εἰς τὸ ὄρος, καὶ ἐκάλυψεν ἡ νεφέλη τὸ ὄρος.

24.16 καὶ κατέβη ἡ δόξα τοῦ θεοῦ ἐπὶ τὸ ὄρος τὸ Σινά, καὶ ἐκάλυψεν αὐτὸ ἡ νεφέλη ἓξ ἡμέρας· καὶ ἐκάλεσεν Κύριος τὸν Μωυσῆν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐκ μέσου τῆς νεφέλης.

24.17 τὸ δὲ εἶδος τῆς δόξης Κυρίου ὡσεὶ πῦρ φλέγον ἐπὶ τῆς κορυφῆς τοῦ ὄρους ἐναντίον τῶν υἱῶν Ἰσραήλ.

24.18 Καὶ εἰσῆλθεν Μωυσῆς εἰς τὸ μέσον τῆς νεφέλης καὶ ἀνέβη εἰς τὸ ὄρος, καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας.

25.1 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων

25.2 Εἰπὸν τοῖς υἱοῖς Ἰσραήλ, καὶ λάβετε ἀπαρχὰς παρὰ πάντων οἷς ἂν δόξῃ τῇ καρδίᾳ· καὶ λήμψεσθε τὰς ἀπαρχάς μου.

25.3 καὶ αὕτη ἐστὶν ἡ ἀπαρχὴ ἣν λήμψεσθε παρ᾽ αὐτῶν· χρυσίον καὶ ἀργύριον καὶ χαλκόν,

25.4 καὶ ὑάκινθον καὶ πορφύραν καὶ κόκκινον διπλοῦν καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγίας,

25.5 καὶ δέρματα κριῶν ἠρυθροδανωμένα καὶ δέρματα ὑακίνθινα καὶ ξύλα ἄσηπτα,

25.6 [7] καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφήν, εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη.

25.7 [8] καὶ ποιήσεις μοι ἁγίασμα, καὶ ὀφθήσομαι ἐν ὑμῖν·

25.8 [9] καὶ ποιήσεις μοι κατὰ πάντα ὅσα σοι δεικνύω ἐν τῷ ὄρει, τὸ παράδειγμα τῆς σκηνῆς καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς· οὕτω ποιήσεις.

25.9 [10] Καὶ ποιήσεις κιβωτὸν μαρτυρίου ἐκ ξύλων ἀσήπτων, δύο πήχεων καὶ ἡμίσους τὸ μῆκος, καὶ πήχεος καὶ ἡμίσυς τὸ πλάτος, καὶ πήχεος καὶ ἡμίσους τὸ ὕψος.[a]

25.10 [11] καὶ καταχρυσώσεις αὐτὴν χρυσίῳ καθαρῷ, ἔξωθεν καὶ ἔσωθεν χρυσώσεις αὐτήν· καὶ ποιήσιες αὐτῇ κυμάτια στρεπτὰ χρυσᾶ κύκλῳ.

25.11 [12] καὶ ἐλάσεις αὐτῇ τέσσαρας δακτυλίους χρυσοῦς καὶ ἐπιθήσεις ἐπὶ τὰ τέσσερα κλίτη· δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ ἕν, καὶ δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ δεύτερον.

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[a] The reading καὶ πήχεος καὶ ἡμίσους τὸ ὕψος is not in the column proper but inserted in the lower margin of the manuscript (fol. 77).

(13) And Mōusēs and Iēsous, the one assisting him, rose and went up into the mountain of God. (14) And to the elders they said, "Rest until we should return to you. And behold, Aarōn and Hōr (are) with you. If anything should happen (concerning) judgment, let them go to them." (15) And Mōusēs and Iēsous went up and into the mountain, and the cloud covered the mountain. (16) And the glory of God descended upon Mount Seina, and the cloud covered it six days. And the Lord called Mōusēs the seventh day from the midst of the cloud. (17) And the appearance of the glory of the Lord was like burning fire upon the top of the mountain in front of the sons of Israēl. (18) And Mōusēs went into the midst of the cloud and he went up into the mountain, and he was there in the mountain forty days and forty nights.

## *Exodus 25*

(1) And the Lord spoke to Mōusēs, saying, (2) "Speak to the sons of Israēl, and take firstfruits from all those to whom it seems good in the heart. And you shall receive my firstfruits. (3) And this is the firstfruit that you shall take from them: gold and silver and bronze, (4) and blue, and purple, and double scarlet and twisted linen and hair of a goat, (5) and the skin of rams dyed red and blue skins and decay-resistant wood, (6) [7] and stones of sardis and stones for engraving, for the shoulder-strap, and the full-length robe. (7) [8] And you shall make a sanctuary for me, and I will be seen among you. (8) [9] And you shall make for me according to all that I show you in the mountain—the pattern of the tent and the pattern of all its furnishings; thus you shall make. (9) [10] And you shall make an ark of witness from decay-resistant wood, the length two cubits and a half, and the width a cubit and a half, and the height a cubit and a half. (10) [11] And you shall gold-plate it with pure gold. Outside and inside you shall gild it; and you shall make for it twisted gold moldings around (it). (11) [12] And you shall cast for it four gold rings and you shall put them on the four sides, two rings on the one side, and two rings on the second side.

25.12 [13] ποιήσεις δὲ ἀναφορεῖς ξύλα ἄσηπτα, καὶ καταχρυσώσεις αὐτὰ χρυσίῳ·
25.13 [14] καὶ εἰσάξεις τοὺς ἀναφορεῖς εἰς τοὺς δακτυλίους τοὺς ἐν τοῖς κλίτεσι τῆς κιβωτοῦ, αἴρειν τὴν κιβωτὸν ἐν αὐτοῖς·
25.14 [15] ἐν τοῖς δακτυλίοις τῆς κιβωτοῦ ἔσονται οἱ ἀναφορεῖς ἀκίνητοι.
25.15 [16] καὶ ἐμβαλεῖς εἰς τὴν κιβωτὸν τὰ μαρτύρια ἃ ἂν δῶ σοι.
25.16 [17] καὶ ποιήσεις ἱλαστήριον ἐπίθεμα χρυσίου καθαροῦ, δύο πήχεων καὶ ἡμίσους τὸ μῆκος, καὶ πήχεος καὶ ἡμίσους τὸ πλάτος.
25.17 [18] καὶ ποιήσεις δύο χερουβεὶμ χρυσοτορευτά, καὶ ἐπιθήσεις αὐτὰ ἐξ ἀμφοτέρων τῶν κλιτῶν τοῦ ἱλαστηρίου·
25.18 [19] ποιηθήσονται χεροὺβ εἷς ἐκ τοῦ κλίτους τούτου καὶ χεροὺβ εἷς ἐκ τοῦ κλίτους τοῦ δευτέρου τοῦ ἱλαστηρίου· καὶ ποιήσεις τοὺς δύο χερουβεὶμ ἐπὶ τὰ δύο κλίτη.
25.19 [20] ἔσονται οἱ χερουβεὶμ ἐκτείνοντες τὰς πτέρυγας ἐπάνωθεν, συσκιάζοντες ἐν ταῖς πτέρυξιν αὐτῶν ἐπὶ τοῦ ἱλαστηρίου, καὶ τὰ πρόσωπα αὐτῶν εἰς ἄλληλα· εἰς τὸ ἱλαστήριον ἔσονται τὰ πρόσωπα τῶν χερουβείν.
25.20 [21] καὶ ἐπιθήσεις τὸ ἱλαστήριον ἐπὶ τὴν κιβωτὸν ἄνωθεν, καὶ εἰς τὴν κιβωτὸν ἐμβαλεῖς τὰ μαρτύρια ἃ ἂν δῶ σοι.
25.21 [22] καὶ γνωσθήσομαί σοι ἐκεῖθεν, καὶ λαλήσω σοι ἄνωθεν τοῦ ἱλαστηρίου ἀνὰ μέσον τῶν δύο χερουβεὶν τῶν ὄντων ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, καὶ κατὰ πάντα ὅσα ἂν ἐντείλωμαί σοι πρὸς τοὺς υἱοὺς Ἰσραήλ.
25.22 [20] Καὶ ποιήσεις τράπεζαν χρυσῆν χρυσίου καθαροῦ, δύο πήχεων τὸ μῆκος, καὶ πήχεος τὸ εὖρος, καὶ πήχεος καὶ ἡμίσους τὸ ὕψος.
25.23 [24] καὶ ποιήσιες αὐτῇ στρεπτὰ κυμάτια χρυσᾶ κύκλῳ· καὶ ποιήσεις αὐτῇ στεφάνην παλαιστοῦ κύκλῳ·
25.24 [25] καὶ ποιήσεις στρεπτὸν κυμάτιον τῇ στεφάνῃ κύκλῳ.
25.25 [26] καὶ ποιήσεις τέσσαρας δακτυλίους χρυσοῦς, καὶ ἐπιθήσεις τοὺς τέσσαρας δακτυλίους ἐπὶ τὰ τέσσερα μέρη τῶν ποδῶν αὐτῆς ὑπὸ τὴν στεφάνην·
25.26 [27] καὶ ἔσονται οἱ δακτύλοι εἰς θήκας τοῖς ἀναφορεῦσιν, ὥστε αἴρειν ἐν αὐτοῖς τὴν τράπεζαν.
25.27 [28] καὶ ποιήσεις τοὺς ἀναφορεῖς ἐκ ξύλων ἀσήπτων καὶ καταχρυσώσεις αὐτοὺς χρυσίῳ καθαρῷ, καὶ ἀρθήσεται ἐν αὐτοῖς ἡ τράπεζα.
25.28 [29] καὶ ποιήσεις τὰ τρυβλία αὐτῆς καὶ τὰς θυί+σκας καὶ τὰ σπόνδια καὶ τοὺς κυάθους, ἐν οἷς σπείσεις ἐν αὐτοῖς· χρυσίου καθαροῦ ποιήσεις αὐτά.
25.29 [30] καὶ ἐπιθήσεις ἐπὶ τὴν τράπεζαν ἄρτους ἐνωπίους ἐναντίον μου διὰ παντός.
25.30 [31] Καὶ ποιήσεις λυχνίαν ἐκ χρυσίου καθαροῦ, τορευτὴν ποιήσιες τὴν λυχνίαν· ὁ καυλὸς αὐτῆς καὶ οἱ καλαμίσκοι καὶ οἱ κρατῆρες καὶ οἱ σφαιρωτῆρες καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται.

(12) [13] And you shall make carrying-poles from decay-resistant wood, and
you shall gold-plate them with gold. (13) [14] And you shall put the carrying-
poles into the rings on the sides of the ark to carry the ark with them. (14)
[15] In the rings of the ark the carrying-poles shall be fixed. (15) [16] And you
will place into the ark the testimonies that I give you. (16) [17] And you shall
make a propitiatory, a cover of pure gold, the length two and a half cubits
and the width one and a half cubits. (17) [18] And you shall make two cher-
oubim engraved in gold, and you shall station them on both sides of the
propitiatory. (18) [19] They shall be made, one cheroub on this side and one
cheroub on the second side of the propitiatory. And you shall make the two
cheroubim on the two sides. (19) [20] The cheroubim shall be stretching out
the wings above, shading with their wings upon the propitiatory, and their
faces towards each other. Towards the propitiatory will be the faces of the
cheroubim. (20) [21] And you shall place the propitiatory on the ark above,
and in the ark you shall set the witness that I give you. (21) [22] And I will be
known to you from there, and I will speak to you from above the propitiatory
in between the two cheroubim that are on the ark of witness, even in accord
with all that I may command to you to the sons of Israēl. (22) [23] And you
will make a table of pure gold, two cubits in length and one cubit in width
and a cubit and a half in height. (23) [24] And you shall make for it twisted
gold moldings around, and you shall make for it a crown of a handbreadth
around. (24) [25] And you shall make a rim for it, a handbreadth around.
(25) [26] And you shall make four gold rings, and you shall place the rings on
the four parts of its feet, under the crown. (26) [27] And the rings will be for
sheaths for the carrying poles, so as to lift the table with them. (27) [28] And
you shall make the carrying poles from decay-resistant wood, and you shall
gold-plate them with pure gold, and the table shall be lifted with them. (28)
[29] And you shall make its bowls and censers and libation cups and ladles,
with which you shall offer a libation. Of pure gold you shall make them. (29)
[30] And you shall put upon the table showbread before me always. (30) [31]
And you shall make a lampstand of pure gold. You shall make the lampstand
engraved. Its stem and branches and bowls and buds and lilies will be from
it.

25.31 [32] ἓξ δὲ καλαμίσκοι ἐκπορευόμενοι ἐκ πλαγίων, τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους αὐτῆς τοῦ ἑνός, καὶ τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους τοῦ δευτέρου

25.32 [33] καὶ τρεῖς κρατῆρες ἐκτετυπωμένοι καρυίσκους· ἐν τῷ ἑνὶ καλαμίσκῳ σφαιρωτὴρ καὶ κρίνον· οὕτως τοῖς ἓξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας.

25.33 [34] καὶ ἐν τῇ λυχνίᾳ τέσσαρες κρατῆρες ἐκτετυπωμένοι καρυίσκους· ἐν τῷ ἑνὶ καλαμίσκῳ σφαιρωτῆρες καὶ τὰ κρίνα αὐτῆς.

25.34 [35] ὁ σφαιρωτὴρ ὑπὸ τοὺς δύο καλαμίσκους ἐξ αὐτῆς, καὶ σφαιρωτὴρ ὑπὸ τοὺς τέσσαρας καλαμίσκους ἐξ αὐτῆς· οὕτως τοῖς ἓξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας. καὶ ἐν τῇ λυχνίᾳ τέσσαρες κρατῆρες ἐκτετυπωμένοι καρυίσκους.

25.36 οἱ σφαιρωτῆρες καὶ οἱ καλαμίσκοι ἐξ αὐτῆς ἔστωσαν· ὅλη τορευτὴ ἐξ ἑνὸς χρυσίου καθαροῦ.

25.37 καὶ ποιήσεις τοὺς λύχνους αὐτῆς ἑπτά· καὶ ἐπιθήσεις τοὺς λύχνους, καὶ φανοῦσιν ἐκ τοῦ ἑνὸς προσώπου.

25.38 καὶ τὸν ἐπαρυστῆρα αὐτῆς καὶ τὰ ὑποθέματα αὐτῆς ἐκ χρυσίου καθαροῦ ποιήσεις·

25.39 πάντα τὰ σκεύη ταῦτα τάλαντον χρυσίου καθαροῦ.

25.40 ὅρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει.

26.1 Καὶ τὴν σκηνὴν ποιήσεις δέκα αὐλαίας ἐκ βύσσου κεκλωσμένης καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου· χερουβεὶμ ἐργασίᾳ ὑφάντου ποιήσεις αὐτάς.

26.2 μῆκος τῆς αὐλαίας τῆς μιᾶς ὀκτὼ καὶ εἴκοσι πήχεων, καὶ εὖρος τεσσάρων τήχεων ἡ αὐλαία ἡ μία ἔσται· μέτρον τὸ αὐτὸ ἔσται πάσαις ταῖς αὐλαίαις.

26.3 πέντε δὲ αὐλαῖαι ἔσονται ἐξ ἀλλήλων ἐχόμεναι ἡ ἑτέρα ἐκ τῆς ἑτέρας, καὶ πέντε αὐλαῖαι ἔσονται συνεχόμεναι ἑτέρα τῇ ἑτέρᾳ.

26.4 καὶ ποιήσεις αὐταῖς ἀγκύλας ὑακινθίνας ἐπὶ τοῦ χείλους τῆς αὐλαίας τῆς αὐλαίας τῆς μιᾶς ἐκ τοῦ ἑνὸς μέρους εἰς τὴν συμβολήν· καὶ οὕτως ποιήσεις ἐπὶ τοῦ χείλους τῆς αὐλαίας τῆς ἐξωτέρας πρὸς τῇ συμβολῇ τῇ δευτέρᾳ.

26.5 πεντήκοντα ἀγκύλας ποιήσεις τῇ αὐλαίᾳ τῇ μιᾷ, καὶ πεντήκοντα ἀγκύλας ποιήσεις ἐκ τοῦ μέρους τῆς αὐλαίας κατὰ τὴν συμβολὴν τῆς δευτέρας· ἀντιπρόσωποι ἀντιπίπτουσαι ἀλλήλαις εἰς ἑκάστην.

26.6 καὶ ποιήσεις κρίκους πεντήκοντα χρυσοῦς, καὶ συνάψεις τὰς αὐλαίας ἑτέραν τῇ ἑτέρᾳ τοῖς κρίκοις· καὶ ἔσται ἡ σκηνὴ μία.

26.7 Καὶ ποιήσεις δέρρις τριχίνας σκέπην ἐπὶ τῆς σκηνῆς· ἕνδεκα δέρρεις ποιήσεις αὐτάς.

26.8 τὸ μῆκος τῆς δέρρεως τῆς μιᾶς τριάκοντα πήχεων, καὶ τεσσάρων πήχεων τὸ εὖρος τῆς δέρρεως τῆς μιᾶς· τὸ αὐτὸ μέτρον ἔσται ταῖς ἕνδεκα δέρρεσι.

(31) [32] And six branches extending sideways, three branches of the lampstand from one side, and three branches of the lampstand from the second side. (32) [33] And three bowls shaped like (almond) nuts, on one branch a bud and a lilly; so for the six branches extending out from the lampstand. (33) [34] And on the lampstand four bowls shaped like (almond) nuts, in each branch buds and its lilies. (34) [35] The bud under two branches of it and a bud under four branches of it; so (also) for the six branches extending from the lampstand. And in the lampstand four bowls fashioned like (almond) nuts. (36) Let the buds and branches be from it, the whole engraved from one piece of pure gold. (37) And you shall make its seven lamps, and you shall station the lamps, and they shall shine from the one face. (38) And its oil vessels and its coasters you shall make from pure gold. (39) All these vessels (shall be) a talent of pure gold. (40) See that you make (them) according to the pattern that has been shown to you on the mountain."

## *Exodus 26*

(1) And you shall make the tent with ten curtains of twisted linen, and blue and purple and twisted scarlet, with cheroubim by the work of a weaver you shall make them. (2) The length of one curtain shall be twenty-eight cubits and a width of four cubits shall be one curtain; the same measure shall be for all the curtains. (3) And five curtains shall be joined from one another, one from the other, and five curtains shall be joined one from the other. (4) And you shall make for them blue loops on the edge of one curtain, from the one side for the coupling, and so also you shall make on the edge of the outer curtain for the second coupling. (5) Fifty loops you shall make for the one curtain, and fifty loops you shall make from the side of the curtain at the coupling of the second, facing, corresponding to one another, for each. (6) And you shall make fifty golden clasps and you shall join the curtains one to the other with the clasps, and the tent shall be one. (7) And you shall make goat-hair skin as a covering over the tent. Eleven skins, you shall make them. (8) The length of one skin shall be thirty cubits, and the width of one skin four cubits. The same measure shall be for the eleven skins.

26.9 καὶ συνάψεις τὰς πέντε δέρρεις ἐπὶ τὸ αὐτό, καὶ τὰς ἓξ δέρρεις ἐπὶ τὸ αὐτό· καὶ ἐπιδιπλώσεις τὴν δέρριν τὴν ἕκτην κατὰ πρόσωπον τῆς σκηνῆς·
26.10 καὶ ποιήσεις ἀγκύλας πεντήκοντα ἐπὶ τοῦ χείλους τῆς δέρρεως τῆς μιᾶς τῆς ἀνὰ μέσον κατὰ συμβολήν· καὶ πεντήκοντα ἀγκύλας ποιήσεις ἐπὶ τοῦ χείλους τῆς δέρρεως τῆς συναπτούσης τῆς δευτέρας.
26.11 καὶ ποιήσεις κρίκους χαλκοῦς πεντήκοντα, καὶ συνάψεις τοὺς κρίκους ἐκ τῶν ἀγκυλῶν, καὶ συνάψεις τὰς δέρρεις καὶ ἔσται ἕν.
26.12 καὶ ὑποθήσεις τὸ πλεονάζον ἐν ταῖς δέρρεσιν τῆς σκηνῆς· ὀπίσω τῆς σκηνῆς·
26.13 πῆχυν ἐκ τούτου καὶ πῆχυν ἐκ τούτου, ἐκ τοῦ ὑπερέχοντος τῶν δέρρεων, ἐκ τοῦ μήκους τῶν δέρρεων τῆς σκηνῆς· ἔσται συνκαλύπτον ἐπὶ τὰ πλάγια τῆς σκηνῆς ἔνθεν καὶ ἔνθεν, ἵνα καλύπτῃ.
26.14 καὶ ποιήσεις κατακάλυμμα τῇ σκηνῇ δέρματα κριῶν ἠρυθροδανωμένα καὶ ἐπικαλύμματα δέρματα ὑακίνθινα ἐπάνωθεν.
26.15 Καὶ ποιήσεις στύλους τῇ σκηνῇ ἐκ ξύλων ἀσήπτων·
26.16 δέκα πήχεων ποιήσεις τὸν στύλον τὸν ἕνα, καὶ πήχεος ἑνὸς καὶ ἡμίσους τὸ πλάτος τοῦ στύλου τοῦ ἑνός·
26.17 δύο ἀγκωνίσκους τῷ στύλῳ τῷ ἑνί, ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ· οὕτως ποιήσεις πᾶσι τοῖς στύλοις τῆς σκηνῆς.
26.18 καὶ ποιήσεις στύλους τῇ σκηνῇ, κʹ στύλους ἐκ τοῦ κλίτους τοῦ πρὸς βορρᾶν.
26.19 καὶ τεσσεράκοντα βάσεις ἀργυρᾶς ποιήσεις τοῖς εἴκοσι στύλοις, δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ, καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ.
26.20 καὶ τὸ κλίτος τὸ δεύτερον τὸ πρὸς νότον εἴκοσι στύλους·
26.21 καὶ τεσσεράκοντα βάσιες αὐτῶν ἀργυρᾶς, δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ,
26.22 καὶ ἐκ τῶν ὀπίσω τῆς σκηνῆς κατὰ τὸ μέρος τὸ πρὸς θάλασσαν ποιήσεις ἓξ στύλους.
26.23 καὶ δύο στύλους ποιήσεις ἐπὶ τῶν γωνιῶν τῆς σκηνῆς ἐκ τῶν ὀπισθίων,
26.24 καὶ ἔσται ἐξ ἴσου κάτωθεν· κατὰ τὸ αὐτὸ ἔσονται ἴσοι ἐκ τῶν κεφαλῶν εἰς σύμβλησιν μίαν· οὕτως ποιήσεις ἀμφοτέραις, ταῖς δυσὶν γωνίαις ἔστωσαν.
26.25 καὶ ἔσονται ὀκτὼ στύλοι, καὶ αἱ βάσεις αὐτῶν ἀργυραῖ δέκα ἕξ· δύο βάσεις τῷ ἑνὶ στύλῳ εἰς ἀμφότερα τὰ μέρη αὐτοῦ, καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνὶ.
26.26 καὶ ποιήσεις μοχλοὺς ἐκ ξύλων ἀσήπτων πέντε τῷ ἑνὶ στύλῳ ἐκ τοῦ ἑνὸς μέρους τῆς σκηνῆς,
26.27 καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ ἑνὶ κλίτει τῆς σκηνῆς τῷ δευτέρῳ, καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ ὀπισθίῳ τῷ κλίτει τῆς σκηνῆς τῷ πρὸς θάλασσαν·
26.28 καὶ ὁ μοχλὸς ὁ μέσος ἀνὰ μέσον τῶν στύλων διικνείσθω ἀπὸ τοῦ ἑνὸς κλίτους εἰς τὸ ἕτερον κλίτος.

(9) And you shall join the five skins together, and the six skins together. And you shall fold double the sixth skin at the front of the tent. (10) And you shall make fifty loops on the edge of one skin in the middle for the coupling, and fifty loops you shall make on the edge of the second adjoining skin. (11) And you shall make fifty bronze clasps and you shall attach the clasps from the loops and you shall join the skins, and they shall be one. (12) And you shall put under the excess in the skins of the tent, behind the tent. (13) A cubit from this side and a cubit from that side, from the remainder of the skins, from the length of the skins of the tent; it will be covering over the sides of the tent on each, from here and from here.[15] (14) And you shall make a covering for the tent, ram's skin dyed red and skins dyed blue as coverings above. (15) And you shall make pillars for the tent from decay-resistant wood. (16) Ten cubits you shall make one pillar and one and a half cubits the width of one pillar. (17) Two hooks for one pillar corresponding one to the other; likewise you shall make for all the pillars of the tent. (18) And you shall make pillars for the tent, twenty pillars for the side towards the north. (19) And forty silver bases you shall make for the twenty pillars, two bases for the one pillar for both its ends, and two bases for the one pillar for both its ends. (20) And (for) the second side towards the south, twenty pillars. (21) And their forty silver bases, two bases for one pillar on both its ends and two bases for one[16] pillar on both its ends. (22) And at the back of the tent for the part towards the sea, you shall make six pillars. (23) And two pillars you shall make on the corners of the tent from behind. (24) And they will be even from below, and in the same way they shall be even from the tops to one joining; likewise you shall make for both; let them be for the two corners. (25) And there will be eight pillars, and their bases shall be silver, sixteen, two bases for the one pillar for both its ends and two bases for the one pillar. (26) And you shall make bars from decay-resistant wood, five for one pillar on the one side of the tent, (27) and five bars for the pillar at the other side of the tent and five bars for the rear pillar, for the side of the tent toward the sea. (28) And the middle bar in between the pillars, let it reach from the one side to the other side.

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15 *on each side*
16 *or the other*

26.29 καὶ τοὺς στύλους καταχρυσώσεις χρυσίῳ, καὶ τοὺς δακτυλίους ποιήσεις χρυσοῦς εἰς οὓς εἰσάξεις τοὺς μοχλούς, καὶ καταχρυσώσεις τοὺς μοχλοὺς χρυσίῳ.

26.30 καὶ ἀναστήσεις τὴν σκηνὴν κατὰ τὸ εἶδος τὸ δεδειγμένον σοι ἐν τῷ ὄρει.

26.31 Καὶ ποιήσεις καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου νενησμένης· ἔργον ὑφαντὸν ποιήσεις αὐτὸ χερουβείμ.

26.32 καὶ ἐπιθήσεις αὐτὸ ἐπὶ τεσσάρων στύλων ἀσήπτων κεχρυσωμένων χρυσίῳ· καὶ αἱ κεφαλίδες αὐτῶν κρυσαῖ, καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ.

26.33 καὶ θήσεις τὸ καταπέτασμα ἐπὶ τοὺς στύλους, καὶ εἰσοίσεις ἐκεῖ ἐσώτερον τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου· καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀνὰ μέσον τοῦ ἁγίου καὶ ἀνὰ μέσον τοῦ ἁγίου τῶν ἁγίων.

26.34 καὶ κατακαλύψεις τῷ καταπετάσματι τὴν κιβωτὸν τοῦ μαρτυρίου ἐν τῷ ἁγίῳ τῶν ἁγίων.

26.35 καὶ θήσεις τὴν τράπεζαν ἔξωθεν τοῦ καταπετάσματος, καὶ τὴν λυχνίαν ἀπέναντι τῆς τραπέζης ἐπὶ μέρους τῆς σκηνῆς τὸ πρὸς νότον· καὶ τὴν τράπεζαν θήσεις ἐπὶ μέρους τῆς σκηνῆς τὸ πρὸς βορρᾶν.

26.36 καὶ ποιήσεις ἐπίσπαστρον ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης, ἔργον ποικιλτοῦ.

26.37 καὶ ποιήσεις τῷ καταπετάσματι πέντε στύλους, καὶ χρυσώσεις αὐτοὺς χρυσίῳ· καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ· καὶ χωνεύσεις αὐτοῖς πέντε βάσεις χαλκᾶς.

27.1 Καὶ ποιήσεις θυσιαστήριον ἐκ ξύλων ἀσήπτων, πέντε πήχεων τὸ μῆκος, καὶ πέντε πήχεων τὸ εὖρος· τετράγωνον ἔσται τὸ θυσιαστήριον, καὶ τριῶν πήχεων τὸ ὕψος αὐτοῦ.

27.2 καὶ ποιήσεις τὰ κέρατα ἐπὶ τῶν τεσσάρων γωνιῶν· ἐξ αὐτοῦ ἔσται τὰ κέρατα, καὶ καλύψεις αὐτὰ χαλκῷ.

27.3 καὶ ποιήσεις στεφάνην τῷ θυσιαστηρίῳ, καὶ τὸν καλυπτῆρα αὐτοῦ καὶ τὰς φιάλας αὐτοῦ καὶ τὰς κρεάγρας αὐτοῦ καὶ τὸ πυρεῖον αὐτοῦ· καὶ πάντα τὰ σκεύη αὐτοῦ ποιήσεις χαλκᾶ.

27.4 καὶ ποιήσεις αὐτῷ ἐσχάραν ἔργῳ δικτυωτῷ χαλκῆν· καὶ ποιήσεις τῇ ἐσχάρᾳ τέσσαρας δακτυλίους χαλκοῦς ἐπὶ τὰ τέσσερα κλίτη.

27.5 καὶ ὑποθήσεις αὐτοὺς ὑπὸ τὴν ἐσχάραν τοῦ θυσιαστηρίου κάτωθεν· ἔσται δὲ ἡ ἐσχάρα ἕως τοῦ ἡμίσους τοῦ θυσιαστηρίου.

27.6 καὶ ποιήσεις τῷ θυσιαστηρίῳ φορεῖς ἐκ ξύλων ἀσήπτων, καὶ περιχαλκώσεις αὐτοὺς χαλκῷ.

27.7 καὶ εἰσάξεις τοὺς φορεῖς εἰς τοὺς δακτυλίους· καὶ ἔστωσαν οἱ φορεῖς κατὰ πλευρὰ τοῦ θυσιαστηρίου ἐν τῷ αἴρειν αὐτό.

27.8 κοῖλον σανιδωτὸν ποιήσεις αὐτό· κατὰ τὸ παραδειχθέν σοι ἐν τῷ ὄρει, οὕτως ποιήσεις αὐτό.

(29) And the pillars you shall gold-plate with gold, and you shall make gold rings into which you shall insert the bars, and you shall gold-plate the bars with gold. (30) And you shall set up the tent according to the pattern shown you on the mountain. (31) And you shall make a veil from blue and purple and twisted scarlet and spun linen. A woven work you shall make it, with cherubim. (32) And you shall set it on four decay-resistant pillars plated with gold. And their capitals shall be gold, and their four bases silver. (33) And you shall put the veil on the pillars, and you shall carry there inside the veil the ark of testimony. And the veil shall divide for you between the holy and the holy of holies. (34) And you shall conceal by means of the veil the ark of testimony in the holy of holies. (35) And you shall place the table outside the veil, and the lampstand opposite the table on the side of the tent towards the south. And you shall place the table on the side of the tent toward the north. (36) And you shall make a screen of blue and purple and twisted scarlet, work of an embroiderer. (37) And you shall make for the veil five pillars and you shall plate them with gold, and their capitals shall be gold, and you shall cast for them five bronze bases.

## *Exodus 27*

(1) And you shall make an altar from decay-resistant wood, five cubits in length and five cubits in width. The altar shall be square, and three cubits its height. (2) And you shall make horns on the four corners. The horns shall be from it and you shall cover them with bronze. (3) And you shall make a rim for the altar, and its covers and its saucers and its meat forks and its fire-pan and all its vessels you shall make of bronze. (4) And you shall make for it a bronze grating with grid-work, and you shall make for the grating four bronze rings on the four sides. (5) And you shall place them under the grating of the altar underneath. And the grate shall extend to the middle of the altar. (6) And you shall make poles for the altar from decay-resistant wood, and you shall bronze-plate them with bronze. (7) And you shall insert the poles into the rings, and let the poles be at the sides of the altar for carrying it. (8) You shall make it hollow with boards. According to that which was shown to you on the mountain, so you shall make it.

27.9 Καὶ ποιήσεις αὐλὴν τῇ σκηνῇ· εἰς τὸ κλίτος τὸ πρὸς λίβα ἱστία τῆς αὐλῆς, μῆκος ἑκατὸν πηχῶν τῷ ἑνὶ κλίτει·
27.10 καὶ οἱ στύλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ, καὶ οἱ κρίκοι αὐτῶν καὶ αἱ ψαλίδες ἀργυραῖ.
27.11 οὕτως τῷ πρὸς ἀπηλιώτην ἱστία ἑκατὸν πηχῶν μῆκος· καὶ οἱ στύλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ, καὶ οἱ κρίκοι καὶ αἱ ψαλίδες τῶν στύλων καὶ αἱ βάσεις αὐτῶν περιηργυρωμέναι ἀργύρῳ.
27.12 τὸ δὲ εὖρος τῆς αὐλῆς τὸ κατὰ θάλασσαν ἱστία πεντήκοντα πηχῶν· σστύλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα.
27.13 καὶ εὖρος τῆς αὐλῆς τὸ πρὸς νότον ἱστία ν΄ πήχεων· στύλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα.
27.14 καὶ πέντε καὶ δέκα πήχεων τὸ ὕψος τῶν ἱστίων τῷ κλίτει τῷ ἑνί· στύλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.
27.15 καὶ τὸ κλίτος τὸ δεύτερον, δέκα πέντε πηχῶν τῶν ἱστίων τὸ ὕψος· στύλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.
27.16 καὶ τῇ πύλῃ τῆς αὐλῆς κάλυμμα, εἴκοσι πηχῶν τὸ ὕψος, ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης τῇ ποικιλίᾳ τοῦ ῥαφιδευτοῦ· στύλοι αὐτῶν τέσσαρες, καὶ αἱ βάσεις αὐτῶν τέσσαρες.
27.17 πάντες οἱ στύλοι τῆς αὐλῆς κύκλῳ κατηργυρωμένοι ἀργυρίῳ, καὶ αἱ κεφαλίδες αὐτῶν ἀργυραῖ, καὶ αἱ βάσεις αὐτῶν χαλκαῖ.
27.18 τὸ δὲ μῆκος τῆς αὐλῆς ἑκατὸν ἐφ᾽ ἑκατόν, καὶ εὖρος πεντήκοντα ἐπὶ πεντήκοντα, καὶ ὕψος πέντε πηχῶν ἐκ βύσσου κεκλωσμένης, καὶ βάσεις αὐτῶν χαλκαῖ.
27.19 καὶ πᾶσα ἡ κατασκευὴ καὶ πάντα τὰ ἐργαλεῖα καὶ οἱ πάσσαλοι τῆς αὐλῆς χαλκοῖ.
27.20 Καὶ σὺ σύνταξον τοῖς υἱοῖς Ἰσραήλ, καὶ λαβέτωσάν σοι ἔλαιον ἐξ ἐλαίων ἄτρυγον καθαρὸν κεκομμένον εἰς φῶς καῦσαι, ἵνα κάηται λύχνος διὰ παντὸς
27.21 ἐν τῇ σκηνῇ τοῦ μαρτυρίου, ἔξωθεν τοῦ καταπετάσματος τοῦ ἐπὶ τῆς διαθήκης, καύσει αὐτὸ Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ ἀφ᾽ ἑσπέρας ἕως πρωὶ ἐναντίον Κυρίου· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν παρὰ τῶν υἱῶν Ἰσραήλ.

28.1 Καὶ σὺ προσαγάγου πρὸς σεαυτὸν τόν τε Ἀαρὼν τὸν ἀδελφόν σου καὶ τοὺς υἱοὺς αὐτοῦ ἐκ τῶν υἱῶν Ἰσραὴλ ἱερατεύειν μοι, Ἀαρών, καὶ Ναδὰβ καὶ Ἀβιοὺδ καὶ Ἐλεαζὰρ καὶ Ἰθαμὰρ υἱοὺς Ἀαρών.
28.2 καὶ ποιήσεις στολὴν ἁγίαν Ἀαρὼν τῷ ἀδελφῷ σου εἰς τιμὴν καὶ δόξαν.
28.3 καὶ σὺ λάλησον πᾶσι τοῖς σοφοῖς τῇ διανοίᾳ, οὓς ἐνέπλησα πνεύματος αἰσθήσεως, καὶ ποιήσουσιν τὴν στολὴν τὴν ἁγίαν Ἀαρὼν εἰς τὸ ἅγιον, ἐν ᾗ ἱερατεύσει μοι.

(9) And you shall make a courtyard for the tent. For the side towards the southwest the hangings of the courtyard shall be of twisted linen, a length of one hundred cubits on one side. (10) And their pillars twenty, and their bases twenty, bronze, and their hooks and their bands silver. (11) Likewise for the side towards the east there shall be curtains, a length of one hundred cubits, and their pillars shall be twenty, and their bases twenty, bronze, and the hooks and bands of the pillars and the bases silver-plated with silver. (12) And the width of the courtyard toward the sea, curtains of fifty cubits; their pillars ten and their bases ten. (13) And the width of the courtyard towards the south, curtains of fifty cubits; their pillars ten and their bases ten. (14) And fifteen cubits the height of the curtains for one side; their pillars three and their bases three. (15) And the second side, fifteen cubits the height of the curtains; their pillars three, and their bases three. (16) And for the entrance of the courtyard there shall be a covering, twenty cubits in height, from blue and purple and twisted scarlet and twisted linen, the work of an embroiderer; their pillars four, and their bases four. (17) All the pillars of the courtyard around (it) shall be silver plated with silver, and their capitals silver and their bases bronze. (18) And the length of the courtyard shall be one hundred by one hundred and width fifty-by-fifty and height five cubits, of twisted linen, and their bases bronze. (19) And all the furniture and all the utensils and the pegs of the courtyard shall be bronze. (20) And you, instruct the sons of Israēl, and let them take for you oil from olives, refined, pure, pressed, for light in order that the lamp may burn continuously. (21) In the tent of witness outside the veil that is over the covenant, Aarōn and his sons shall burn it from evening till morning before the Lord. This is a perpetual ordinance for your descendants from the sons of Israēl.

## *Exodus 28*

(1) And you, bring near to yourself both Aarōn, your brother, and his sons from the sons of Israēl to serve me as priests—Aarōn and Nadab and Abioud and Eleazar and Ithamar, sons of Aarōn. (2) And you shall make a holy vestment for Aarōn, your brother, for honor and glory. (3) And you, speak to all those wise in understanding, whom I have filled with the spirit of perception and they shall make the holy vestment of Aarōn for the holy place in which he shall serve me as priest.

28.4 καὶ αὗται αἱ στολαὶ ἃς ποιήσουσιν· τὸ περιστήθιον καὶ τὴν ἐπωμίδα καὶ τὸν ποδήρη χιτῶνα κοσυμβωτὸν καὶ κίδαριν καὶ ζώνην· καὶ ποιήσουσιν στολὰς ἁγίας Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ εἰς τὸ ἱερατεύειν μοι.

28.5 καὶ αὐτοὶ λήμψονται τὸ χρυσίον καὶ τὸν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον.

28.6 Καὶ ποιήσουσιν τὴν ἐπωμίδα ἐκ βύσσου κεκλωσμένης, ἔργον ὑφάντου ποικιλτοῦ· 28. δύο ἐπωμίδες συνέχουσαι ἔσονται αὐτῷ ἑτέρα τὴν ἑτέραν, ἐπὶ τοῖς δυσὶ μέρεσιν ἐξερτισμέναι·

28.8 καὶ τὸ ὕφασμα τῶν ἐπωμίδων, ὅ ἐστιν ἐπ᾽ αὐτῷ, κατὰ τὴν ποιήσιν ἐξ αὐτοῦ ἔσται ἐκ χρυσίου καὶ ὑακίνθου καὶ προφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης.

28.9 καὶ λήμψῃ τοὺς δύο λίθους, λίθους σμαράγδου, καὶ γλύψεις ἐν αὐτοῖς τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ·

28.10 ἓξ ὀνόματα ἐπὶ τὸν λίθον τὸν ἕνα, καὶ τὰ ἓξ ὀνόματα τὰ λοιπὰ ἐπὶ τὸν λίθον τὸν δεύτερον, κατὰ τὰς γενέσεις αὐτῶν,

28.11 ἔργον λιθουργικῆς τέχνης· γλύμμα σφραγῖδος διαγλύψεις τοὺς δύο λίθους ἐπὶ τοῖς ὀνόμασιν τῶν υἱῶν Ἰσραήλ,

28.12 καὶ θήσεις τοὺς δύο λίθους ἐπὶ τῶν ὤμων τῆς ἐπωμίδος· λίθοι μνημοσύνου εἰσὶν τοῖς υἱοῖς Ἰσραήλ· καὶ ἀναλήμψεται Ἀαρὼν τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ ἔναντι Κύριου ἐπὶ τῶν δύο ὤμων αὐτοῦ, μνημόσυνον περὶ αὐτῶν.

28.13 Καὶ ποιήσεις ἀσπιδίσκας ἐκ χρυσίου καθαροῦ·

28.14 καὶ ποιήσεις δύο κροσωτὰ ἐκ χρυσίου καθαροῦ, καταμεμιγμένα ἐν ἄνθεσιν, ἔργον πλοκῆς· καὶ ἐπιθήσεις τὰ κροσωτὰ τὰ πεπλεγμένα ἐπὶ τὰς ἀσπιδίσκας κατὰ τὰς παρωμίδας αὐτῶν ἐκ τῶν ἐμπροσθίων.

28.15 Καὶ ποιήσεις λόγιον τῶν κρίσεων, ἔργον ποικιλτοῦ· κατὰ τὸν ῥυθμὸν τῆς ἐπομίδος ποιήσεις αὐτό· ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης

28.16 ποιήσεις αὐτό. τετράγωνον ἔσται, διπλοῦν· σπιθαμῆς τὸ μῆκος αὐτοῦ καὶ σπιθαμῆς τὸ εὖρος.

28.17 καὶ καθυφανεῖς ἐν αὐτῷ ὕφασμα κατάλιθον τετράστιχον. στίχος λίθων ἔσται· σάρδιον, τοπάζιον καὶ σμάραγδος ὁ στίχος ὁ εἷς·

28.18 καὶ ὁ στίχος ὁ δεύτερος ἄνθραξ καὶ σάπφειρος καὶ ἴασπις·

28.19 καὶ ὁ στίχος ὁ τρίτος λιγύριον, ἀχάτης, ἀμέθυστος·

28.20 καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθος καὶ βηρύλλιον καὶ ὀνύχιον· περικεκαλυμμένα χρυσίῳ, συνδεδεμένα ἐν χρυσίῳ, ἔστωσαν κατὰ στίχον αὐτῶν.

28.21 καὶ οἱ λίθοι ἔστωσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραὴλ δέκα δύο, κατὰ τὰ ὀνόματα αὐτῶν· γλυφαὶ σφραγίδων ἕκαστος κατὰ τὸ ὄνομα ἔστωσαν εἰς δέκα δύο φυλάς.

28.22 καὶ ποιήσεις ἐπὶ τὸ λόγιον κροσοὺς συνπεπλεγμένους, ἔργον ἁλυσιδωτοῦ ἐκ χρυσίου καθαροῦ.

(4) And these are the vestments that shall be made: the chestplate and shoulder strap and the full-length robe and tasseled tunic and turban and sash. And they shall make holy vestments for Aarōn and his sons to serve me as priests. (5) And they shall take the gold and the blue and the purple and the scarlet (materials) and the fine linen. (6) And they shall make the shoulder strap from twisted linen, woven work of an embroiderer. (7) There shall be two shoulder straps for it, joined one to the other, attached at the two sides. (8) And the weaving of the shoulder straps that is on it shall be according to the workmanship of it, of gold and blue and purple and spun scarlet and twisted linen. (9) And you shall take two stones, stones of emerald, and you shall engrave on them the names of the sons of Israēl. (10) Six names on the one stone and the six remaining names on the second stone, according to their generations. (11) The work of the stone-cutter's craft, engraving of a seal, you shall engrave the two stones with the names of the sons of Israēl. (12) And you shall set the two stones on the shoulders of the shoulder strap. Stones of remembrance they shall be for the sons of Israēl. And Aarōn shall bear the names of the sons of Israēl before the Lord on his two shoulders, a remembrance for them. (13) And you shall make small shields of pure gold. (14) And you shall make two tassels from pure gold, intermingled with flowers, a work of braiding, and you shall place the braided tassels on the small shields on their shoulder straps on the front. (15) And you shall make an oracle of judgments, work of an embroiderer; according to the shape of the shoulder strap you shall make it. From gold and blue and purple and twisted scarlet and twisted linen (16) you shall make it. It shall be square, doubled; the length a span and the width a span. (17) And you shall interweave in it a web of four rows of stone. A row of stones shall be sardius, topaz, and emerald; the first row. (18) And the second row carbuncle, and sapphire and jasper. (19) And the third row ligurion, agate, amethyst. (20) and the fourth row chrysolite and beryl and onyx; covered around with gold, bound together in gold; let them be according to their row. (21) And let the stones of the names of the sons of Israēl be twelve, according to their names. Let them be engraved of seals, each according to the name for the twelve tribes. (22) And you shall make on the oracle-plaited fringes, chain work of pure gold.

28.23 [29] καὶ λήμψεται Ἀαρὼν τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ ἐπὶ τοῦ λογίου τῆς κρίσεως ἐπὶ τοῦ στήθους, εἰσιόντι εἰς τὸ ἅγιον, μνημόσυνον ἔναντι τοῦ θεοῦ.

28.24 [24–28] καὶ θήσεις ἐπὶ τὸ λόγιον τῆς κρίσεως τοὺς κροσούς· τὰ ἁλυσιδωτὰ ἐπ᾽ ἀμφοτέρων τῶν κλιτῶν τοῦ λογίου ἐπιθήσεις,

28.25 [24–28] καὶ τὰς δύο ἀσπιδίσκας ἐπιθήσεις ἐπ᾽ ἀμφοτέρους τοὺς ὤμους τῆς ἐπωμίδος κατὰ πρόσωπον.

28.26 [30] καὶ ἐπιθήσεις ἐπὶ τὸ λόγιον τῆς κρίσεως τὴν δήλωσιν καὶ τὴν ἀλήθειαν· καὶ ἔσται ἐπὶ τοῦ στήθους Ἀαρὼν ὅταν εἰσπορεύηται εἰς τὸ ἅγιον ἐναντίον Κυρίου· καὶ οἴσει Ἀαρὼν τὰς κρίσεις τῶν υἱῶν Ἰσραὴλ ἐπὶ τοῦ στήθους ἐναντίον Κυρίου διὰ παντός.

28.27 [31] Καὶ ποιήσεις ὑποδύτην ποδήρη ὅλον ὑακίνθινον.

28.28 [32] καὶ ἔσται τὸ περιστόμιον ἐξ αὐτοῦ μέσον, ᾤαν ἔχον κύκλῳ τοῦ περιστομίου, ἔργον ὑφάντου, τὴν συμβολὴν συνυφασμένην ἐξ αὐτοῦ, ἵνα μὴ ῥαγῇ.

28.29 [33] καὶ ποιήσεις ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κάτωθεν ὡσεὶ ἐξανθούσης ῥόας ῥοίσκους ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης, ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ· τὸ αὐτὸ εἶδος ῥοίσκους χρυσοῦς, καὶ κώδωνας ἀνὰ μέσον τούτων περικύκλῳ·

28.30 [34] παρὰ ῥοίσκον χρυσοῦν κώδωνα καὶ ἄνθινον ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ.

28.31 [35] καὶ ἔσται Ἀαρὼν ἐν τῷ λειτουργεῖν ἀκουστὴ ἡ φωνὴ αὐτοῦ, εἰσιόντι εἰς τὸ ἅγιον ἐναντίον Κυρίου καὶ ἐξιόντι, ἵνα μὴ ἀποθάνῃ.

28.32 [36] Καὶ ποιήσεις πέταλον χρυσοῦν καθαρόν, καὶ ἐκτυπώσεις ἐν αὐτῷ ἐκτύπωμα σφραγῖδος, ἁγίασμα Κυρίου.

28.33 [37] καὶ ἐπιθήσεις αὐτὸ ἐπὶ ὑακίνθου κεκλωσμένης, καὶ ἔσται ἐπὶ τῆς μίτρας· κατὰ πρόσωπον τῆς μίτρας ἔσται.

28.34 [38] καὶ ἔσται ἐπὶ τοῦ μετώπου Ἀαρών, καὶ ἐξαρεῖ Ἀαρὼν τὰ ἁμαρτήματα τῶν ἁγίων ὅσα ἂν ἁγιάσωσιν οἱ υἱοὶ Ἰσραήλ, παντὸς δόματος τῶν ἁγίων αὐτῶν· καὶ ἔσται ἐπὶ τοῦ μετώπου Ἀαρὼν διὰ παντός, δεκτὸν αὐτοῖς ἔναντι Κυρίου.

28.35 [39] καὶ οἱ κοσυμβωτοὶ τῶν χιτώνων ἐκ βύσσου· καὶ ποιήσεις κίδαριν βυσσίνην, καὶ ζώνην ποιήσεις, ἔργον ποικιλτοῦ.

28.36 [40] καὶ τοῖς υἱοῖς Ἀαρὼν ποιήσεις χιτῶνας καὶ ζώνας, καὶ κιδάρεις ποιήσεις αὐτοῖς εἰς τιμὴν καὶ δόξαν.

28.37 [41] καὶ ἐνδύσεις αὐτὰ Ἀαρὼν τὸν ἀδελφόν σου καὶ τοὺς υἱοὺς αὐτοῦ μετ᾽ αὐτοῦ· καὶ χρίσεις αὐτούς, καὶ ἐμπλήσεις αὐτῶν τὰς χεῖρας, καὶ ἁγιάσεις αὐτούς, ἵνα ἱερατεύωσίν μοι.

28.38 [42] καὶ ποιήσεις αὐτοῖς περισκελῆ λινᾶ, καλύψαι ἀσχημοσύνην χρωτὸς αὐτῶν· ἀπὸ ὀσφύος ἕως μηρῶν ἔσται.

(23) [29] And Aarōn shall take the names of the sons of Israēl on the oracle of judgment on (his) chest, as he enters into the holy place, a remembrance before God. (24) [24–28] And you shall place on the oracle of judgment the tassels; you shall place the chains on both sides of the oracle. (25) [24–28] And the two small shields you shall put upon both the shoulders of the shoulder strap in the front. (26) [30] And you shall put the manifestation and the truth upon the oracle of judgment. And it shall be on the chest of Aarōn whenever he enters into the holy place before the Lord. And Aarōn shall bear the judgments of the sons of Israēl on his chest before the Lord always. (27) [31] And you shall make a full-length undergarment entirely blue. (28) [32] And its collar shall be in the middle, having a border around the collar, the work of a weaver, with the binding interwoven with it, that it may not be torn. (29) [33] And you shall make on the hem of the undergarment below, pomegranates as a flowering pomegranate tree, of blue and purple and spun scarlet and twisted linen, upon the hem of the undergarment around; gold pomegranates and bells around between them. (30) [34] Beside a golden pomegranate, a bell and a blossom on the hem of the undergarment around. (31) [35] And it will be when Aarōn ministers its sound shall be heard as he enters into the holy place before the Lord and as he goes out, that he may not die. (32) [36] And you shall make a plate of pure gold, and you shall engrave on it as an engraving of a seal, "Holiness of the Lord." (33) [37] And you shall put it on twisted blue, and it shall be on the headdress. It shall be at the front of the headdress. (34) [38] And it shall be on the forehead of Aarōn, and Aarōn shall take away the sins of the holy things, whichever the sons of Israēl have consecrated, every donation of their holy things. And it shall be on Aarōn's forehead always, making them acceptable before the Lord. (35) [39] And the fringes of the tunics shall be of linen. And you shall make a linen turban, and you shall make a sash, work of an embroiderer. (36) [40] And for the sons of Aarōn you shall make tunics and sashes, and you shall make turbans for them for honor and glory. (37) [41] And you shall put them on Aarōn, your brother, and his sons with him. And you shall anoint them and fill their hands, and you shall consecrate them that they may serve me as priests. (38) [42] And you shall make for them linen undergarments to hide the shame of their flesh; they shall be from hip to thighs.

28.39 [43] καὶ ἕξει Ἀαρὼν αὐτὰ καὶ οἱ υἱοὶ αὐτοῦ ὡς ἂν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ ὅταν προσπορεύωνται λειτουργεῖν πρὸς τὸ θυσιαστήριον τοῦ ἁγίου· καὶ οὐκ ἐπάξονται πρὸς ἑαυτοὺς ἁμαρτίαν, ἵνα μὴ ἀποθάνωσιν· νόμιμον αἰώνιον αὐτῷ καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτόν.

29.1 Καὶ ταῦτά ἐστιν ἃ ποιήσιες αὐτοῖς· ἁγιάσεις αὐτοὺς ὥστε ἱερατεύειν μοι αὐτούς· λήμψῃ δὲ μοσχάριον ἐκ βοῶν ἓν καὶ κριοὺς δύο ἀμώμους,

29.2 καὶ ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα κεχρισμένα ἐν ἐλαίῳ· σεμίδαλιν ἐκ πυρῶν ποιήσεις αὐτά.

29.3 καὶ ἐπιθήσεις αὐτὰ ἐπὶ κανοῦν ἕν· καὶ προσοίσεις αὐτὰ ἐπὶ τῷ κανῷ, καὶ τὸ μοσχάριον καὶ τοὺς δύο κριούς.

29.4 καὶ Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ λούσεις αὐτοὺς ἐν ὕδατι.

29.5 καὶ λαβὼν τὰς στολὰς ἐνδύσεις Ἀαρὼν τὸν ἀδελφόν σου, καὶ τὸν χιτῶνα τὸν ποδήρη καὶ τὴν ἐπωμίδα καὶ τὸ λόγιον πρὸς τὴν ἐπωμείδα.

29.6 καὶ ἐπιθήσεις τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἐπιθήσεις τὸ πέταλον τὸ ἁγίασμα ἐπὶ τὴν μίτραν.

29.7 καὶ λήμψῃ τοῦ ἐλαίου τοῦ χρίσματος καὶ ἐπιχεεῖς αὐτὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ χρίσεις αὐτόν.

29.8 καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις, καὶ ἐνδύσεις αὐτοὺς χιτῶνας·

29.9 καὶ ζώσεις αὐτοὺς ταῖς ζώναις, καὶ περιθήσεις αὐτοῖς τὰς κιδάριες· καὶ ἔσται αὐτοῖς ἱερατία μοι εἰς τὸν αἰῶνα· καὶ τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτοῦ καὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ.

29.10 καὶ προσάξεις τὸν μόσχον ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐπιθήσουσιν Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι Κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου·

29.11 καὶ σφάξεις τὸν μόσχον ἔναντιον Κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

29.12 καὶ λήμψῃ ἀπὸ τοῦ αἵματος τοῦ μόσχου, καὶ θήσεις ἐπὶ τῶν κεράτων τοῦ θυσιαστηρίου τῷ δακτύλῳ σου· τὸ δὲ λοιπὸν πᾶν αἷμα ἐκχεεῖς παρὰ τὴν βάσιν τοῦ θυσιαστηρίου.

29.13 καὶ λήμψῃ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν, καὶ ἐπιθήσεις ἐπὶ τὸ θυσιαστήριον.

29.14 τὰ δὲ κρέα τοῦ μόσχου καὶ τὸ δέρμα καὶ τὴν κόπρον κατακαύσεις πυρὶ ἔξω τῆς παρεμβολῆς· ἁμαρτίας γάρ ἐστιν.

29.15 καὶ τὸν κρειὸν λήμψῃ τὸν ἕνα, καὶ ἐπιθήσουσιν Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κρειοῦ·

29.16 καὶ σφάξεις αὐτόν, καὶ λαβὼν τὸ αἷμα προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ.

(39) [43] And Aarōn and his sons shall wear them, whenever they enter the tent of witness or whenever they come near to the altar of the holy place to minister. And they shall not bring sin upon themselves, that they may not die; a perpetual ordinance for him and for his seed after him.

## *Exodus 29*

(1) And this is what you shall do for them: you shall consecrate them so that they may serve me as priests. You shall take one young calf from the herd and two rams without blemish, (2) and unleavened loaves kneaded with oil and unleavened cakes coated with oil. You shall make them with fine flour from wheat. (3) And you shall put them on one basket and you shall bring them near on the basket, and the young calf and the two rams. (4) And you shall bring Aarōn and his sons to the doors of the tent of witness, and you shall wash them with water. (5) And taking the vestments, you shall clothe Aarōn, your brother, with the full-length robe and the shoulder strap and the oracle to the shoulder strap. (6) And you shall put the headdress on his head and you shall place the plate, "Holiness," on the headdress. (7) And you shall take some of the anointing oil and pour it on his head and you shall anoint him. (8) And you shall bring near his sons and you shall clothe them with tunics. (9) And you shall gird them with the sashes and put the turbans upon them, and they shall have a priesthood before me forever. And you shall fill the hands of Aarōn and the hands of his sons. (10) And you shall bring the calf near the doors of the tent of witness, and Aarōn and his sons shall place their hands on the head of the calf before the Lord by the doors of the tent of witness. (11) And you shall slaughter the calf before the Lord by the doors of the tent of witness. (12) And you shall take from the blood of the calf and put on the horns of the altar with your finger. But all the remaining blood you shall pour beside the base of the altar. (13) And you shall take all the fat that is on the intestine(s) and the lobe of the liver and the two kidneys and the fat that is on them and you shall place (them) upon the altar. (14) But the flesh of the calf and the skin and the excrement you shall burn with fire outside the camp, for it is of sin. (15) And you shall take the one ram, and Aarōn and his sons shall place their hands on the head of the ram. (16) And you shall slaughter it, and taking its blood, you shall pour it against the altar round about.

29.17 καὶ τὸν κριὸν διχοτομήσεις κατὰ μέλη, καὶ πλυνεῖς τὰ ἐνδόσθεια καὶ τοὺς πόδας ὕδατι, καὶ ἐπιθήσεις ἐπὶ τὰ διχοτομήματα σὺν τῇ κεφαλῇ.

29.18 καὶ ἀνοίσεις ὅλον τὸν κριὸν ἐπὶ τὸ θυσιαστήριον, ὁλοκαύτωμα Κυρίῳ εἰς ὀσμὴν εὐωδίας· θυσίασμα Κυρίῳ ἔσται.

29.19 καὶ λήμψῃ τὸν κρειὸν τὸν δεύτερον, καὶ ἐπιθήσει Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κρειοῦ·

29.20 καὶ σφάξεις αὐτόν, καὶ λήμψῃ τοῦ αἵματος αὐτοῦ, καὶ ἐπιθήσεις ἐπὶ τὸν λαβὸν τοῦ ὠτὸς Ἀαρὼν τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς δεξιᾶς χειρὸς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ καὶ ἐπὶ τοὺς λοβοὺς τῶν ὤτων τῶν υἱῶν αὐτοῦ τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεχιῶν καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν τῶν δεξιῶν.

29.21 καὶ λήμψῃ ἀπὸ τοῦ αἵματος τοῦ ἀπὸ τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἐλαίου τῆς χρίσεως, καὶ ῥανεῖς ἐπὶ Ἀαρὼν καὶ ἐπὶ τὴν στολὴν αὐτοῦ, καὶ ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ· καὶ ἁγιασθήσεται αὐτὸς καὶ ἡ στολὴ αὐτοῦ, καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ στολαὶ τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ· τὸ δὲ αἷμα τοῦ κρειοῦ προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ.

29.22 καὶ λήμψῃ ἀπὸ τοῦ κριοῦ τὸ στέαρ αὐτοῦ καὶ τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν, καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν, καὶ τὸν βραχίονα τὸν δεξιόν· ἔστιν γὰρ τελείωσις αὕτη·

29.23 καὶ ἄρτον ἕνα ἐξ ἐλαίου καὶ λάγανον ἓν ἀπὸ τοῦ κανοῦ τῶν ἀζύμων τῶν προτεθειμένων ἔναντι Κυρίου·

29.24 καὶ ἐπιθήσεις τὰ πάντα ἐπὶ τὰς χεῖρας Ἀαρὼν καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ, καὶ ἀφοριεῖς αὐτοῖς ἀφόρισμα ἔναντι Κυρίου.

29.25 καὶ λήμψῃ αὐτὰ ἐκ τῶν χειρῶν αὐτῶν, καὶ ἀνοίσεις ἐπὶ τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως εἰς ὀσμὴν εὐωδίας ἔναντι Κυρίου· κάπτωμά ἐστιν Κυρίῳ.

29.26 καὶ λήμψῃ τὸ στηθύνιον ἀπὸ τοῦ κριοῦ τῆς τελειώσεως ὅ ἐστιν Ἀαρών, καὶ ἀφοριεῖς αὐτὸ ἀφόρισμα ἔναντι Κυρίου, καὶ ἔσται σοι ἐν μερίδι.

29.27 καὶ ἁγιάσεις τὸ στηθύνιον ἀφόρισμα καὶ τὸν βραχίονα τοῦ ἀφαιρέματος, ὃς ἀφώρισται καὶ ὃς ἀφῄρηται, ἀπὸ τοῦ κριοῦ τῆς τελειώσεως, ἀπὸ τοῦ Ἀαρὼν καὶ ἀπὸ τῶν υἱῶν αὐτοῦ.

29.28 καὶ ἔσται Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν Ἰσραήλ· ἔστιν γὰρ ἀφόρισμα τοῦτο· καὶ ἀφαίρεμα ἔσται ἀπὸ τῶν υἱῶν Ἰσραὴλ ἀπὸ τῶν θυμάτων τῶν σωτηρίων τῶν υἱῶν Ἰσραήλ, ἀφαίρεμα Κυρίῳ.

29.29 καὶ ἡ στολὴ τοῦ ἁγίου ἥ ἐστιν Ἀαρὼν ἔσται τοῖς υἱοῖς αὐτοῦ μετ' αὐτόν, χρεισθῆναι αὐτοὺς ἐν αὐτοῖς καὶ τελειῶσαι τὰς χεῖρας αὐτῶν·

29.30 ἑπτὰ ἡμέρας ἐνδύσεται αὐτὰ ὁ ἱερεὺς ὁ ἀντ' αὐτοῦ τῶν υἱῶν αὐτοῦ, ὃς εἰσελεύσεται εἰς τὴν σκηνὴν τοῦ μαρτυρίου λειτουργεῖν ἐν τοῖς ἁγίοις.

29.31 καὶ τὸν κριὸν τῆς τελειώσεως λήμψῃ καὶ ἑψήσεις τὰ κρέα ἐν τόπῳ ἁγίῳ.

29.32 καὶ ἔνδοται Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ τὰ κρέα τοῦ κρειοῦ καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῷ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου·

(17) And you shall divide the ram limb by limb and you shall wash the entrails and feet with water and you shall place (them) upon the divided parts with the head. (18) And you shall offer up the whole ram on the altar, a burnt offering to the Lord for an odor of fragrance. It is a sacrifice to the Lord. (19) And you shall take the second ram, and Aarōn and his sons shall place their hands on the head of the ram. (20) And you shall slaughter it and you shall take some of its blood, and you shall place upon the lobe of Aarōn's right ear and on the thumb of the right hand and on the big toe of the right foot and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet. (21) And you shall take from the blood that is from the altar and from the oil of anointing and you shall sprinkle (it) upon Aarōn and upon his vestment, and upon his sons and upon the vestments of his sons with him. And he shall be consecrated and his vestment, and his sons and the vestments of his sons with him. But the blood of the ram you shall pour against the altar round about. (22) And you shall take from the ram its fat and the fat covering the intensines and the lobe of the liver and the two kidneys and the fat on them and the right shoulder, for this is perfection. (23) And one loaf of oil and one cake from the basket of unleavened (bread) set before the Lord. (24) And you shall place all (of them) on the hands of Aarōn and on the hands of his sons, and you shall remove them as an offering set apart before the Lord. (25) And you shall take these things from their hands, and you shall offer (them) upon the altar of the whole burnt offering as a fragrant aroma before the Lord. It is a sacrifice to the Lord. (26) And you shall take the breast from the ram of consecration, which is for Aarōn, and you shall set it apart as something set apart before the Lord, and it shall be a portion for you. (27) And you shall sanctify the breast as something set apart, and the shoulder of the offering set apart, which has been set apart and which has been set apart from the ram of consecration, from Aarōn and from his sons. (28) And it shall be for Aarōn and for his sons a perpetual ordinance from the sons of Israēl. For this is an offering set apart. And it shall be an offering set apart from the sons of Israēl and from the victims of deliverance of the sons of Israēl, an offering set apart for the Lord. (29) And the vestment of the holy place that is for Aarōn shall be for his sons after him, for them to be anointed in them and to fill their hands. (30) For seven days the priest who replaces him from his sons shall wear these things, who shall enter into the tent of witness to minister in the holy (place). (31) And you shall take the ram of consecration and you shall boil the flesh in a holy place. (32) And Aarōn and his sons shall eat the flesh of the ram and the loaves that are in the basket beside the doors of the tent of witness.

29.33 ἔδονται αὐτὰ ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, τελειῶσαι τὰς χεῖρας αὐτῶν, ἁγιάσαι αὐτούς· καὶ ἀλλογενὴς οὐκ ἔδεται ἀπ᾽ αὐτοῦ, ἔστιν γὰρ ἅγια.

29.34 ἐὰν δὲ καταλειφθῇ ἀπὸ τῶν κρεῶν τῆς θυσίας τῆς τελειώσεως καὶ τῶν ἄρτων ἕως πρωί, κατακαύσεις τὰ λοιπὰ πυρί. οὐ βρωθήσεται, ἁγίασμα γάρ ἐστιν.

29.35 καὶ ποιήσεις Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ οὕτως κατὰ πάντα ὅσα ἐνετειλάμην σοι· ἑπτὰ ἡμέρας τελειώσεις αὐτῶν τὰς χεῖρας.

29.36 καὶ τὸ μοσχάριον τῆς ἁμαρτίας ποιήσιες τῇ ἡμέρᾳ τοῦ καθαρισμοῦ· καὶ καθαριεῖς τὸ θυσιαστήριον ἐν τῷ ἁγιάζειν σε ἐπ᾽ αὐτῷ, καὶ χρείσεις αὐτὸ ὥστε ἁγιάσαι αὐτό.

29.37 ἑπτὰ ἡμέρας καθαριεῖς τὸ θυσιαστήριον καὶ ἁγιάσεις αὐτό, καὶ ἔσται τὸ θυσιαστήριον ἅγιον τοῦ ἁγίου· πᾶς ὁ ἁπτόμενος τοῦ θυσιαστηρίου ἁγιασθήσεται.

29.38 Καὶ ταῦτά ἐστιν ἃ ποιήσεις ἐπὶ τοῦ θυσιαστηρίου· ἀμνοὺς ἐνιαυσίους ἀμώμους δύο τὴν ἡμέραν ἐπὶ τὸ θυσιαστήριον ἐνδελεχῶς, κάρπωμα ἐνδελεχισμοῦ·

29.39 τὸν ἀμνὸν τὸν ἕνα ποιήσεις τὸ πρωί, καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσιες τὸ δειλινόν·

29.40 καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ κεκομμένῳ, τῷ τετάρτῳ τοῦ εἶν, καὶ σπονδὴν τὸ τέταρτον τοῦ εἶν οἴνου, τῷ ἀμνῷ τῷ ἑνί·

29.41 καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ δειλινόν· κατὰ τὴν θυσίαν τὴν πρωινὴν καὶ κατὰ τὴν σπονδὴν αὐτοῦ ποιήσεις, ὀσμὴν εὐωδίας κάρπωμα Κυρίῳ,

29.42 θυσίαν ἐνδελεχισμοῦ εἰς γενεὰς ὑμῶν, ἐπὶ θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι Κυρίου, ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν ὥστε λαλῆσαί σοι.

29.43 καὶ τάξομαι ἐκεῖ τοῖς υἱοῖς Ἰσραὴλ καὶ ἁγιασθήσομαι ἐν δόξῃ μου·

29.44 καὶ ἁγιάσω τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον, καὶ Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ ἁγιάσω ἱερατεύειν μοι·

29.45 καὶ ἐπικληθήσομαι ἐν τοῖς υἱοῖς Ἰσραήλ, καὶ ἔσομαι αὐτῶν θεός.

29.46 καὶ γνώσονται ὅτι ἐγώ εἰμι Κύριος ὁ θεὸς αὐτῶν ὁ ἐξαγαγὼν αὐτοὺς ἐκ γῆς Αἰγύπτου, ἐπικληθῆναι αὐτοῖς καὶ θεὸς εἶναι αὐτῶν.

30.1 Καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων·

30.2 καὶ ποιήσεις αὐτὸ πήχεος τὸ μῆκος καὶ πήχεος τὸ εὖρος· τετράγωνον ἔσται· καὶ δύο πήχεων τὸ ὕψος· ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ.

30.3 καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ, τὴν ἐσχάραν αὐτοῦ καὶ τοὺς τοίχους αὐτοῦ κύκλῳ καὶ τὰ κέρατα αὐτοῦ, καὶ ποιήσεις αὐτῷ στρεπτὴν στρεφάνην χρυσῆν κύκλῳ.

30.4 καὶ δύο δακτυλίους χρυσοῦς καθαροὺς ποιήσεις ὑπὸ τὴν στρεπτὴν στεφάνην αὐτοῦ εἰς τὰ δύο κλίτη, ποιήσεις ἐν τοῖς δυσὶ πλευροῖς· καὶ ἔσονται ψαλίδες ταῖς σκυτάλαις, ὥστε αἴρειν αὐτὸ ἐν αὐταῖς.

(33) They shall eat these (things) by which they have been consecrated, to fill their hands, to sanctify them; and an alien shall not eat from these (things), for they are holy. (34) And if (anything) should remain of the flesh of the sacrifice of consecration and of the loaves until morning, you shall burn the remainder with fire. It shall not be eaten, for it is a holy thing. (35) And you shall do for Aarōn and his sons thus according to all that I commanded you. For seven days you shall fill their hands. (36) And the calf of the sin (offering) you shall do on the day of purification, and you shall purify the altar when you perform sanctification for it, and you shall anoint it so that you sanctify it. (37) Seven days you shall cleanse the altar and sanctify it, and the altar shall be holy of the holy. Everyone who touches the altar shall be sanctified. (38) And these are the things that you shall do on the altar: two yearling lambs without blemish daily on the altar, continually; a perpetual offering. (39) The one lamb you shall do in the morning, and the second lamb you shall do in the evening. (40) And a tenth of fine flour mixed with beaten oil, the fourth of a hin, and a drink-offering, the fourth of a hin of wine for one lamb. (41) And the second lamb you shall do in the evening. In accordance with the morning sacrifice and you shall do in accordance with its drink offering, a fragrant aroma, and offering to the Lord, (42) a perpetual sacrifice throughout your generations, at the door of the tent of witness before the Lord, in which I will be known to you there, to speak to you. (43) And I will give instruction there for the sons of Israēl and I will be sanctified in my glory. (44) And I will sanctify the tent of witness and the altar, and Aarōn and his sons I will sanctify to serve me as priests. (45) And I will be called upon among the sons of Israēl, and I will be their God. (46) And they will know that I am the Lord their God, who brought them out from the land of Egypt, to be called upon by them and to be their God.

## *Exodus 30*

(1) And you shall make an altar of incense from decay-resistant wood. (2) And you shall make it a cubit long and a cubit wide. It shall be square, and two cubits high. Its horns shall be (part) of it. (3) And you shall gold-plate them with pure gold, and its walls and its sides round about and its horns, and you shall make for it a twisted gold molding around (it). (4) And two pure gold rings you shall make for it below its twisted moldings; on the two sides you shall make them at the two sides. And they shall be housings for the poles, to carry it by them.

30.5 καὶ ποιήσεις σκυτάλας ἐκ ξύλων ἀσήπτων, καὶ καταχρυσώσεις αὐτὰς χρυσίῳ.
30.6 καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων, ἐν οἷς γνωθήσομαί σοι ἐκεῖθεν.
30.7 καὶ θυμιάσει ἐπ᾽ αὐτοῦ Ἀαρὼν θυμίαμα σύνθετον λεπτόν· τὸ πρωὶ πρωί, ὅταν ἐπισκευάσῃ τοὺς λύχνους, θυμιάσει ἐπ᾽ αὐτοῦ.
30.8 καὶ ὅταν ἐξάπτῃ Ἀαρὼν τοὺς λύχνους ὀψὲ θυμιάσεις ἐπ᾽ αὐτοῦ, θυμίαμα ἐνδελεχισμοῦ διὰ παντὸς ἔναντι Κυρίου εἰς γενεὰς αὐτῶν.
30.9 καὶ οὐκ ἀνοίσει ἐπ᾽ αὐτοῦ θυμίαμα ἕτερον, κάρπωμα, θυσίαν· καὶ[a] σπονδὴν οὐ σπείσεις ἐπ᾽ αὐτοῦ.
30.10 καὶ ἐξιλάσεται περὶ αὐτοῦ Ἀαρὼν ἐπὶ τῶν κεράτων αὐτοῦ ἅπαξ τοῦ ἐνιαυτοῦ· ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ καθαριεῖ αὐτὸ εἰς γενεὰς αὐτῶν· ἅγιον τῶν ἁγίων ἐστὶν Κυρίῳ.
30.11 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων
30.12 Ἐὰν λάβῃς τὸν συλλογισμὸν τῶν υἱῶν Ἰσραὴλ ἐν τῇ ἐπισκοπῇ αὐτῶν, καὶ δώσουσιν ἕκαστος λύτρα τῆς ψυχῆς αὐτοῦ Κυρίῳ, καὶ οὐκ ἔσται ἐν αὐτοῖς πτῶσις ἐν τῇ ἐπισκοπῇ αὐτῶν.
30.13 καὶ τοῦτό ἐστιν ὃ δώσουσιν ὅσοι ἄν παραπορεύωνται τὴν ἐπίσκεψιν, τὸ ἥμισυ τοῦ διδράχμου ὅ ἐστιν κατὰ τὸ δίδραχμον τὸ ἅγιον· εἴκοσι ὀβολοὶ τὸ δίδραχμον· τὸ δὲ ἥμισυ τοῦ διδράχμου εἰσφορὰ Κυρίῳ.
30.14 πᾶς ὁ παραπορευόμενος εἰς τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, δώσουσιν τὴν εἰσφορὰν Κυρίῳ.
30.15 ὁ πλουτῶν οὐ προσθήσει καὶ ὁ πενόμενος οὐκ ἐλαττονήσει ἀπὸ τοῦ ἡμίσου τοῦ διδράχμου, ἐν τῷ διδόναι τὴν εἰσφορὰν Κυρίῳ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν.
30.16 καὶ λήμψῃ τὸ ἀργύριον τῆς εἰσφορᾶς παρὰ τῶν υἱῶν Ἰσραήλ, καὶ δώσεις αὐτὸ εἰς κάτεργον τῆς σκηνῆς τοῦ μαρτυρίου· καὶ ἔσται τοῖς υἱοῖς Ἰσραὴλ μνημόσυνον ἔναντι Κυρίου, ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν.
30.17 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων
30.18 Ποίησον λουτῆρα χαλκοῦν καὶ βάσιν αὐτῷ χαλκῆν, ὥστε νίπτεσθαι· καὶ θήσεις αὐτὸν ἀνὰ μέσον τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου, καὶ ἐκχεεῖς εἰς αὐτὸν ὕδωρ·
30.19 καὶ νίψεται Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ ἐξ αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας ὕδατι.
30.20 ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου, νίψονται ὕδατι καὶ οὐ μὴ ἀποθάνωσιν· ὅταν προσπορεύωνται πρὸς τὸ θυσιαστήριον λειτουργεῖν καὶ ἀναφέρειν τὰ ὁλοκαυτώματα Κυρίῳ,

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[a] καὶ is omitted in ExodB*, and added secondarily (fol. 85).

(5) And you shall make poles from decay-resistant wood and gold-plate them with gold. (6) And you shall place it in front of the veil that is over the ark of witness, in which I will be known to you there. (7) And Aarōn shall burn on it a mixture of finely ground incense, morning by morning, whenever he trims the lamps, he shall burn incense on it. (8) And when Aarōn lights the lamps in the evening, he shall burn incense on it—a continual incense always before the Lord for their generations. (9) And you shall not offer on it strange incense, offering, sacrifice; and a libation you shall not pour on it. (10) And Aarōn shall make atonement on its horns once in the year. From the blood of the purification he will purify it for their generations: it is a holy of holies to the Lord. (11) And the Lord spoke to Mōusēs, saying, (12) "If you take a census of the sons of Israēl in their review, and they each give a ransom for his life to the Lord, (then) there will not be destruction among them in their visiting. (13) And this is what they shall give, as many as pass the survey: half a didrachma, which is according to the holy drachma. [(There are) twenty obols to a drachma]. But the half of the didrachma is a cult tax to the Lord. (14) Everyone who passes by for the census from twenty years and upward, he shall give the cult tax to the Lord. (15) The wealthy shall not give more, and the poor person shall not give less than that half didrachma when giving the cult tax to the Lord to make atonement for your souls. (16) And you shall take the silver of the cult tax from the sons of Israēl, and you shall give it for the operating costs of the tent of witness; and it will be for the sons of Israēl a memorial before the Lord, to make atonement for your souls." (17) And the Lord spoke to Mōusēs, saying, (18) "Make a bronze basin and a bronze base for it, for washing. And you shall put it between the tent of witness and between the altar, and you shall pour water into it. (19) And Aarōn shall wash, and his sons, from it the hands and the feet with water. (20) Whenever they enter into the tent of witness, they shall wash with water and will not die; when they come near to the altar to minister and to offer the whole burnt offering to the Lord.

30.21 νίψονται τὰς χεῖρας καὶ τοὺς πόδας ὕδατι· ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοὺ μαρτυρίου, νίψονται ὕδατι ἵνα μὴ ἀποθάνωσιν· καὶ ἔσται αὐτοῖς νόμιμον αἰώνιον, αὐτῷ καὶ ταῖς γενεαῖς αὐτοῦ μετ᾽ αὐτόν.
30.22 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων
30.23 Καὶ σὺ λάβε ἡδύσματα, τὸ ἄνθος σμύρνης ἐκλεκτῆς πεντακοσίους σίκλους, καὶ κινναμώμου εὐώδους τὸ ἥμισου τούτου σν´, καὶ καλάμου εὐώδους διακοσίους πεντήκοντα,
30.24 καὶ ἴρεως πεντακοσίους σίκλους τοῦ ἁγίου, καὶ ἔλαιον ἐξ ἐλαίων εἶν·
30.25 καὶ ποιήσεις αὐτὸ ἔλαιον χρείσμα ἅγιον, μύρον μυρεψικὸν τέχνῃ μυρεψοῦ· ἔλαιον χρείσμα ἅγιον ἔσται.
30.26 καὶ χρείσεις ἐξ αὐτοῦ τὴν σκηνὴν τοῦ μαρτυρίου, καὶ τὴν κιβωτὸν τοῦ μαρτυρίου,
30.27 καὶ τὴν λυχνίαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ πάντα τὰ σκεύη αὐτῆς, καὶ τὸ θυσιαστήριον τοῦ θυμιάματος,
30.28 καὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων καὶ πάντα αὐτοῦ τὰ σκεύη, καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς, καὶ τὸν λουτῆρα·
30.29 καὶ ἁγιάσεις αὐτὰ, καὶ ἔσται ἅγια τῶν ἁγίων· πᾶς ὁ ἁπτόμενος αὐτῶν ἁγιασθήσεται.
30.30 καὶ Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ χρείσεις, καὶ ἁγιάσεις αὐτοὺς ἱερατεύειν μοι.
30.31 καὶ τοῖς υἱοῖς Ἰσραὴλ λαλήσεις λέγων Ἔλαιον ἄλειμμα χρίσεως ἅγιον ἔσται τοῦτο ὑμῖν εἰς τὰς γενεὰς ὑμῶν·
30.32 ἐπὶ σάρκα ἀνθρώπου οὐ χρεισθήσεται, καὶ κατὰ τὴν σύνθεσιν ταύτην οὐ ποιηθήσεται ὑμῖν ἑαυτοῖς ὡσαύτως· ἅγιόν ἐστιν, καὶ ἁγίασμα ἔσται ὑμῖν.
30.33 ὃς ἂν ποιήσῃ ὡσαύτως, καὶ ὃς ἂν δῷ ἀπ᾽ αὐτοῦ ἀλλογενεῖ, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ αὐτοῦ.
30.34 Καὶ εἶπεν Κύριος πρὸς Μωυσῆν Λάβε σεαυτῷ ἡδύσματα, στακτήν, ὄνυχα, χαλβάνην ἡδυσμοῦ καὶ λίβανον διαφανῆ· ἴσον ἴσῳ ἔσται·
30.35 καὶ ποιήσουσιν ἐν αὐτῷ θυμίαμα μυρεψικὸν ἔργον μυρεψοῦ μεμιγμένον, καθαρὸν ἔργον ἅγιον.
30.36 καὶ συνκόψεις ἐκ τούτων λεπτόν, καὶ θήσεις ἀπέναντι τῶν μαρτυρίων ἐν τῇ σκηνῇ τοῦ μαρτυρίου, ὅθεν γνωσθήσομαί σοι ἐκεῖθεν· ἅγιον τῶν ἁγίων ἔσται ὑμῖν.
30.37 θυμίαμα κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσεται ὑμῖν αὐτοῖς· ἁγίασμα ἔσται ὑμῖν Κυρίῳ.
30.38 ὃς ἂν ποιήσῃ ὡσαύτως ὥστε ὀσφραίνεσθαι ἐν αὐτῷ, ἀπολεῖται ἐκ τοῦ λαοῦ αὐτοῦ.

(21) They shall wash the hands and feet with water; when they enter the tent of witness, they shall wash with water that they may not die; and it will be for them a perpetual statute, for him and for his generations after him." (22) And the Lord spoke to Mōusēs, saying, (23) And you, take spices, the flower of choice myrrh, five hundred shekels and sweet-smelling cinnamon, half of this, two hundred and fifty and sweet-smelling calamus, two hundred fifty (shekels), (24) and five hundred sanctuary shekels of iris and a hin of olive oil. (25) And you shall make it holy anointing oil, an aromatic perfume by the craft of a perfumer; it shall be holy anointing oil. (26) And you shall anoint from it the tent of witness and the ark of witness, (27) and the lamp and all its utensils and the tent of witness and all its utensils and the altar of incense, (28) and the altar of the whole burnt offering and its utensils, and the table and all its utensils, and the washbasin. (29) And you shall consecrate them, and they shall be most holy. Everyone who touches them shall be consecrated. (30) And Aarōn and his sons you shall anoint and you shall sanctify them to serve as priests for me. (31) And to the sons of Israēl you shall speak, saying, "This shall be for you a holy unguent of anointing oil throughout your generations." (32) On the flesh of a person it shall not be poured, and according to this mixture there shall not be made for yourselves such as this. It is holy, and it shall be sacred to you. (33) Whoever makes such as this and whoever gives of it to an alien shall be destroyed from his people. (34) And the Lord said to Mōusēs, "Take for yourself spices—oil of myrr, onycha, sweet galbanum, and translucent frankincense, each shall be in equal proportion. (35) And they shall make it incense, perfumed work of a perfumer, mixed, pure, holy work. (36) And you shall beat some of these small, and you shall place it before the witnesses in the tent of witness; there where I will be known to you. It shall be most holy to you. (37) Incense according to this mixture you shall not make for yourselves. It is for you holy to the Lord. (38) Whoever makes such as this, so as to be scented with it, he shall perish from his people."

31.1 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων
31.2 Ἰδοὺ ἀνακέκλημαι ἐξ ὀνόματος τὸν Βεσελεὴλ τὸν τοῦ Οὐρείου τὸν Ὢρ τῆς φυλῆς Ἰούδα,
31.3 καὶ ἐνέπλησα αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης ἐν παντὶ ἔργω,
31.4 διανοεῖσθαι καὶ ἀρχιτεκτονῆσαι, ἐργάζεσθαι τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκόν, καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον τὸ νηστόν,
31.5 καὶ τὰ λιθουργικά, καὶ εἰς τὰ ἔργα τὰ τεκτονικὰ τῶν ξύλων, ἐργάζεσθαι κατὰ πάντα τὰ ἔργα.
31.6 καὶ ἐγὼ ἔδωκα αὐτὸν καὶ τὸν Ἐλιὰβ τὸν τοῦ Ἀχισαμὰχ ἐκ φυλῆς Δάν, καὶ παντὶ συνετῷ καρδίᾳ δέδωκα σύνεσιν· καὶ ποιήσουσιν πάντα ὅσα σοι συνέταξα·
31.7 τὴν σκηνὴν τοῦ μαρτυρίου, καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τὸ ἱλαστήριον τὸ ἐπ᾽ αὐτῆς, καὶ τὴν διασκευὴν τῆς σκηνῆς,
31.8 καὶ τὰ θυσιαστήρια, καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς, καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ πάντα τὰ σκεύη αὐτῆς,
31.9 καὶ τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ,
31.10 καὶ τὰς στολὰς τὰς λειτουργικὰς Ἀαρὼν καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ ἱερατεύειν μοι,
31.11 καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως τοῦ ἁγίου· κατὰ πάντα ὅσα ἐγὼ ἐνετειλάμην σοι ποιήσουσιν.
31.12 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων
31.13 Καὶ σὺ σύνταξον τοῖς υἱοῖς Ἰσραὴλ λέγων Ὁρᾶτε καὶ τὰ σάββατά μου φυλάξεσθε· σημεῖόν ἐστιν παρ᾽ ἐμοὶ καὶ ἐν ὑμῖν εἰς τὰς γενεὰς ὑμῶν, ἵνα γνῶτε ὅτι ἐγὼ Κύριος ὁ ἁγιάζων ὑμᾶς.
31.14 καὶ φυλάξεσθε τὰ σάββατα, ὅτι ἅγιον τοῦτό ἐστιν Κυρίου ὑμῖν· ὁ βεβηλῶν αὐτὸ θανάτῳ θανατωθήσεται· πᾶς ὃς ποιήσει ἐν αὐτῷ ἔργον, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ μέσου τοῦ λαοῦ αὐτοῦ.
31.15 ἓξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ· πᾶς ὃς ποιήσει ἔργον τῇ ἡμέρᾳ τῇ ἑβδόμῃ θανατωθήσεται.
31.16 καὶ φυλάξουσιν οἱ υἱοὶ Ἰσραὴλ τὰ σάββατα, ποιεῖν αὐτὰ εἰς τὰς γενεὰς αὐτῶν· διαθήκη αἰώνιος
31.17 ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ἰσραήλ, σημεῖόν ἐστιν ἐν ἐμοὶ αἰώνιον· ὅτι ἐν ἓξ ἡμέραις ἐποίησεν Κύριος τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ κατέπαυσεν καὶ ἐπαύσατο.
31.18 Καὶ ἔδωκεν Μωσεῖ, ἡνίκα κατέπαυσεν λαλῶν αὐτῷ ἐν τῷ ὄρει τῷ Σεινά, τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ.

*Exodus 31*

(1) And the Lord spoke to Mōusēs, saying, (2) "Behold, I have summoned by name Beseleēl, the son of Oureias the (son of) Hōr, of the tribe of Iouda. (3) And I have filled him with a divine spirit of wisdom and understanding and knowledge in every work (4) to design and construct, to fashion the gold and the silver and the bronze and the blue and the purple and the spun scarlet and the twisted linen (5) and the stone works, and for the works crafted from wood, to fashion according to all the works. (6) And I have appointed him and Eliab the (son) of Achisamach of the tribe of Dan, and to everyone understanding in heart I have given understanding; and they shall make all things as I have instructed you—31.7 the tent of witness and the ark of the covenant and the propitiatory that is on it, and the furnishings of the tent (8) and the altars and the table and all its utensils, and the pure lampstand and all its utensils, (9) and the washbasin and its base (10) and Aarōn's ministry vestments and the vestments of his sons to serve me as priests, (11) and the anointing oil and the incense mixture for the sanctuary—according to all that I commanded you, they shall do." (12) And the Lord spoke to Mōusēs, saying, (13) "And you, instruct the sons of Israēl, saying, 'Observe and keep my Sabbata. (It) is a sign with me and among you for your generations, that you may know that I am the Lord, who consecrates you. (14) And you shall keep the Sabbata, because this is holy of the Lord for you. The one who profanes it shall surely be put to death. Everyone who will do work on it, that soul shall be destroyed from among his people. (15) Six days you shall do works, but on the seventh day (there is) Sabbata, a rest holy to the Lord. Everyone who does work on the seventh day shall be put to death. (16) And the sons of Israēl shall keep the Sabbata, to observe them throughout their generations, an everlasting covenant (17) with me and the sons of Israēl. It is an eternal sign with me, for in six days the Lord made heaven and earth, and on the seventh day he stopped and rested.' " (18) And he gave to Mōusēs, when he stopped speaking to him in the mountain Seina, the two tablets of witness, stone tablets written by the finger of God.

32.1 Καὶ ἰδὼν ὁ λαὸς ὅτι κεχρόνικεν Μωυσῆς καταβῆναι ἐκ τοῦ ὄρους, συνέστη ὁ λαὸς ἐπὶ Ἀαρὼν καὶ λέγουσιν αὐτῷ Ἀνάστηθι καὶ ποιήσον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος ὁ ἄνθρωπος ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ.

32.2 καὶ λέγει αὐτοῖς Ἀαρών Περιέλεσθε τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὠσὶν τῶν γυναικῶν ὑμῶν καὶ θυγατέρων, καὶ ἐνέγκατε πρὸς μέ.

32.3 καὶ περιείλαντο πᾶς ὁ λαὸς τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὠσὶν αὐτῶν, καὶ ἤνεγκαν πρὸς Ἀαρών.

32.4 καὶ ἐδέξατο ἐκ τῶν χειρῶν αὐτῶν καὶ ἔπλασεν αὐτὰ ἐν τῇ γραφίδι, καὶ ἐποίησεν αὐτὰ μόσχον χωνευτὸν καὶ εἶπεν Οὗτοι οἱ θεοί σου, Ἰσραήλ, οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου.

32.5 καὶ ἰδὼν Ἀαρὼν ᾠκοδόμησεν θυσιαστήριον κατέναντι αὐτοῦ· καὶ ἐκήρυξεν Ἀαρὼν λέγων Ἑορτὴ τοῦ κυρίου αὔριον.

32.6 καὶ ὀρθρίσας τῇ ἐπαύριον ἀνεβίβασεν ὁλοκαυτώματα, καὶ προσήνεγκεν θυσίαν σωτηρίου· καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

32.7 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων Βάδιζε τὸ τάχος ἐντεῦθεν, κατάβηθι· ἠνόμησεν γὰρ ὁ λαός σου ὃν ἐξήγαγες ἐκ γῆς Αἰγύπτου.

32.8 παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς· ἐποίησαν ἑαυτοῖς μόσχον, καὶ προσεκυνήκασιν αὐτῷ καὶ εἶπαν

32.9 Οὗτοι οἱ θεοί σου, Ἰσραήλ, οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου.

32.10 καὶ νῦν ἔασόν με καὶ θυμωθεὶς ὀργῇ εἰς αὐτοὺς ἐκτρίψω αὐτούς, καὶ ποιήσω σε εἰς ἔθνος μέγα.

32.11 καὶ ἐδεήθη Μωυσῆς ἔναντι Κυρίου τοῦ θεοῦ καὶ εἶπεν Ἵνα τί, Κύριε, θυμοῖ ὀργῇ εἰς τὸν λαόν σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτιου ἐν ἰσχύι μεγάλῃ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ;

32.12 μή ποτε εἴπωσιν οἱ Αἰγύπτιοι λέγοντες Μετὰ πονηρίας ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τοῖς ὄρεσιν καὶ ἐξαναλῶσαι αὐτοὺς ἀπὸ τῆς γῆς. παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου, καὶ ἵλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου,

32.13 μνησθεὶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ τῶν σῶν οἰκετῶν, οἷς ὤμοσας κατὰ σεαυτοῦ καὶ ἐλάλησας πρὸς αὐτοὺς λέγων Πολυπληθυνῶ τὸ σπέρμα ὑμῶν ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ πᾶσαν τὴν γῆν ταύτην ἣν εἶπας δοῦναι αὐτοῖς, καὶ καθέξουσιν αὐτὴν εἰς τὸν αἰῶνα.

32.14 καὶ ἱλάσθη Κύριος περὶ ποιῆσαι τὸν λαὸν αὐτοῦ.

32.15 Καὶ ἀποστρέψας Μωυσῆς κατέβη ἀπὸ τοῦ ὄρους· καὶ αἱ δύο πλάκες τοῦ μαρτυρίου ἐν ταῖς χερσὶν αὐτοῦ, πλάκες λίθιναι, καταγεγραμμέναι ἐξ ἀμφοτέρων τῶν μερῶν αὐτῶν, ἔνθεν καὶ ἔνθεν ἦσαν γεγραμμέναι·

32.16 καὶ αἱ πλάκες ἔργον θεοῦ ἦσαν, καὶ ἡ γραφὴ γραφὴ θεοῦ κεκολαμμένη ἐν ταῖς πλαξίν.

*Exodus 32*

(1) And when the people saw that Mōusēs delayed to come down from the mountain, the people gathered together before Aarōn and said to him, "Get up and make gods for us, who will go before us. For this Mōusēs, the man who brought us out from Egypt, we do not know what became of him." (2) And Aarōn said to them, "Remove the gold earrings which are in the ears of your wives and daughters, and bring (them) to me." (3) And all the people removed the gold earrings that were in their ears and brought (them) to Aarōn. (4) And he received (them) from their hands and formed them with an engraving tool, and he made them a molten calf and he said, "These (are) your gods, Israēl, which brought you up from the land of Egypt." (5) And when Aarōn saw (this), he built an altar before it, and Aarōn proclaimed, saying, "The Lord's feast, tomorrow!" (6) And he rose up early the next day and brought up whole burnt offerings and offered a sacrifice of deliverance, and the people sat down to eat and drink, and they arose to play. (7) And the Lord spoke to Mōusēs, saying, "Go down quickly from the way, for your people, whom you brought out from the land of Egypt, have acted lawlessly. (8) They have quickly transgressed from the way that you commanded them. They made for themselves a calf and worshipped it and offered sacrifices to it, and they said, (9) 'These are your gods, Israēl, which brought you up from the land of Egypt.' (10) And now leave me, and, enraged with anger against them, I will destroy them and I will make you into a great nation." (11) And Mōusēs prayed before the Lord God and said, "Why, Lord, are you enraged with anger against your people, whom you brought out of the land of Egypt with great power and with your uplifted arm? (12) Lest the Egyptians should speak, saying, 'With evil intent he led them out to kill (them) in the mountains and to destroy them completely from the earth.' Cease the anger of your wrath, and be merciful toward the evil of your people, (13) remembering Abraam and Isaak and Iakōb, your servants, to whom you swore by yourself and spoke to them, saying, 'I will greatly multiply your seed as the stars of the sky in abundance,' and all this land that you said you would give to them, and they will possess it forever." (14) And the Lord was appeased to preserve his people. (15) And Mōusēs turned (and) went down from the mountain, and the two tablets of the witness were in his hands, stone tablets written on both their sides; on this side and on that side they were written. (16) And the tablets were the work of God, and the writing—the writing of God—was engraved on the tablets.

32.17 καὶ ἀκούσας Ἰησοῦς τὴν φωνὴν τοῦ λαοῦ κραζόντων λέγει πρὸς Μωυσῆν Φωνὴ πολέμου ἐν τῇ παρεμβολῇ.

32.18 καὶ λέγει Οὐκ ἔστιν φωνὴ ἐξαρχόντων κατʼ ἰσχὺν οὐδὲ φωνὴ ἐξαρχόντων τροπῆς· ἀλλὰ φωνὴν ἐξαρχόντων οἴνου ἐγὼ ἀκούω.

32.19 καὶ ἡνίκα ἤγγιζεν τῇ παρεμβολῇ, ὁρᾷ τὸν μόσχον καὶ τοὺς χορούς· καὶ ὀργισθεὶς θυμῷ Μωυσῆς ἔρριψεν ἀπὸ τῶν χειρῶν αὐτοῦ τὰς δύο πλάκας, καὶ συνέτριψεν αὐτὰς ὑπὸ τὸ ὄρος·

32.20 καὶ λαβὼν τὸν μόσχον ὃν ἐποίησαν κατέκαυσεν αὐτὸν ἐν πυρί, καὶ κατήλεσεν αὐτὸν λεπτόν, καὶ ἔσπειρεν αὐτὸν ἐπὶ τὸ ὕδωρ, καὶ ἐπότισεν αὐτὸ τοὺς υἱοὺς Ἰσραήλ.

32.21 καὶ εἶπεν Μωυσῆς τῷ Ἀαρών Τί ἐποίησέν σοι ὁ λαὸς οὗτος ὅτι ἐπήγαγες ἐπʼ αὐτοὺς ἁμαρτίαν μεγάλην;

32.22 καὶ εἶπεν Ἀαρὼν πρὸς Μωυσῆν Μὴ ὀργίζου, κύριε· σὺ γὰρ οἶδας τὸ ὅρμημα τοῦ λαοῦ τούτου.

32.23 λέγουσιν γάρ μοι Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωυσῆς οὗτος ὁ ἄνθρωπος ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, οὐκ οἴδαμεν τι γέγονεν αὐτῷ.

32.24 καὶ εἶπα αὐτοῖς Εἴ τινι ὑπάρχει χρυσία, περιέλεσθε. καὶ ἔδωκάν μοι· καὶ ἔρριψα εἰς τὸ πῦρ, καὶ ἐξῆλθεν ὁ μόσχος οὗτος.

32.25 καὶ ἰδὼν Μωυσῆς τὸν λαὸν ὅτι διεσκέδασται, διεσκέδασεν γὰρ αὐτοὺς Ἀαρών, ἐπίχαρμα τοῖς ὑπεναντίοις αὐτῶν·

32.26 ἔστη δὲ Μωυσῆς ἐπὶ τῆς πύλης τῆς παρεμβολῆς καὶ εἶπεν Τίς πρὸς Κύριον; ἴτω πρὸς μέ. συνῆλθον οὖν πρὸς αὐτὸν πάντες οἱ υἱοὶ Λευεί.

32.27 καὶ λέγει αὐτοῖς Τάδε λέγει Κύριος ὁ θεὸς Ἰσραήλ Θέσθε ἕκαστος τὴν ἑαυτοῦ ῥομφαίαν ἐπὶ τὸν μηρόν, καὶ διέλθατε καὶ ἀνακάμψατε ἀπὸ πύλης ἐπὶ πύλην διὰ τῆς παρεμβολῆς, καὶ ἀποκτείνατε ἕκαστος τὸν ἀδελφὸν αὐτοῦ καὶ ἕκαστος τὸν ἔγγιστα αὐτοῦ.

32.28 καὶ ἐποίησαν οἱ υἱοὶ Λευεὶ καθὰ ἐλάλησεν αὐτοῖς Μωυσῆς· καὶ ἔπεσαν ἐκ τοῦ λαοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς τρισχιλίους ἄνδρας.

32.29 καὶ εἶπεν αὐτοῖς Μωυσῆς Ἐπληρώσατε τὰς χεῖρας ὑμῶν σήμερον Κυρίῳ, ἕκαστος ἐν τῷ υἱῷ ἢ τῷ ἀδελφῷ, δοθῆναι ἐφʼ ὑμᾶς εὐλογίαν.

32.30 Καὶ ἐγένετο μετὰ τὴν αὔριον εἶπεν Μωσῆς πρὸς τὸν λαόν Ὑμεῖς ἡμαρτήκατε ἁμαρτίαν μεγάλην· καὶ νῦν ἀναβήσομαι πρὸς τὸν θεὸν ἵνα ἐξιλάσωμαι περὶ τῆς ἁμαρτίας ὑμῶν.

32.31 ὑπέστρεψεν δὲ Μωυσῆς πρὸς Κύριον καὶ εἶπεν Δέομαι, κύριε· ἡμάρτηκεν ὁ λαὸς οὗτος ἁμαρτίαν μεγάλην, καὶ ἐποίησαν ἑαυτοῖς θεοὺς χρυσοῦς·

32.32 καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἄφες· εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου ἧς ἔγραψας.

32.33 καὶ εἶπεν Κύριος πρὸς Μωυσῆν Εἴ τις ἡμάρτηκεν ἐνώπιον ἐμοῦ, ἐξαλείψω αὐτοὺς ἐκ τῆς βίβλου μου.

(17) And when Iēsous heard the sound of the people shouting, he said to Mōusēs, "The sound of war is in the camp!" (18) And he said, "It is not the sound of those leading in victory, nor the sound of those leading in rout, but the sound of those leading in wine I hear." (19) And when he was drawing near to the camp, he saw the calf and the dances; and being enraged with anger, Mōusēs threw from his hands the two tablets, and he shattered them below the mountain. (20) And taking the calf that they made, he burned it with fire and ground it small, and he scattered it upon the water, and he made the sons of Israēl drink it. (21) And Mōusēs said to Aarōn, "What has this people done to you that you brought great sin upon them?" (22) And Aarōn said to Mōusēs, "Do not be angry, lord. For you know the impetuosity of this people. (23) For they said to me, 'Make us gods who will go before us. For this Mōusēs, the man who brought us out from Egypt, we do not know what became of him.' (24) And I said to them, 'If to anyone has gold items, take them off!' And they gave (them) to me. And I threw (them) into the fire, and this calf came out!" (25) And when Mōusēs saw the people, that it had been scattered—for Aarōn scattered them, an object of gloating to their enemies. (26) And Mōusēs stood at the gate of the camp and said, "Who is with the Lord? Let him come to me." Then all the sons of Leuei gathered to him. (27) And he said to them, "This is what the Lord, the God of Israēl, says: 'Each one put his own sword upon the thigh, and go through and return from gate to gate through the camp, and kill each his brother and each the one nearest to him.'" (28) And the sons of Leuei did according as Mōusēs said to them, and there fell from the people on that day about three thousand men. (29) And Mōusēs said to them, "You filled your hands today for the Lord, each one by the son or by the brother, that a blessing should be given upon you." (30) And it happened on the next day Mōusēs said to the people, "You have sinned a great sin; and now I will go up to God that I might make atonement for your sin." (31) And Mōusēs returned to the Lord and said, "I beg, O Lord. This people has sinned a great sin, and they made for themselves golden gods. (32) And now, if you forgive their sin, forgive. But if not, blot me out from your book that you wrote." (33) And the Lord said to Mōusēs, "If anyone has sinned before me, I will erase them from my book.

32.34 νυνὶ δὲ βάδιζε κατάβηθι καὶ ὁδήγησον τὸν λαὸν τοῦτον εἰς τὸν τόπον ὃν εἰπά σοι· ἰδοὺ ὁ ἄγγελός μου προπορεύεται πρὸ προσώπου σου· ᾗ δ᾽ ἂν ἡμέρᾳ ἐπισκέπτωμαι, ἐπάξω ἐπ᾽ αὐτοὺς τὴν ἁμαρτίαν αὐτῶν.

32.35 καὶ ἐπάταξεν Κύριος τὸν λαὸν περὶ τῆς ποιήσεως τοῦ μόσχου οὗ ἐποίησεν Ἀαρών.

33.1 Καὶ εἶπεν Κύριος πρὸς Μωυσῆν Πορεύου ἀνάβηθι ἐντεῦθεν σὺ καὶ ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου, εἰς τὴν γῆν ἣν ὤμοσα τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ λέγων Τῷ σπέρματι ὑμῶν δώσω αὐτήν.

33.2 καὶ συναποστελῶ τὸν ἄγγελόν μου πρὸ προσώπου σου, καὶ ἐκβαλεῖ τὸν Ἀμορραῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Γεργεσαῖον καὶ Εὐαῖον καὶ Ἰεβουσαῖον.

33.3 καὶ εἰσάξω σε εἰς γῆν ῥέουσαν γάλα καὶ μέλι· οὐ γὰρ μὴ συναναβῶ μετὰ σοῦ διὰ τὸ λαὸν σκληροτράχηλον σε εἶναι, ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ.

33.4 καὶ ἀκούσας ὁ λαὸς τὸ ῥῆμα τὸ πονηρὸν τοῦτο κατεπένθησεν ἐν πενθικοῖς.

33.5 καὶ εἶπεν Κύριος τοῖς υἱοῖς Ἰσραήλ Ὑμεῖς λαὸς σκληροτράχηλος· ὁρᾶτε μὴ πληγὴν ἄλλην ἐπάξω ἐγὼ ἐφ᾽ ὑμᾶς καὶ ἐξαναλώσω ὑμᾶς· νῦν οὖν ἀφέλεσθε τὰς στολὰς τῶν δοξῶν ὑμῶν καὶ τὸν κόσμον, καὶ δείξω σοι ἃ ποιήσω σοι.

33.6 καὶ περιείλαντο οἱ υἱοὶ Ἰσραὴλ τὸν κόσμον αὐτῶν καὶ τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ Χωρήβ.

33.7 Καὶ λαβὼν Μωυσῆς τὴν σκηνὴν αὐτοῦ ἔπηξεν ἔξω τῆς παρεμβολῆς, μακρὰν ἀπὸ τῆς παρεμβολῆς, καὶ ἐκλήθη σκηνὴ μαρτυρίου· καὶ ἐγένετο, πᾶς ὁ ζητῶν Κύριον ἐξεπορεύετο εἰς τὴν σκηνὴν τὴν ἔξω τῆς παρεμβολῆς.

33.8 ἡνίκα δ᾽ ἂν εἰσεπορεύετο Μωσῆς εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς, ἱστήκει πᾶς ὁ λαὸς σκοπεύοντες ἕκαστος παρὰ τὰς θύρας τῆς σκηνῆς αὐτοῦ· καὶ κατενοοῦσαν ἀπιόντος Μωσῆ ἕως τοῦ εἰσελθεῖν αὐτὸν εἰς τὴν σκηνήν.

33.9 ὡς δ᾽ ἂν εἰσῆλθεν Μωσῆς εἰς τὴν σκηνήν, κατέβαινεν ὁ στύλος τῆς νεφέλης καὶ ἵστατο ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἐλάλει Μωσῇ·

33.10 καὶ ἑώρα πᾶς ὁ λαὸς τὸν στύλον τῆς νεφέλης ἑστῶτα ἐπὶ τῆς θύρας τῆς σκηνῆς· καὶ στάντες πᾶς ὁ λαὸς προσεκύνησαν ἕκαστος ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ.

33.11 καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν ἐνώπιος ἐνωπίῳ, ὡς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον· καὶ ἀπελύετο εἰς τὴν παρεμβολήν· ὁ δὲ θεράπων Ἰησοῦς υἱὸς Ναυὴ νέος οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς.

33.12 Καὶ εἶπεν Μωυσῆς πρὸς Κύριον Ἰδοὺ σύ μοι λέγεις Ἀνάγαγε τὸν λαὸν τοῦτον· σὺ δὲ οὐκ ἐδήλωσάς μοι ὃν συναποστελεῖς μετ᾽ ἐμοῦ· σὺ δέ μοι εἶπας Οἶδά σε παρὰ πάντας, καὶ χάριν ἔχεις παρ᾽ ἐμοί.

33.13 εἰ οὖν εὕρηκα χάριν ἐναντίον σου, ἐμφάνισόν μοι σεαυτόν· γνωστῶς ἴδω σε, ὅπως ἂν ὦ εὑρηκὼς χάριν ἐναντίον σου, καὶ ἵνα γνῶ ὅτι λαός σου τὸ ἔθνος τὸ μέγα τοῦτο.

(34) And now go, descend, and lead this people into the place that I spoke to you. Behold, my angel will go before your face. But in the day when I visit, I will bring their sin upon them." (35) And the Lord struck the people for making the calf that Aarōn made.

## *Exodus 33*

(1) And the Lord said to Mōusēs, "Go, ascend from here, you and your people, whom you brought out of the land of Egypt, into the land that I swore to Abraam, Isaak, and Iakōb, saying, 'To your seed I will give it.' (2) And I will send along my angel before you, and he will cast out the Amorrites and Chettites and Pherezites and Gergesites and Euites and Iebousite. (3) And he will lead you into a land flowing with milk and honey. For I shall never go up along with you because you are a stiff-necked people, lest I exterminate you along the way." (4) And when the people heard this grievous thing, they mourned bitterly. (5) And the Lord said to the sons of Israēl, "You are a stiff-necked people. Watch! Lest I bring another plague upon you and exterminate you. Now then, take off the vestments of your glory and the adornment, and I will show you what I will do for you." (6) And the sons of Israēl took off their adornment and finery from the mountain of Chōreb. (7) And Mōusēs took his tent and pitched it outside the camp, far from the camp, and it was called "tent of witness." And it happened that everyone who sought the Lord went out into the tent that (was) outside the camp. (8) And when Mōusēs would go into the tent outside the camp, all the people stood, each one watching at the door of his tent. And they were noticing when Mōusēs went away until he entered into the tent. (9) And when Mōusēs entered into the tent, the pillar of cloud would descend and stand at the door of the tent, and (it) would speak to Mōusēs. (10) And all the people would see the pillar of cloud standing at the door of the tent, and all the people stood and worshipped, each one, at the door of his tent. (11) And the Lord spoke to Mōusēs face to face, as if someone would speak with his own friend. And he would return into the camp. But the attendant, Iēsous son of Nauē, a young man, would not go out from the tent. (12) And Mōusēs said to the Lord, "Behold, you say to me, 'Lead up this people!' but you did not dislose to me whom you will send along with me. And you said to me, 'I have known you from all others,' and you have favor with me. (13) If, then, I have found favor before you, make yourself manifest to me, (that) I may see you knowingly, that I may find favor before you and in order that I might know that this great nation (is) your people."

33.14 καὶ λέγει Αὐτὸς προπορεύσομαί σου καὶ καταπαύσω σε.
33.15 καὶ λέγει πρὸς αὐτόν Εἰ μὴ αὐτὸς σὺ πορεύῃ, μή με ἀναγάγῃς ἐντεῦθεν.
33.16 καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὕρηκα χάριν παρὰ σοί, ἐγώ τε καὶ ὁ λαός σου, ἀλλ᾽ ἢ συμπορευομένου σου μεθ᾽ ἡμῶν; καὶ ἐνδοξασθήσομαι ἐγώ τε καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ τῆς γῆς ἐστίν.
33.17 Καὶ εἶπεν Κύριος πρὸς Μωυσῆν Καὶ τοῦτόν σοι τὸν λόγον ὃν εἴρηκας ποιήσω· εὕρηκας γὰρ χάριν ἐνώπιόν μου, καὶ οἶδά σε παρὰ πάντας.
33.18 καὶ λέγει Ἐμφάνισόν μοι σεαυτόν.
33.19 καὶ εἶπεν Ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου, καὶ λαλήσω ἐπὶ τῷ ὀνόματί μου Κύριος ἐναντίον σου· καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.
33.20 καὶ εἶπεν Οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον· οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται.
33.21 καὶ εἶπεν Κύριος Ἰδοὺ τόπος παρ᾽ ἐμοί, στήσῃ ἐπὶ τῆς πέτρας·
33.22 ἡνίκα δ᾽ ἂν παρέλθῃ μου ἡ δόξα, καὶ θήσω σε εἰς ὀπὴν τῆς πέτρας, καὶ σκεπάσω τῇ χειρί μου ἐπὶ σὲ ἕως ἂν παρέλθω·
33.23 καὶ ἀδελῶ τὴν χεῖρα, καὶ τότε ὄψῃ τὰ ὀπίσω μου, τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεταί σοι.

34.1 Καὶ εἶπεν Κύριος πρὸς Μωυσῆν Λάξευσον σεαυτῷ δύο πλάκας λιθίνας καθὼς καὶ αἱ πρῶται, καὶ ἀνάβηθι πρὸς μὲ εἰς τὸ ὄρος, καὶ γράψω ἐπὶ τῶν πλακῶν τὰ ῥήματα ἃ ἦν ἐν ταῖς πλαξὶν ταῖς πρώταις αἷς συνέτριψας.
34.2 καὶ γίνου ἕτοιμος εἰς τὸ πρωί, καὶ ἀναβήσῃ ἐπὶ τὸ ὄρος τὸ Σινά, καὶ στήσῃ μοι ἐκεῖ ἐπ᾽ ἄκρους τοῦ ὄρους.
34.3 καὶ μηδεὶς ἀναβήτω μετὰ σοῦ μηδὲ ὀφθήτω ἐν παντὶ τῷ ὄρει· καὶ τὰ πρόβατα καὶ αἱ βόες μὴ νεμέσθωσαν πλησίον τοῦ ὄρους ἐκείνου.
34.4 καὶ ἐλάξευσεν δύο πλάκας λιθίνας καθάπερ καὶ αἱ πρῶται· καὶ ὀρθρίσας Μωυσῆς ἀνέβη εἰς τὸ ὄρος τὸ Σινά, καθότι συνέταξεν αὐτῷ Κύριος· καὶ ἔλαβεν Μωυσῆς τὰς δύο πλάκας τὰς λιθίνας.
34.5 καὶ κατέβη Κύριος ἐν νεφέλῃ καὶ παρέστη αὐτῷ ἐκεῖ· καὶ ἐκάλεσεν τῷ ὀνόματι Κυρίου.
34.6 καὶ παρῆλθεν Κύριος πρὸ προσώπου αὐτοῦ, καὶ ἐκάλεσεν Κύριος ὁ θεὸς οἰκτείρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός,
34.7 καὶ δικαιοσύνην διατηρῶν καὶ ἔλεος εἰς χειλιάδας, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ οὐ καθαριεῖ τὸν ἔνοχον, ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα καὶ ἐπὶ τέκνα τέκνων ἐπὶ τρίτην καὶ τετάρτην γενεάν.
34.8 καὶ σπεύσας Μωσῆς κύψας ἐπὶ τὴν γῆν προσεκύνησεν,
34.9 καὶ εἶπεν Εἰ εὕρηκα χάριν ἐνώπιόν σου, συνπορευθήτω ὁ Κύριός μου μεθ᾽ ἡμῶν· ὁ λαὸς γὰρ σκληροτράχηλός ἐστι, καὶ ἀφελεῖς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν, καὶ ἐσόμεθα σοί.

(14) And he said, “I myself will go before you, and I will give you rest.” (15) And he said to him, “If you yourself do not go, do not lead me up from here. (16) And how shall it be truly known that I have found favor with you, both I and your people, except if you go along with us? And both I and your people shall be glorified from all the nations that are on the earth.” (17) And the Lord said to Mōusēs, “Also this word that you have spoken, I will do for you. For you have found favor before me, and I know you from all (others).” (18) And he said, “Manifest your glory to me!” (19) And he said, “I will pass by before you with my glory, and I will speak my name, ‘Lord,’ before you. And I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” (20) And he said, “You shall not be able to see my face. For a person shall never see my face and live.” (21) And the Lord said, “Behold, (there is) a place near me. You shall stand on the rock. (22) And whenever my glory passes by, then I will put you in a hole in the rock. And I will cover you with my hand until I pass by you. (23) And I will remove my hand, and then you shall see my back, but my face will not appear to you.”

## *Exodus 34*

(1) And the Lord said to Mōusēs, “Cut for yourself two stone tablets, just as also the first, and ascend to me on the mountain, and I will write upon the tablets the words that were on the first tablets that you broke. (2) And be prepared by morning, and you shall ascend upon the mountain, Seina, and you shall stand there for me on the top of the mountain. (3) And let no one ascend with you nor let him be seen in all the mountain; and do not let the sheep and the cattle graze near that mountain.” (4) And he cut two stone tablets, just like also the first (ones). And when it was early in the morning, Mōusēs went up onto the mountain, Seina, just as the Lord commanded him. And Mōusēs took the two stone tablets. (5) And the Lord descended in a cloud, and he stood beside him there. And he called to the name of the Lord. (6) And the Lord passed by before his face, and he called “The Lord God, compassionate and merciful, patient and very merciful and truthful, (7) and preserving righteousness and mercy for thousands, taking away lawlessness and unrighteousness and sins, and he will not cleanse the guilty, bringing lawlessness of fathers upon children and upon children of childen upon the third and fourth generation.” (8) And quickly, bowing down to the earth, Mōusēs worshipped (9) and said, “If I have found favor before you, let my Lord go together with us. For the people are stiff-necked, and you shall take away our sins and lawlessness, and we will be yours.”

34.10 καὶ εἶπεν Κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ τίθημί σοι διαθήκην· ἐνώπιον παντὸς τοῦ λαοῦ σου ποιήσω ἔνδοξα ἃ οὐ γέγονεν ἐν πάσῃ τῇ γῇ καὶ ἐν παντὶ ἔθνει· καὶ ὄψεται πᾶς ὁ λαός, ἐν οἷς εἶ σύ, τὰ ἔργα Κυρίου ὅτι θαυμαστά ἐστιν, ἃ ἐγὼ ποιήσω σοι.

34.11 πρόσεχε σὺ πάντα ὅσα ἐγὼ ἐντέλλομαί σοι· ἰδοὺ ἐκβάλλω πρὸ προσώπου ὑμῶν τὸν Ἀμορραῖον καὶ Χαναναῖον καὶ Φερεζαῖον καὶ Χετταῖον καὶ Εὐαῖον καὶ Γεργεσαῖον καὶ Ἰεβουσαῖον·

34.12 πρόσεχε σεαυτῷ μή ποτε θῇς διαθήκην τοῖς ἐνκαθημένοις ἐπὶ τῆς γῆς εἰς ἣν εἰσπορεύῃ εἰς αὐτήν, μή σοι γένηται πρόσκομμα ἐν ὑμῖν.

34.13 τοὺς βωμοὺς αὐτῶν καθελεῖτε, καὶ τὰς στήλας αὐτῶν συντρίψετε, καὶ τὰ ἄλση αὐτῶν ἐκκόψετε, καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε ἐν πυρί.

34.14 οὐ γὰρ μὴ προσκυνήσητε θεοῖς ἑτέροις· ὁ γὰρ Κύριος ὁ θεὸς ζηλωτὸν ὄνομα, θεὸς ζηλωτής ἐστιν.

34.15 μή ποτε θῇς διαθήκην τοῖς ἐνκαθημένοις πρὸς ἀλλοφύλους ἐπὶ τῆς γῆς, καὶ ἐκπορνεύσωσιν ὀπίσω τῶν θεῶν αὐτῶν, καὶ θύσωσι τοῖς θεοῖς αὐτῶν, καὶ καλέσωσίν σε καὶ φάγῃς τῶν θυμάτων αὐτῶν,

34.16 καὶ λάβῃς τῶν θυγατέρων αὐτῶν τοῖς υἱοῖς σου, καὶ τῶν θυγατέρων σου δῷς τοῖς υἱοῖς αὐτῶν, καὶ ἐκπορνεύσωσιν αἱ θυγατέρες σου ὀπίσω τῶν θεῶν αὐτῶν, καὶ ἐκπορνεύσωσιν οἱ υἱοί σου ὀπίσω τῶν θεῶν αὐτῶν.

34.17 καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῷ.

34.18 καὶ τὴν ἑορτὴν τῶν ἀζύμων φυλάξῃ· ἑπτὰ ἡμέρας φάγῃ ἄζυμα, καθάπερ ἐντέταλμαί σοι, έις τὸν καιρὸν ἐν μηνὶ τῶν νέων· ἐν γὰρ μηνὶ τῶν νέων ἐξῆλθες ἐξ Αἰγύπτου.

34.19 πᾶν διανοῖγον μήτραν, ἐμοὶ τὰ ἀρσενικά, πᾶν πρωτότοκον μόσχου καὶ πρωτότοκον προβάτου.

34.20 καὶ πρωτότοκον ὑποζυγίου λυτρώσῃ προβάτῳ· ἐὰν δὲ μὴ λυτρώσῃ αὐτό, τιμὴν δώσεις. πᾶν πρωτότοκον τῶν υἱῶν σου λυτρώσῃ· οὐκ ὀφθήσῃ ἐνώπιόν μου κενός.

34.21 ἓξ ἡμέρας ἐργᾷ, τῇ δὲ ἑβδόμῃ κατάπαυσις· τῷ σπόρῳ καὶ τῷ ἀμήτῳ κατάπαυσις.

34.22 καὶ ἑορτὴν ἑβδομάδων ποιήσεις μοι, ἀρχὴν θερισμοῦ πυροῦ, καὶ ἀρχὴν συναγωγῆς μεσοῦντος τοῦ ἐνιαυτοῦ.

34.23 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον Κυρίου τοῦ θεοῦ Ἰσραήλ.

34.24 ὅταν γὰρ ἐκβάλω τὰ ἔθνη πρὸ προσώπου σου καὶ πλατύνω τὰ ὅριά σου, οὐκ ἐπιθυμήσει οὐδεὶς τῆς γῆς σου, ἡνίκα ἂν ἀναβαίνῃς ὀφθῆναι ἐναντίον Κυρίου τοῦ θεοῦ σου τρεῖς καιροὺς τοῦ ἐνιαυτοῦ.

34.25 οὐ σφάξεις ἐπὶ ζύμῃ αἷμα θυμιαμάτων μου, καὶ οὐ κοιμηθήσεται εἰς τὸ πρωὶ θύματα τῆς ἑορτῆς τοῦ πάσχα.

(10) And the Lord said to Mōusēs, "Behold, I am making a covenant with you. Before all your people I will do glorious (things) that have not occurred in all the earth and in all nations. And all the people, among whom you are, will see the works of the Lord, because astonishing is that which I will do for you. (11) Watch all that I command you. Behold, I am casting out before your face the Amorrite and Chananite and Pherezites and Chettites and Euites and Gergesite and Iebousites. (12) Take care for yourself, lest you make a covenant with those dwelling on the land into which you are entering into it, lest it become for you[17] a stumbling block among you. (13) Their altars you shall tear down, and their steles you shall break, and their groves you shall cut down, and the cast images of their gods you shall burn with fire. (14) For you shall not worship other gods. For the Lord God, a jealous name, is a jealous God, (15) lest you[18] should make a covenant toward the aliens who dwell on the land, and they go fornicating after their gods, and they sacrifice to their gods and invite you[19] and you[20] should eat their sacrifices, (16) and you take from their daughters for your sons and from your daughters you give to their sons and your daughters go fornicating after their gods and your sons fornicate after their gods. (17) And you shall not make for yourself molten gods. (18) And the feast of unleavened bread you shall keep. Seven days you shall eat unleavened bread, just as I commanded you, during the time in the month of the new (things). For in the month of the new (things) you came out of Egypt. (19) All that opens the womb, the males are mine, every firstborn of a cow and firstborn of a sheep. (20) And the firstborn of a donkey you shall redeem with a sheep. And if you should not redeem it, you shall give a price. Every firstborn of your sons you shall redeem. You shall not appear before me empty-handed. (21) Six days you shall work, but on the seventh (day) you shall rest. In seedtime and harvest you shall rest. (22) And a feast of weeks you shall make for me, the beginning of the wheat harvest, and a feast of gathering in the middle of the year. (23) Three times per year every male of yours shall appear before the Lord, the God of Israēl. (24) For when I cast out the nations from before you and enlarge your borders, no one shall desire your land when you go up to appear before the Lord your God, three times per year. (25) You shall not offer the blood of my sacrifices with leaven, and sacrifices of a feast of Pascha shall not remain until morning.

[17] *singular*
[18] *singular*
[19] *singular*
[20] *singular*

34.26 τὰ πρωτογενήματα τῆς γῆς σου θήσεις εἰς τὸν οἶκον Κυρίου τοῦ θεοῦ σου. οὐ προσοίσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ.

34.27 καὶ εἶπεν Κύριος πρὸς Μωυσῆν Γράψον σεαυτῷ τὰ ῥήματα ταῦτα· ἐπὶ γὰρ τῶν λόγων τούτων τέθειμαι σοὶ διαθήκην καὶ τῷ Ἰσραήλ.

34.28 Καὶ ἦν ἐκεῖ Μωυσῆς ἐναντίον Κυρίου τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας· ἄρτον οὐκ ἔφαγεν καὶ ὕδωρ οὐκ ἔπιεν· καὶ ἔγραψεν τὰ ῥήματα ταῦτα ἐπὶ τῶν πλακῶν τῆς διαθήκης, τοὺς δέκα λόγους.

34.29 Ὡς δὲ κατέβαινεν Μωυσῆς ἐκ τοῦ ὄρους, καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν Μωυσῆ· καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους, Μωσῆς οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ.

34.30 καὶ ἴδεν Ἀαρὼν καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ τὸν Μωυσῆν, καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ· καὶ ἐφοβήθησαν ἐγγίσαι αὐτοῦ.

34.31 καὶ ἐκάλεσεν αὐτοὺς Μωσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν Ἀαρὼν καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς· καὶ ἐλάλησεν αὐτοῖς Μωυσῆς.

34.32 καὶ μετὰ ταῦτα προσῆλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ Ἰσραήλ· καὶ ἐνετείλατο αὐτοῖς πάντα ὅσα ἐνετείλατο Κύριος πρὸς αὐτὸν ἐν τῷ ὄρει Σεινά.

34.33 καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα.

34.34 ἡνίκα δ᾽ ἂν εἰσεπορεύετο Μωσῆς ἔναντι Κυρίου λαλεῖν αὐτῷ, περιῃρεῖτο τὸ κάλυμμα ἕως τοῦ ἐκπορεύεσθαι· καὶ ἐξελθὼν ἐλάλει πᾶσιν τοῖς υἱοῖς Ἰσραὴλ ὅσα ἐνετείλατο αὐτῷ Κύριος.

34.35 καὶ ἴδον οἱ υἱοὶ Ἰσραὴλ τὸ πρόσωπον Μωσῆ ὅτι δεδόξασται· καὶ περιέθηκεν Μωυσῆς κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, ἕως ἂν εἰσέλθῃ συνλαλεῖν αὐτῷ.

35.1 Κὰι συνήθροισεν Μωυσῆς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ καὶ εἶπεν Οὗτοι οἱ λόγοι οὓς εἶπεν Κύριος ποιῆσαι αὐτούς.

35.2 ἓξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ κατάπαυσις, ἅγιον, σάββατα ἀνάπαυσις Κυρίῳ· πᾶς ὁ ποιῶν ἔργον ἐν αὐτῇ τελευτάτω.

35.3 οὐ καύσετε πῦρ ἐν πάσῃ κατοικίᾳ ὑμῶν τῇ ἡμέρᾳ τῶν σαββάτων· ἐγὼ Κύριος.

35.4 καὶ εἶπεν Μωσῆς πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ λέγων Τοῦτο τὸ ῥῆμα ὃ συνέταξεν Κύριος λέγων

35.5 Λάβετε παρ᾽ ὑμῶν αὐτῶν ἀφαίρεμα Κυρίῳ· πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ οἴσουσιν τὰς ἀπαρχὰς Κυρίῳ, χρυσίον ἀργύριον χαλκόν,

35.6 ὑάκινθον πορφύραν, κόκκινον διπλοῦν διανενησμένον, βύσσον κεκλωσμένην, καὶ τρίχας αἰγίας,

35.7 καὶ δέρματα κριῶν ἠρυθροδανωμένα καὶ δέρματα ὑακίνθινα, καὶ ξύλα ἄσηπτα,

(26) The firstfruits of your land you shall bring into the house of the Lord your God. You shall not boil a lamb in its mother's milk." (27) And the Lord said to Mōusēs, "Write for yourself these words. For upon these words I have established a covenant with you and with Israēl." (28) And Mōusēs was there before the Lord forty days and forty nights. He did not eat bread and did not drink water. And he wrote these words on the tablets of the covenant, the Ten Words. (29) And as Mōusēs descended from the mountain, the two tablets were in Mōusēs' hands. And as he was descending from the mountain, Mōusēs did not know that the appearance of the skin of his face was glorified when he was speaking to him. (30) And Aarōn and all the elders of Israēl saw Mōusēs, and the appearance of the skin of his face was made glorious, and they were afraid to come near to him. (31) And Mōusēs called them, and Aarōn and all the rulers of the congregation turned to him, and Mōusēs spoke to them. (32) And after these things all the sons of Israēl came near to him, and he commanded them all the things that the Lord commanded him on the mountain, Seina. (33) And when he stopped speaking to them, he placed a covering over his face. (34) And whenever Mōusēs would enter in before the Lord to speak with him, he would remove the covering until coming out. And when he came out he would tell all the sons of Israēl what the Lord commanded him. (35) And the sons of Israēl saw the face of Mōusēs, what it was glorified. And Mōusēs put a covering over his face until he went in to speak together with him.

## *Exodus 35*

(1) And Mōusēs assembled the entire congregation of the sons of Israēl and said, "These are the words that the Lord spoke to do them. (2) Six days you shall do works, but on the seventh day (there is) rest, holy, Sabbata rest for the Lord. Everyone doing work on it must die. (3) You shall not burn a fire in any of your dwellings on the day of the Sabbata. I (am) the Lord." (4) And Mōusēs spoke to the entire congregation of the sons of Israēl, saying, "This (is) the matter that the Lord commanded, saying, (5) 'Take from among yourselves an offering for the Lord. Everyone who is disposed in heart will bring the firstfruits to the Lord; gold, silver, bronze, (6) blue, purple, double-spun scarlet and finely twisted linen, and goats' hair, (7) and the skin of rams, dyed red and blue skins, and decay-resistant wood, (8) [9] and stones

35.8 [9] καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη.

35.9 [10] καὶ πᾶς σοφὸς τῇ καρδίᾳ ἐν ὑμῖν ἐλθὼν ἐργαζέσθω πάντα ὅσα συνέταξεν Κύριος·

35.10 [11] τὴν σκηνὴν καὶ τὰ παραρύματα καὶ τὰ διατόνια καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους,

35.11 [12] καὶ τὴν κιβωτὸν τοῦ μαρτυρίου καὶ τοὺς ἀναφορεῖς αὐτῆς καὶ τὸ ἱλαστήριον αὐτῆς, καὶ τὸ καταπέτασμα,

35.12 [17–18] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους αὐτῆς,

35.13 καὶ τοὺς λίθους τῆς σμαράγδου,

35.14 καὶ τὸ θυμίαμα, καὶ τὸ ἔλαιον τοῦ χρίσματος,

35.15 [13a] καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς,

35.16 [14] καὶ τὴν λυχνίαν τοῦ θωτὸς καὶ πάντα τὰ σκεύη αὐτης,

35.17 [16] καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ,

35.18 [19] καὶ τὰς στολὰς τὰς ἁγίας Ἀαρὼν τοῦ ἱερέως, καὶ τὰς στολὰς ἐν αἱς λειτουργήσουσιν ἐν αὐταῖς,

35.19 καὶ τοὺς χιτῶνας τοῖς υἱοῖς Ἀαρὼν τῆς ἱερατίας, καὶ τὸ ἔλαιον τοῦ χρίσματος, καὶ τὸ θυμίαμα τῆς συνθέσεως.

35.20 Καὶ ἐξῆλθεν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ἀπὸ Μωσῆ.

35.21 καὶ ἤνεγκαν ἕκαστος ὡν ἔφερεν αὐτῶν ἡ καρδία, καὶ ὅσοις ἔδοξεν τῇ ψυχῇ αὐτῶν, ἀφαίρεμα· καὶ ἤνεγκαν ἀφαίρεμα Κυρίῳ εἰς πάντα τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου καὶ εἰς πάντα τὰ κάτεργα αὐτῆς καὶ εἰς πάσας τὰς στολὰς τοῦ ἁγίου.

35.22 καὶ ἤνεγκαν οἱ ἄνδρες παρὰ τῶν γυναικῶν· πᾶς ᾧ ἔδοξεν τῇ διανοίᾳ ἤνεγκαν σφραγῖδας καὶ ἐνώτια καὶ δακτυλίους καὶ ἐμπλόκια καὶ περιδέξια, πᾶν σκεῦος χρυσοῦν· καὶ πάντες ὅσοι ἤνεγκαν ἀφαιρέματα χρυσίου Κυρίῳ.

35.23 καὶ παρ᾽ ᾡ εὑρέθη βύσσος καὶ δέρματα ὑακινθινα καὶ δέρματα κριῶν ἠρυθροδανωμένα, ἤνεγκαν.

35.24 καὶ πᾶς ὁ ἀφαιρῶν τὸ ἀφαίρεμα ἤνεγκαν ἀργύριον καὶ χαλκόν, τὰ ἀφαιρέματα Κυρίῳ· καὶ παρ᾽ οἱς εὑρέθη ξύλα ἄσηπτα, καὶ εἰς πάντα τὰ ἔργα τῆς κατασκευῆς ἤνεγκαν.

35.25 καὶ πᾶσα γυνὴ σοφὴ τῇ διανοίᾳ ταῖς χερσὶν νήθειν ἤνεγκαν νενησμένα, τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον·

35.26 καὶ πᾶσαι αἱ γυναῖκες αἱς ἔδοξεν τῇ διανοίᾳ αὐτῶν ἐν σοφίᾳ ἔνησαν τὰς τρίχας τὰς αἰγίας.

35.27 καὶ οἱ ἄρχοντες ἤνεγκαν τοὺς λίθους τῆς σμαράγδου καὶ τοὺς λίθους τῆς πληρώσεως εἰς τὴν ἐπωμίδα καὶ τὸ λόγιον,

35.28 καὶ τὰς συνθέσεις καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὴν σύνθεσιν τοῦ θυμιάματος.

of sardius and stones for engraving for the shoulder-strap and the full-length robe, (9) [10] and let everyone wise in heart among you come and work all the things that the Lord commanded, (10) [11] the tent and the wrappings and the coverings and the bars and the pillars, (11) [12] and the ark of witness and its carrying-poles and its propitiatory, and the veil, (12) [17–18] and the hangings of the court and its pillars, (13) and the stones of emerald (14) and the incense, and the oil of the anointing, (15) [13a] and the table and all its utensils, (16) [14] and the lampstand of the light and all its utensils, (17) [16] and the altar and all its utensils, (18) [19] and the holy garments of Aarōn, the priest, and the garments that they will minister in, (19) and the tunics of the priesthood for the sons of Aarōn and the oil of the anointing, and the incense of the mixture.'" (20) And all the congregation of the sons of Israēl went out from Mōusēs. (21) And they brought an offering, each whose heart prompted them, and those to whom it seemed good in their mind. And they brought an offering for the Lord for all the works of the tent of witness and for all its operating costs and for all the garments of the holy place. (22) And the men brought from the wives, everyone to whose mind it seemed good, they brought seals and earrings and finger-rings and and necklaces and bracelets, and every gold article and all as many as brought an offering of gold to the Lord, (23) and with whom was found linen and blue skins and ram's skin dyed red, they brought. (24) And everyone who offered an offering brought silver and bronze, offerings to the Lord. And from those among whom decay-resistant wood was found for all the works of construction, they brought, (25) and every woman skilled in mind to spin with hands, they brought spun things, the blue and the purple and the scarlet and the linen, (26) and all the women to whom it seemed good to their mind with skill spun the goat's hair. (27) And the rulers brought the stones of emerald and the stones for setting into the shoulder-strap and into the oracle (28) and the mixtures and the oil of the anointing and the mixture of the incense,

35.29 καὶ πᾶς ἀνὴρ καὶ γυνὴ ὧν ἔφερεν ἡ διάνοια αὐτῶν εἰσελθόντα ποιεῖν πάντα τὰ ἔργα ὅσα συνέταξεν Κύριος ποιῆσαι αὐτὰ διὰ Μωυσῆ, ἤνεγκαν οἱ υἱοὶ Ἰσραὴλ ἀφαίρεμα Κυρίῳ.

35.30 Καὶ εἶπεν Μωυσῆς τοῖς υἱοῖς Ἰσραήλ Ἰδοὺ ἀνακέκληκεν ὁ θεὸς ἐξ ὀνόματος τὸν Βεσελεὴλ τὸν τοῦ Οὐρείου τὸν Ὢρ ἐκ φυλῆς Ἰούδα,

35.31 καὶ ἐνέπλησεν αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης πάντων,

35.32 ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας, ποιεῖν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκόν,

35.33 καὶ λιθουργῆσαι τὸν λίθον, καὶ κατεργάζεσθαι τὰ ξύλα, καὶ ποιεῖν ἐν παντὶ ἔργῳ σοφίας·

35.34 καὶ προβιβάσαι γε ἔδωκεν αὐτῷ ἐν τῇ διανοίᾳ, αὐτῷ τε καὶ Ἐλιὰβ τῷ τοῦ Ἀχισαμὰκ ἐκ φυλῆς Δάν·

35.35 ἐνέπλησεν αὐτοὺς σοφίας καὶ συνέσεως διανοίας, πάντα συνιέναι ποιῆσαι τὰ ἔργα τοῦ ἁγίου, καὶ τὰ ὑφαντὰ καὶ ποικιλτὰ ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ, ποιεῖν πᾶν ἔργον ἀρχιτεκτονίας ποικιλίας.

36.1 Καὶ ἐποίησεν Βεσελεὴλ καὶ Ἐλιὰβ καὶ πᾶς σοφὸς τῇ διανοίᾳ, ᾧ ἐδόθη σοφία καὶ ἐπιστήμη ἐν αὐτοῖς συνιέναι ποιεῖν πάντα τὰ ἔργα κατὰ τὰ ἅγια καθήκοντα, κατὰ πάντα ὅσα συνέταξεν Κύριος.

36.2 Καὶ ἐκάλεσεν Μωσῆς Βεσελεὴλ καὶ Ἐλιὰβ καὶ πάντας τοὺς ἔχοντας τήν σοφίαν, ᾧ ἔδωκεν ὁ θεὸς ἐπιστήμην ἐν τῇ καρδίᾳ, καὶ πάντας τοὺς ἑκουσίως βουλομένους προσπορεύεσθε πρὸς τὰ ἔργα ὥστε συντελεῖν αὐτά·

36.3 καὶ ἔλαβον παρὰ Μωσῆ πάντα τὰ ἀφαιρέματα ἅ ἤνεγκαν οἱ υἱοὶ Ἰσραὴλ εἰς πάντα τὰ ἔργα τοῦ ἁγίου ποιεῖν αὐτά· καὶ αὐτοὶ προσεδέχοντο ἔτι τὰ προσφερόμενα παρὰ τῶν φερόντων τὸ πρωί.

36.4 καὶ παρεγίνοντο πάντες οἱ σοφοὶ οἱ ποιοῦντες τὰ ἔργα τοῦ ἁγίου, ἕκαστος κατὰ τὸ αὐτοῦ ἔργον ὃ ἠργάζοντο αὐτοί·

36.5 καὶ εἶπεν πρὸς Μωυσῆν ὅτι Πλῆθος φέρει ὁ λαὸς κατὰ τὰ ἔργα ὅσα συνέταξεν Κύριος ποιῆσαι.

36.6 καὶ προσέταξεν Μωσῆς, καὶ ἐκήρυξεν ἐν τῇ παρεμβολῇ λέγων Ἀνὴρ καὶ γυνὴ μηκέτι ἐργαζέσθωσαν εἰς τὰς ἀπαρχὰς τοῦ ἁγιου· καὶ ἐκωλύθη ὁ λαὸς ἔτι προσφέρειν.

36.7 καὶ τὰ ἔργα ἦν αὐτοῖς ἱκανὰ εἰς τὴν κατασκευὴν ποιῆσαι, καὶ προσκατέλιπον.

36.8 Καὶ ἐποίησεν πᾶς σοφὸς ἐν τοῖς ἐργαζομένοις [39.1] τὰς στολὰς τῶν ἁγίων, αἵ εἰσιν Ἀαρὼν τῷ ἱερεῖ, καθὰ συνέταξεν Κύριος τῷ Μωυσῇ.

36.9 [39.2] Καὶ ἐποίησεν τὴν ἐπωμίδα ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης.

(29) and every man and woman whose mind was inclining them to enter in and do all the works that the Lord instructed them to do them through Mōusēs—the sons of Israēl brought an offering for the Lord. (30) And Mōusēs said to the sons of Israēl, "Behold, God has called by name Beseleēl the son of Oureias son of Hōr from the tribe of Ioudas (31) and has filled him with a divine spirit of wisdom and understanding and knowledge of all things, (32) to construct according to all the works of workmanship, to form the gold and the silver and the bronze, (33) and to work the stone and to fashion the wood and to make by every work of skill; (34) and to instruct also he gave to him in understanding, both to him and to Eliab the son of Achisamach from the tribe of Dan. (35) And he filled them with skill and understanding of mind, to understand all things, to make the works of the holy place and to weave the woven and embroidered things with scarlet and the linen, to make every work of construction, of embroidery."

## *Exodus 36*

(1) And Beseleēl and Eliab and everyone skilled in understanding, to whom were given skill and knowledge in them to know how to make all the works according to the holy things that are fitting, did according to all that the Lord instructed. (2) And Mōusēs called Beseleēl and Eliab and all those having skill, to whom God gave knowledge in the heart, and all those who freely desired, "Come forward to the works so as to complete them." (3) And they received from Mōusēs all the offerings that the sons of Israēl brought for all the works of the holy place to make them. And they were still receiving from those who were bringing morning by morning. (4) And all the skilled (people) who were making the works of the holy place, each according to his work that they were fashioning, were coming. (5) And (he) said to Mōusēs, "The people are bringing too much according to the works that the Lord has instructed to do." (6) And Mōusēs commanded, and proclaimed in the camp, saying, "Let man and woman no longer work for the first fruits of the holy place." And the people were prevented from offering any more. (7) And the works were sufficient for making the furniture, and they had some left. (8) And every skilled (person) among those working made [39.1] the vestments of the holy places that belong to Aarōn the priest, according as the Lord commanded Mōusēs. (9) [39.2] And they made the shoulder-strap from gold and blue and purple and spun scarlet and twisted linen.

36.10 [39.3] καὶ ἐτμήθη τὰ πέταλα τοῦ χρυσίου τρίχες, ὥστε συνυφᾶναι σὺν τῇ ὑακίνθῳ καὶ τῇ πορφύρᾳ καὶ τῷ κοκκίνῳ καὶ[a] σύν τῇ βύσσῳ τῇ κεκλωσμένῃ· ἔργον ὑφαντὸν ἐποίησαν αὐτό·

36.11 [39.4] ἐπωμείδας συνεχούσας ἐξ ἀμφοτέρων τῶν μερῶν, [39.5] ἔργον ὑφαντὸν εἰς ἄλληλα συνπεπλεγμένα καθ᾽ ἑαυτό,

36.12 ἐξ αὐτοῦ ἐποίησαν κατὰ τὴν αὐτοῦ ποίησιν, ἐκ χρυσίον καὶ ὑακίνθου καὶ προφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης, καθὰ συνέταξεν Κύριος τῷ Μωυσῇ.

36.13 [39.6] Καὶ ἐποίησαν ἀμφοτέρους τοὺς λίθους τῆς σμαράγδου συνπεπορπημένους καὶ περισεσιαλωμένους χρυσίῳ, γεγλυμμένους[b] καὶ ἐκκεκολαμμένους ἐκκόλαμμα σφραγῖδος ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραήλ·

36.14 [39.7] καὶ ἐπέθηκεν αὐτοὺς ἐπὶ τοὺς ὤμους τῆς ἐπωμίδος, λίθους μνημοσύνου τῶν υἱῶν Ἰσραήλ, καθὰ συνέταξεν Κύριος τῷ Μωυσῇ.

36.15 [39.8] Καὶ ἐποίησαν λόγιον ἔργον ὑφαντὸν ποικιλίᾳ, κατὰ τὸ ἔργον τῆς ἐπωμίδος, ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης·

36.16 [39.9] τετράγωνον διπλοῦν ἐποίησαν τὸ λόγιον· σπιθαμῆς τὸ μῆκος καὶ σπιθαμῆς τὸ εὖρος, διπλοῦν.

36.17 [39.10] καὶ συνυφάνθη ἐν αὐτῷ ὕφασμα κατάλιθον τετράστιχον· στίχος λίθων, σάρδιον καὶ τοπάζιον καὶ σμάραγδος ὁ στίχος ὁ εἷς·

36.18 [39.11] καὶ ὁ στίχος ὁ δεύτερος ἄνθραξ καὶ σάπφειρος καὶ ἴασπις·

36.19 [39.12] καὶ ὁ στίχος ὁ τρίτος λιγύριον καὶ ἀχάτης καὶ ἀμέθυστος·

36.20 [39.13] καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθον καὶ βηρύλλιον καὶ ὀνύχιον· περικεκυκλωμένα χρυσίῳ καὶ συνδεδεμένα χρυσίῳ.

36.21 [39.14] καὶ οἱ λίθοι ἦσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραὴλ δώδεκα, ἐκ τῶν ὀνομάτων αὐτῶν, ἐνγεγραμμένα εἰς σφραγῖδας, ἕκαστος ἐκ τοῦ ἑαυτοῦ ὀνόματος, εἰς τὰς δώδεκα φυλάς.

36.22 [39.15] Καὶ ἐποίησαν ἐπὶ τὸ λόγιον κροσοὺς συνπεπλεγμένους, ἔργον ἐμπλοκίου, ἐκ χροσίου καθαροῦ·

36.23 [39.16] καὶ ἐποίησαν δύο ἀσπιδίσκας χρυσᾶς καὶ δύο δακτυλίους χρυσοῦς.

36.24 καὶ ἐπέθηκαν τοὺς δύο δακτυλίους τοὺς χρυσοῦς ἐπ᾽ ἀμφοτέρας τὰς ἀρχὰς τοῦ λογίου·

36.25 [39.17] καὶ ἐπέθηκαν τὰ ἐμπλόκια ἐκ χρυσίου ἐπὶ τοὺς δακτυλίους ἐπ᾽ ἀμφοτέρων τῶν μερῶν τοῦ λογίου, [39.18] καὶ εἰς τὰς δύο συμβολὰς τὰ δύο ἐμπλόκια,

[a] καὶ is a secondary insertion into the margin of the manuscript. [b] γεγλυμμένους is a secondary insertion into the margin of the manuscript.

(10) [39.3] And the leaves of gold were cut up (as) hairs, so as to weave together with the blue and the purple and the scarlet and with twisted linen. They made it a woven work, (11) [39.4] shoulder pieces joined from both sides, [39.5] a work woven into one by mutual twisting of each part. (12) From it they made, according to its making, from gold and blue and purple and spun scarlet and twisted linen, according as the Lord commanded Mōusēs. (13) [39.6] And they made both stones of emerald, having been fastened and set around with gold, inscribed and engraved with the engraving of a seal with the names of the sons of Israēl. (14) [39.7] And he set them on the shoulders of the shoulder-strap, stones of remembrance of the sons of Israēl, according as the Lord commanded Mōusēs. (15) [39.8] And they made an oracle, a work woven with embroidery, like the work of the shoulder-strap, from gold and blue and purple and spun scarlet and twisted linen. (16) [39.9] They made the oracle square, doubled: the the length of a span and the width of a span, doubled. (17) [39.10] And there was interwoven in it a woven piece, set with four rows of stones; a row of stones—sardius and topaz and emerald—the first row. (18) [39.11] And the second row—ruby and sapphire and jasper; (19) [39.12] and the third row—ligurion and agate and amethyst. (20) [39.13] And the fourth row—a chrysolite and beryl and onyx, set around in gold and fastened with gold. (21) [39.14] And the stones were of the names of the sons of Israēl, twelve, from their names, engraved like seals, each according to its own name for the twelve tribes. (22) [39.15] And they made on the oracle plaited tassels, a work of braiding, from pure gold. (23) [39.16] And they made two small gold shields and two gold rings. (24) And they put the two gold rings on both corners of the oracle. (25) [39.17] And they put the braids of gold on the rings on both sides of the oracle, [39.18] and the two braids into the two couplings.

36.26 καὶ ἐπέθηκαν ἐπὶ τὰς δύο ἀσπιδίσκας· καὶ ἐπέθηκαν ἐπὶ τοὺς ὤμους τῆς ἐπωμίδος ἐξ ἐναντίας κατὰ πρόσωπον.

36.27 [39.19] καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς, καὶ ἐπέθηκαν ἐπὶ τὰ δύο πτερύγια ἐπʼ ἄκρου τοῦ λογίου καὶ ἐπὶ τὸ ἄκρον τοῦ ὀπισθίου τῆς ἐπωμίδος ἔσωθεν.

36.28 [39.20] καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς, καὶ ἐπέθηκαν ἐπʼ ἀμφοτέρους τοὺς ὤμους τῆς ἐπωμίδος

36.29 [39.21] καὶ συνέσφιγξεν τὸ λόγιον ἀπὸ τῶν δακτυλίων τῶν ἐπʼ αὐτοῦ εἰς τοὺς δακτυλίους τῆς ἐπωμίδος, συνεχομένους ἐκ τῆς ὑακίνθου, συνπεπλεγμένους εἰς τὸ ὕφασμα τῆς ἐπωμίδος, καθὰ συνέταξεν Κύριος τῷ Μωυσῇ.

36.30 [39.22] Καὶ ἐποίησαν τὸν ὑποδύτην ὑπὸ τὴν ἐπωμίδα, ἔργον ὑφαντὸν ὅλον ὑακίνθινον.

36.31 [39.23] τὸ δὲ περιστόμιον τοῦ ὑποδύτου ἐν τῷ μέσῳ διυφασμένον συνπλεκτόν, ᾠαν ἔχον κύκλῳ τὸ περιστόμιον ἀδιάλυτον.

36.32 [39.24] καὶ ἐποίησαν ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κάτωθεν ὡς ἐξανθούσης ῥόας ῥοίσκους, ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης.

36.33 [39.25] καὶ ἐποίησαν κώδωνας χρυσοῦς, καὶ ἐπέθηκαν τοὺς κώδωνας ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κύκλῳ ἀνὰ μέσον τῶν ῥοίσκων·

36.34 [39.26] κώδων χρυσοῦς καὶ ῥοίσκος ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ, εἰς τὸ λειτουργεῖν, καθὰ συνέταξεν Κύριος τῷ Μωυσῇ.

36.35 [39.27] Καὶ ἐποίησαν χιτῶνας βυσσίνους ἔργον ὑφαντὸν Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ,

36.36 [39.28] καὶ τὰς κιδάρεις ἐκ βύσσου, καὶ τὴν μίτραν ἐκ βύσσου κεκλωσμένης,

36.37 [39.29] καὶ τὰς ζώνας αὐτῶν ἐκ βύσσου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου, ἔργον ποικιλτοῦ, ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ.

36.38 [39.30] Καὶ ἐποίησαν τὸ πέταλον τὸ χρυσοῦν, ἀφόρισμα τοῦ ἁγίου, χρυσίου καθαροῦ·

36.39 καὶ ἔγραψεν ἐπʼ αὐτοῦ γράμματα ἐκτετυπωμένα σφραγῖδος Ἁγίασμα Κυρίῳ·

36.40 [39.31] καὶ ἐπέθηκαν ἐπὶ τὸ λῶμα ὑακίνθινον, ὥστε ἐπικεῖσθαι ἐπὶ τὴν μίτραν ἄνωθεν, ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ.

37.1 [36.8] Καὶ ἐποίησαν τῇ σκηνῇ δέκα αὐλαίας·

37.2 [36.9] ὀκτὼ καὶ εἴκοσι πήχεων μῆκος τῆς αὐλαίας τῆς μιᾶς· τὸ αὐτὸ ἦσαν πάσαις· καὶ τεσσάρων πηχῶν τὸ εὗρος τῆς αὐλαίας τῆς μιᾶς.

37.3 [36.35] καὶ ἐποίησεν τὸ καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, ἔργον ὑφάντου χερουβείμ·

(26) And they put them on the two small shields and put them on the shoulders of the shoulder-strap opposite in front. (27) [39.19] And they made two gold rings and put them on the two projections at the top of the oracle, on the top of the rear of the ephod within. (28) [39.20] And they made two gold rings and put them on both shoulders of the shoulder-strap. (29) [39.21] And he fastened the oracle by the rings on it to the rings of the shoulder-strap, fastened together by the blue, having been interwoven into the woven work of the shoulder-strap, according as the Lord commanded Mōusēs. (30) [39.22] And they made the undergarment beneath the shoulder-strap, a woven work completely blue. (31) [39.23] And the collar of the undergarment was in the middle, interwoven, plaited together, having an untearable border around the collar. (32) [39.24] And they made on the hem of the undergarment below pomegranates as of a flowering pomegranate tree, from blue and purple and spun scarlet and twisted linen. (33) [39.25] And they made gold bells and put the bells around the hem of the undergarment between the pomegranates. (34) [39.26] A gold bell and a pomegranate ran around the hem of the undergarment in order to minister, as the Lord commanded Mōusēs. (35) [39.27] And they made linen tunics, a woven work, for Aarōn and his sons. (36) [39.28] And the turbans of linen and the headdress from linen. (37) [39.29] And their sashes from linen and blue and purple and spun scarlet, the work of an embroiderer, according to the manner as the Lord commanded Mōusēs. (38) [39.30] And they made the gold plate, something set apart of the holy place, of pure gold. (39) And he wrote letters on it, set in relief like a seal: "Holiness to the Lord." (40) [39.31] And they put on the border of blue so that it should lay on the headdress above, in the same manner as the Lord commanded Mōusēs.

## *Exodus 37*

(1) [36.8] And they made ten curtains for the tent. (2) [36.9] Twenty-eight cubits in length of one curtain. All were the same. And the width of the one curtain was four cubits. (3) [36.35] And he made the veil from blue and purple and spun scarlet and twisted linen, a woven work with cheroubim.

37.4 [36.36] καὶ ἐπέθηκαν αὐτὸ ἐπί τέσσαρας στύλους ἀσήπτους κατακεχρυσωμένους ἐν χρυσίῳ· καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ, καί αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ.

37.5 [36.37] καὶ ἐποίησαν τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, ἔργον ὑφαντὸν τοῦ χερουβείμ,

37.6 [36.38] καὶ τοὺς στύλους αὐτῶν πέντε καὶ τοὺς κρίκους· καὶ τὰς κεφαλίδας αὐτῶν κατεχρύσωσαν χρυσίῳ, καὶ αἱ βάσεις αὐτῶν πέντε χαλκαῖ.

37.7 [38.9] Καὶ ἐποίησαν τήν αὐλήν· τὰ πρὸς λίβα, ἱστία τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης ἑκατὸν ἐφ᾽ ἑκατόν·

37.8 [38.10] καὶ οἱ στύλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι.

37.9 [38.11] καὶ τὸ κλίτος τὸ πρός βορρᾶν ἑκατὸν ἐφ᾽ ἑκατόν, καὶ τὸ κλίτος τὸ πρὸς νότον ἑκατὸν ἐφ᾽ ἑκατόν· καὶ οἱ στύλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι.

37.10 [38.12] καὶ τὸ κλίτος τὸ πρὸς θάλασσαν αὐλαῖαι πεντήκοντα πήχεων· στύλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα.

37.11 [38.13] καὶ τὸ κλίτος τὸ πρὸς ἀνατολὰς πεντήκοντα πήχεων, τὸ κατὰ νώτου·

37.12 [38.14] καὶ οἱ στύλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.

37.13 [38.15] καὶ ἐπὶ τοῦ νώτου τοῦ δευτέρου ἔνθεν καὶ ἔνθεν κατὰ τὴν πύλην τῆς αὐλῆς αὐλαῖαι ἑκατὸν πεντήκοντα πήχεων· στύλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεις.

37.14 [38.16] πᾶσαι αἱ αὐλαῖαι τῆς σκηνῆς ἐκ βύσσου κεκλωσμένης·

37.15 [38.17] καὶ αἱ βάσεις τῶν στύλων αὐτῶν χαλκαῖ, καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ, καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμέναι ἀργυρίῳ, καὶ οἱ στύλοι περιηργυρωμένοι ἀργυρίῳ, πάντες οἱ στύλοι τῆς αὐλῆς.

37.16 [38.18] καὶ τὸ καταπέτασμα τῆς πύλης τῆς αὐλῆς ἔργον ποικιλτοῦ ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, εἴκοσι πήχεων τὸ μῆκος, καὶ τὸ ὕψος καὶ τὸ εὑρος πέντε πήχεων, ἐξισούμενον τοῖς ἱστίοις τῆς αὐλῆς·

37.17 [38.19] καὶ οἱ στύλοι αὐτῶν τέσσαρες, καὶ αἱ βάσεις αὐτῶν τέσσαρες χαλκαῖ καὶ ἀγκύλαι αὐτῶν ἀργυραῖ, καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμέναι ἀργυρίῳ.

37.18 [38.20] καὶ αὐτοὶ περιηργυρωμένοι ἀργυρίῳ, καὶ πάντες οἱ πάσσαλοι τῆς αὐλῆς κύκλῳ χαλκοῖ.

37.19 [38.21] Καὶ αὕτη ἡ σύνταξις τῆς σκηνῆς τοῦ μαρτυρίου, καθὰ συνετάγη Μωσῇ, τὴν λειτουργίαν εἶναι τῶν Λευειτῶν διὰ Ἰθαμὰρ τοῦ υἱοῦ Ἀαρὼν τοῦ ἱερέως.

37.20 [38.22] καὶ Βεσελεὴλ ὁ τοῦ Οὐρείου ἐκ φυλῆς Ἰούδα ἐποίησεν καθὰ συνέταξεν Κύριος τῷ Μωσῇ,

(4) [36.36] And they put it on four decay-resistant pillars, gold-plated with gold. And their capitals were gold, and their four bases (were) silver. (5) [36.37] And they made the veil of the door of the tent of witness from blue and purple and spun scarlet and twisted linen, a woven work with cheroubim. (6) [36.38] And their five pillars and the clasps and their capitals they gold-plated with gold, and their five bases (were) bronze. (7) [38.9] And they made the courtyard. The curtains of the courtyard towards the south were from twisted linen, a hundred by a hundred. (8) [38.10] And their pillars were twenty, and their bases twenty. (9) [38.11] And the north side a hundred by a hundred, and the south side a hundred by a hundred, and their pillars twenty and their bases twenty. (10) [38.12] And the side towards the sea, curtains were fifty cubits. Their pillars were ten, and their bases ten. (11) [38.13] And the side towards the east was fifty cubits, to the rear. (12) [38.14] And their pillars three, and their bases three. (13) [38.15] And on the second side here and there by the gate of the courtyard there were curtains of fifteen cubits and their pillars three and their bases three. (14) [38.16] All the curtains of the tabernacle (were) of twisted linen. (15) [38.17] And the bases of the pillars bronze, and their hooks silver, and their capitals silver-plated with silver, and the pillars silver-plated with silver, all the pillars of the courtyard. (16) [38.18] And the veil of the gate of the courtyard (was) the work of an embroiderer, of blue and purple and spun scarlet and twisted linen. The length twenty cubits, and the height and the width five cubits, equal to the curtains of the courtyard. (17) [38.19] And their pillars four, and their bases four, of bronze, and their hooks silver, and their capitals silver-plated with silver. (18) [38.20] And they were silver-plated with silver, and all the pegs of the court around were bronze. (19) [38.21] And this was the arrangement of the tent of witness, as it was instructed to Mōusēs, for the ministry of the Leuitēs through Ithamar the son of Aarōn the priest. (20) [38.22] And Beseleēl the (son) of Oureias from the tribe of Ioudas did as the Lord commanded Mōusēs.

37.21 [38.23] καὶ Ἐλιὰβ ὁ τοῦ Ἀχισαμὰκ ἐκ τῆς φυλῆς Δάν, ὃς ἠρχιτεκτόνησεν τὰ ὑφαντὰ καὶ τὰ ῥαφιδευτὰ καὶ ποικιλτικά, ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ.

38.1 [37.1] Καὶ ἐποίησεν Βεσελεὴλ τὴν κιβωτόν,

38.2 [37.2] καὶ κατεχρύσωσεν αὐτὴν χρυσίῳ καθαρῷ ἔσωθεν καὶ ἔξωθεν.

38.3 [37.3] καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους χρυσοῦς, δύο ἐπὶ τὸ κλίτος τὸ ἓν καὶ δύο ἐπὶ τὸ κλίτος τὸ δεύτερον,

38.4 [37.4, 5] εὐρεῖς τοῖς διωστῆρσιν ὥστε αἴρειν αὐτήν ἐν αὐτοῖς.

38.5 [37.6] καὶ ἐποίησεν τὸ ἱλαστήριον ἐπάνωθεν τῆς κιβωτοῦ ἐκ χρυσίου,

38.6 [37.7] καὶ τοὺς δύο χερουβεὶμ·

38.7 [37.8] χεροὺβ ἕνα ἐπὶ τὸ ἄκρον τοῦ ἱλαστηρίου καὶ χεροὺβ ἕνα ἐπὶ τὸ ἄκρον τοῦ ἱλαστηρίου του δευτέρου,

38.8 [37.9] σκιάζοντα ταῖς πτέρυξιν αὐτῶν ἐπὶ τὸ ἱλαστήριον.

38.9 [37.10] Καὶ ἐποίησεν τὴν τράπεζαν τὴν προκειμένην ἐκ χρυσίου καθαροῦ,

38.10 [37.13] καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους, δύο ἐπὶ τοῦ κλίτους τοῦ ἑνὸς καὶ δύο ἐπὶ τοῦ κλίτους τοῦ δευτέρου, εὐρεῖς ὥστε αἴρειν τοῖς διωστῆρσιν ἐν αὐτοῖς.

38.11 [37.14, 15] καὶ τοὺς διωστῆρας τῆς κιβωτοῦ καὶ τῆς τραπέζης ἐποίησεν, καὶ κατεχρύσωσεν αὐτοὺς χρυσίῳ.

38.12 [37.16] καὶ ἐποίησεν τὰ σκεύη τῆς τραπέζης, τά τε τρυβλία καὶ τὰς θυίσκας καὶ τοὺς κυάθους καὶ τὰ σπόνδια, ἐν οἱς σπείσει ἐν αὐτοῖς, χρυσᾶ.

38.13 [37.17] Καὶ ἐποίησεν τήν λυχνίαν ἣ φωτίζει χρυσῆν,

38.14 στερεὰν τὸν καυλόν, [37.18] καὶ τοὺς καλαμίσκους ἐξ ἀμφοτέρων τῶν μερῶν αὐτῆς.

38.15 ἐκ τῶν καλαμίσκων αὐτῆς οἱ βλαστοὶ ἐξέχοντες, τρεῖς ἐκ τούτου καὶ τρεῖς ἐκ τούτου, ἐξισούμενοι ἀλλήλοις·

38.16 [37.19–22] καὶ τὰ λαμπάδια αὐτῶν ἅ ἐστιν ἐπὶ τῶν ἄκρων, καρυωτὰ ἐξ αὐτῶν· καὶ τὰ ἐνθέμια ἐξ αὐτῶν, ἵνα ὦσιν ἐπ᾽ αὐτῶν οἱ λύχνοι καὶ τὸ ἐνθέμιον τὸ ἕβδομον ἀπ᾽ ἄκρου τοῦ λαμπαδίου ἐπὶ κορυφῆς ἄνωθεν, στερεὸν ὅλον χρυσοῦν·

38.17 [37.23, 24] καὶ ἑπτὰ λύχνους ἐπ᾽ αὐτῆς χρυσοῦς, καὶ τὰς λαβίδας αὐτῆς χρυσᾶς, καὶ τὰς ἐπαρυστρίδας αὐτῶν χρυσᾶς·

38.18 [36.34, 36] Οὗτος περιηργύρωσεν τοὺς στύλους, καὶ ἐχώνευσεν τῷ στύλῳ δακτυλίους χρυσοῦς, καὶ ἐκρύσωσεν τοὺς μοχλοὺς χρυσίῳ, καὶ κατεχρύσωσεν τοὺς στύλους τοῦ καταπετάσματος χρυσίῳ, καὶ ἐποίησεν τὰς ἀγκύλας χρυσᾶς.

38.19 οὗτος ἐποίησεν καὶ τοὺς κρίκους τῆς σκηνῆς χρυσοῦς, καὶ τοὺς κρίκους τῆς αὐλῆς καὶ κρίκους εἰς τὸ ἐκτείνειν τὸ κατακάλυμμα ἄνωθεν χαλκοῦς.

(21) [38.23] And Eliab the (son) of Achisamach from the tribe of Dan, who constructed the woven things and the needlework and the embroidered things, to weave with scarlet and linen.

## *Exodus 38*

(1) [37.1] And Beseleēl made the ark. (2) [37.2] And he gold-plated it with gold inside and outside. (3) [37.3] And he cast for it four gold rings, two on one side and two on the second side, (4) [37.4, 5] wide enough for the staves so as to carry it by means of them. (5) [37.6] And he made the propitiatory above the ark from gold. (6) [37.7] And two cheroubim, (7) [37.8] and one cheroub on the one side of the propitiatory and one cheroub upon the second side of the propitiatory, (8) [37.9] overshadowing with their wings upon the propitiatory. (9) [37.10] And he made the presentation table of pure gold. (10) [37.13] And he cast for it four rings, two on one side and two on the second side, wide enough so as to carry the staves by means of them. (11) [37.14, 15] And he made the staves of the ark and the table, and he gold-plated them with gold. (12) [37.16] And he made the utensils of the table, both the bowls and the censers and the ladles and the libation bowls, with which he would pour a libation, of gold. (13) [37.17] And he made the lampstand, which gives light, of gold, (14) the stem, firm, [37.18] and the branches on both its sides, (15) from its branches the buds projecting, three from this (side) and three from that (side), equal to one another, (16) [37.19–22] and their lamp-holders that are on the ends, almond-like out of them, and the sockets out of them that the lamps might be on them, and the seventh socket on the end of the lamp-holder on the top above, firm, entirely gold, (17) [37.23] and seven lamps upon it of gold, and its snuffers of gold and its pouring vessels of gold. (18) [36.34, 36] This one silver-plated the pillars with silver, and he cast gold rings for the pillar and plated the bars with gold and gold-plated the pillars of the veil with gold, and he made hooks of gold. (19) This one also made clasps of gold for the tent and clasps for the courtyard and clasps of bronze to spread out the covering above.

38.20 οὗτος ἐχώνευσεν τὰς κεφαλίδας τὰς ἀργυρᾶς τῆς σκηνῆς, καὶ τὰς κεφαλίδας τὰς χαλκᾶς τῆς θύρας τῆς σκηνῆς, καὶ τὴν πύλην τῆς αὐλῆς· καὶ ἀγκύλας ἐποίησεν τοῖς στύλοις ἀργυρᾶς ἐπὶ τῶν στύλων· οὗτος περιηργύρωσεν αὐτάς.

38.21 [38.20] οὗτος ἐποίησεν καὶ τοὺς πασσάλους τῆς αὐλῆς χαλκοῦς.

38.22 [38.1, 2] οὗτος ἐποίησεν τὸ θυσιαστήριον τὸ χαλκοῦν ἐκ τῶν πυρείων τῶν χαλκῶν, ἃ ἦσαν τοῖς ἀνδράσιν τοῖς καταστασιάσασι μετὰ τῆς Κόρε συναγωγῆς.

38.23 [38.3] οὗτος ἐποίησεν πάντα τὰ σκεύη τοῦ θυσιαστηρίου, καὶ τὰ πυρεῖον αὐτοῦ καὶ τὴν βάσιν καὶ τὰς φιάλας καὶ τὰς κρεάγρας χαλκᾶς

38.24 [38.4] οὗτος ἐποίησεν τῷ θυσιαστηρίῳ παράθεμα, ἔργον δικτυωτὸν κάτωθεν τοῦ πυρείου ὑπὸ αὐτὸ ἕως τοῦ ἡμίσους αὐτοῦ· [38.5, 6] καὶ ἐπέθηκεν αὐτῷ τέσσαρες δακτυλίους ἐκ τῶν τεσσάρων μερῶν τοῦ παραθέματος τοῦ θυσιαστηρίου χαλκοῦς, [38.7] τοῖς μοχλοῖς εὐρεῖς ὥστε αἴρειν ἐν αὐτοῖς τὸ θυσιαστήριον.

38.25 [37.29] οὗτος ἐποίησεν τὸ ἔλαιον τῆς χρίσεως τὸ ἅγιον καὶ τὴν σύνθεσιν τοῦ θυμιάματος, καθαρὸν ἔργον μυρεψοῦ.

38.26 [38.8] οὗτος ἐποίησεν τὸν λουτῆρα χαλκοῦν καὶ τὴν βάσιν αὐτοῦ χαλκῆν ἐκ τῶν κατόπτρων τῶν νηστευσασῶν αἳ ἐνήστευσαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, ἐν ᾗ ἡμέρᾳ ἔπηξεν αὐτήν·

38.27 καὶ ἐποίησεν τὸν λουτῆρα, ἵνα νίπτωνται ἐξ αὐτοῦ Μωσῆς καὶ Ααρὼν καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας, [40.30, 31, 32] εἰσπορευομένων αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου· ἢ ὅταν προσπορεύωνται πρὸς τὸ θυσιαστήριον λειτουργεῖν, ἐνίπτοντο ἐξ αὐτοῦ, καθάπερ συνέταξεν Κύριος τῷ Μωυσῇ.

39.1 [38.24] Πᾶν τὸ χρυσίον ὃ κατειργάσθη εἰς τὰ ἔργα κατὰ πᾶσαν τὴν ἐργασίαν τῶν ἁγίων ἐγένετο χρυσίου τοῦ τῆς ἀπαρχῆς, ἐννέα καὶ εἴκοσι τάλαντα καὶ ἑπτακόσιοι εἴκοσι σίκλοι, κατὰ τὸν σίκλον τὸν ἅγιον.

39.2 [38.25] καὶ ἀργυρίου ἀφαίρεμα παρὰ τῶν ἐπεσκεμμένων ἀνδρῶν τῆς συναγωγῆς ἑκατὸν τάλαντα καὶ χίλιοι ἑπτακόσιοι ἑβδομήκοντα πέντε σίκλοι· [38.26] δραχμὴ μία τῇ κεφαλῇ τὸ ἥμισυ τοῦ σίκλου, κατὰ τὸν σίκλον τὸν ἅγιον.

39.3 πᾶς ὁ παραπορευόμενος τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω εἰς τὰς ἑξήκοντα μυριάδας, καὶ τρισχίλιοι πεντακόσιοι καὶ πεντήκοντα.

39.4 [38.27] καὶ ἐγενήθη τὰ ἑκατὸν τάλαντα τοῦ ἀργυρίου εἰς τὴν χώνευσιν τῶν ἑκατὸν κεφαλίδων τῆς σκηνῆς καὶ εἰς τὰς ἑκατὸν κεφαλίδας τοῦ καταπετάσματος,

39.5 [38.28] ἑκατὸν κεφαλίδες εἰς τὰ ἑκατὸν τάλαντα, τάλαντον τῇ κεφαλίδι.

(20) This one cast the silver capitals of the tent and the bronze capitals of the door of the tent and for the gate of the courtyard. And he made silver hooks for the pillars. This one silver-plated them. (21) [38.20] This one also made pegs for the pegs for the courtyard of bronze. (22) [38.1, 2] This one made the bronze altar from the bronze fire-pans that belonged to the men who revolted with the gathering of Kore. (23) [38.3] This one made all the utensils of the altar, the firepan and its base and the saucers and the meat hooks, of bronze. (24) [38.4] This one made for the altar an appendage, a latticed work beneath the fire-pan, under it, as far as the middle. [38.5, 6] And he set on it four rings on the four sides of the appendage of the altar, of bronze, [38.7] wide enough for the bars so as to carry the altar with them. (25) [37.29] This one made the holy anointing oil and the mixture of incense, a pure work of a perfumer. (26) [38.8] This one made the bronze wash basin and its bronze base from the mirrors of the women who fasted, who fasted by the doors of the tent of witness, in the day he pitched it. (27) And he made the wash basin that Mōusēs and Aarōn and his sons might wash their hands and feet. [40.30, 31, 32] When they went into the tent of witness or whenever they should approach the altar to minister, they would wash from it, just as the Lord commanded Mōusēs.

## *Exodus 39*

(1) [38.24] All the gold that was fashioned into works according to all the workmanship of the holy things was part of the gold of the first fruit: twenty-nine talents and seven hundred and twenty shekels according to the holy shekel of gold. (2) [38.25] And an offering of silver from the registered men of the congregation was a hundred talents and one thousand and seven hundred seventy-five shekels, [38.26] one drachma per head, a half shekel according to the holy shekel. (3) Everyone passing by the registration from twenty years and upward (was) about six hundred thousand and three thousand five hundred and fifty. (4) [38.27] And the hundred talents of silver (were) for the casting of the one hundred capitals of the tent and for the one hundred capitals of the veil, (5) one hundred capitals for the hundred talents, a talent for a capital.

39.6 καὶ τοὺς χιλίους ἑπτακοσίους ἑβδομήκοντα πέντε σίκλους ἐποίησαν εἰς τὰς ἀγκύλας τοῖς στύλοις, καὶ κατεχρύσωσεν τὰς κεφαλίδας αὐτῶν καὶ κατεκόσμησεν αὐτούς. 39. [38.29] καὶ ὁ χαλκὸς τοῦ ἀφαιρέματος ἑβδομήκοντα τάλαντα καὶ χίλιοι πεντακόσιοι σίκλοι.

39.8 [38.30] καὶ ἐποιησεν ἐξ αὐτοῦ τὰς βάσεις τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου,

39.9 [38.31] καὶ τὰς βάσεις τῆς πύλης κύκλῳ, καὶ τὰς βάσεις τῆς πύλης τῆς αὐλῆς, καὶ τοὺς πασσάλους τῆς σκηνῆς, καὶ τοὺς πασσάλους τῆς αὐλῆς κύκλῳ,

39.10 καὶ τὸ παράθεμα τὸ χαλκοῦν τοῦ θυσιαστηρίου, καὶ πάντα τὰ σκεύη τοῦ θυσιαστηρίου, καὶ πάντα τὰ ἐργάλια τῆς σκηνῆς τοῦ μαρτυρίου.

39.11 [39.22] καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ καθὰ συνέταξεν Κύριος τῷ Μωυσῇ, οὕτως ἐποιησαν.

39.12 Τὸ δὲ λοιπὸν χρυσίον τοῦ ἀφαιρέματος ἐποίησαν σκεύη εἰς τὸ λειτουργεῖν ἐν αὐτοῖς ἔναντι Κυρίου·

39.13 [39.1] καὶ τὴν καταλειφθεῖσαν ὑάκινθον καὶ πορφύραν καὶ τὸ κόκκινον ἐποίησαν στολὰς λειτουργικὰς Ἀαρών, ὥστε λειτουργεῖν ἐν αὐταῖς ἐν τῷ ἁγίῳ.

39.14 [39.33] Καὶ ἤνεγκαν τὰς στολὰς πρὸς Μωυσῆν, καὶ τὴν σκηνὴν καὶ τὰ σκεύη αὐτῆς καὶ τὰς βάσεις καὶ τοὺς μοχλοὺς αὐτης καὶ τοὺς στύλους,

39.15 [39.35] καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τοὺς διωστῆρας αὐτῆς,

39.16 [39.38] καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ, καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως, [39.37] καὶ τὴν λυχνίαν τὴν καθαρὰν

39.17 καὶ τοὺς λύχνους αὐτῆς, λύχνους τῆς καύσεως, καὶ τὸ ἔλαιον τοῦ φωτός,

39.18 [39.36] καὶ τὴν τράπεζαν τῆς προθέσεως καὶ πάντα τὰ αὐτῆς σκεύη καὶ τοὺς ἄρτους τοὺς προκειμένους,

39.19 [39.41] καὶ τὰς στολὰς τοῦ ἁγίου αἵ εἰσιν Ἀαρών, καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ εἰς τὴν ἱερατίαν,

39.20 [39.40] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους, καὶ τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς καὶ τῆς πύλης τῆς αὐλῆς,

39.21 καὶ πάντα τὰ σκεύη τῆς σκηνῆς καὶ πάντα τὰ ἐργαλεῖα αὐτῆς, [39.34] καὶ τὰς διφθέρας δέρματα κριῶν ἠρυθροδανωμένα καὶ τὰ καλύμματα δέρματα ὑακίνθινα καὶ τῶν λοιπῶν τὰ ἐπικαλύμματα, [39.40] καὶ τοὺς πασσάλους καὶ πάντα τὰ ἐργαλια τὰ ἐρις τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου·

39.22 [39.42] ὅ συνέταξεν Κύριος Μωσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ἰσραὴλ πᾶσαν τὴν ἀποσκευήν.

39.23 [39.43] καὶ ἴδεν Μωσῆς πάντα τὰ ἔργα, καὶ ἠσαν πεποιηκότες αὐτὰ ὅν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν αὐτά· καὶ εὐλόγησεν αὐτοὺς Μωυσῆς.

(6) [38.28] And one thousand seven hundred and seventy-five shekels they made into hooks for the pillars, and he gold-plated their capitals and he decorated them. (7) [38.29] And the bronze of the offering (was) seventy talents and one thousand and five hundred shekels. (8) [38.30] And he made from it the bases of the door of the tent of witness, (9) and the bases of the courtyard around and the bases of the gate of the courtyard and the pegs of the tent and the pegs of the courtyard around, (10) and the bronze appendage of the altar and all the utensils of the altar and all the equipment of the tent of witness. (11) [38.32] And the sons of Israēl made according as the Lord commanded Mōusēs, so they made. (12) And they made the remaining gold of the offering into utensils to minister with them before the Lord. (13) [39.1] And the remaining blue and purple and scarlet they made into ministry vestments for Aarōn, so as to minister with them in the holy place. (14) [39.33] And they brought the vestments to Mōusēs, and the tent and its vessels and the bases and its bars and the pillars (15) [39.35] and the ark of the covenant and its staves, (16) [39.38] and the altar and all its utensils, and the oil of the anointing and the incense of the mixture [39.37] and the pure lampstand, (17) and its lamps, lamps for burning, and the oil for the light, (18) [39.36] and the table of the presentation and all its utensils and the presentation loaves, (19) [39.41] and the vestments of the holy place, which belong to Aarōn, and the vestments of his sons for the priesthood, (20) [39.40] and the curtains of the courtyard and the pillars, and the veil of the door of the tent and of the gate of the courtyard, (21) and all the utensils of the tent and all its equipment [39.34] and the prepared hides, the red-dyed skins of rams and the coverings, blue skins and the covers for the rest, [39.40] and the pegs and all the equipment for the works of the tent of witness. (22) [39.42] That which the Lord commanded Mōusēs, so the sons of Israēl made all the furniture. (23) [39.43] And Mōusēs saw all the works, and they had made them the way the Lord commanded Mōusēs, so they made them. And Mōusēs blessed them.

40.1 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων

40.2 Ἐν ἡμέρα μιᾷ τοῦ μηνὸς τοῦ πρώτου νουμηνίᾳ στήσεις τὴν σκηνὴν τοῦ μαρτυρίου.

40.3 καὶ σκεπάσεις τὴν κιβωτὸν τοῦ μαρτυρίου τῷ καταπετάσματι·

40.4 καὶ εἰσοίσεις τὴν τράπεζαν, καὶ προθήσεις τὴν πρόθεσιν αὐτῆς· καὶ εἰσοίσεις τὴν λυχνίαν, καὶ ἐπιθήσεις τοὺς λυχνους αὐτῆς·

40.5 καὶ θήσεις τὸ θυσιαστήριον τὸ χρυσοῦν εἰς τὸ θυμιᾷν ἐναντίον τῆς κιβωτοῦ· καὶ ἐπιθήσεις κάλυμμα καταπετάσματος ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου·

40.6 καὶ τὸ θυσιαστήριον τῶν καρπωμάτων θήσεις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου· [40.8] καὶ περιθήσεις τὴν σκηνήν, καὶ πάντα τὰ αὐτῆς ἁγιάσεις κύκλῳ.

40.7 [40.9] καὶ λήμψῃ τὸ ἔλαιον τοῦ χρίσματος, καὶ χρίσεις τὴν σκηνήν καὶ πάντα τὰ ἐν αὐτῇ, καὶ ἁγιάσεις αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς, καὶ ἔσται ἁγία.

40.8 [40.10] καὶ χρίσεις τὸ θυσιαστήριον τῶν καρπωμάτων καὶ πάντα αὐτοῦ τὰ σκεύη,

40.9 καὶ ἁγιάσεις τὸ θυσιαστήριον, καὶ ἔσται τὸ θυσιαστήριον ἅγιον τῶν ἁγίων.

40.10 [40.12] καὶ προσάξεις Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ λούσεις αὐτοὺς ὕδατι·

40.11 [40.13] καὶ ἐνδύσεις Ἀαρών τὰς στολὰς τὰς ἁγίας, καὶ χρίσεις αὐτὸν καὶ ἁγιάσεις αὐτόν, καὶ ἱερατεύσει μοι·

40.12 [40.14] καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις, καὶ ἐνδύσεις αὐτοὺς χιτῶνας,

40.13 [40.15] καὶ ἀλείψεις αὐτοὺς ὃν τρόπον ἤλειψας τὸν πατέρα αὐτῶν, καὶ ἱερατεύσουσίν μοι· καὶ ἔσται ὥστε εἶναι αὐτοῖς χρίσμα ἱερατίας εἰς τὸν αἰῶνα, εἰς τὰς γενεὰς αὐτῶν.

40.14 [40.16] καὶ ἐποίησεν Μωσῆς πάντα ὅσα ἐνετείλατο αὐτῷ Κύριος, οὕτως ἐποιησεν.

40.15 [40.17] Καὶ ἐγένετο ἐν τῷ μηνὶ τῷ πρώτῳ τῷ δευτέρῳ ἔτει ἐκπορευομένων αὐτῶν ἐξ Αἰγύπτου νουμηνίᾳ, ἐστάθη ἡ σκηνή·

40.16 [40.18] καὶ ἔστησεν Μωσῆς τὴν σκηνὴν καὶ ἐπέθηκεν τὰς κεφαλίδας καὶ διενέβαλεν τοὺς μοχλοὺς καὶ ἔστησεν τοὺς στύλους·

40.17 [40.19] καὶ ἐξέτεινεν τὰς αὐλαίας ἐπὶ τὴν σκηνήν, καὶ ἐπέθηκεν τὸ κατακάλυμμα τὴς σκηνῆς ἐπ᾽ αὐτῆς ἄνωθεν, καθὰ συνέταξεν Κύριος τῷ Μωσῇ.

40.18 [40.20] Καὶ λαβὼν τὰ μαρτύρια ἐνέβαλεν εἰς τὴν κιβωτόν, καὶ ὑπέθηκεν τοὺς διωστῆρας ὑπὸ τὴν κιβωτόν,

40.19 [40.21] καὶ εἰσήνεγκεν τὴν κιβωτὸν εἰς τὴν σκηνὴν καὶ ἐπέθηκεν τὸ κατακάλυμμα τοῦ καταπετάσματος, καὶ ἐσκέπασεν τὴν κιβωτὸν τοῦ μαρτυρίου, ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ.

*Exodus 40*

(1) And the Lord spoke to Mōusēs, saying, (2) "In the one day of the first month at the new moon, you shall set up the tent of witness. (3) And you shall protect the ark of witness with the veil. (4) And you shall bring in the table and present its presentation, and you shall bring in the lampstand and put on its lamps. (5) And you shall place the gold altar to burn incense before the ark, and you shall put the covering of the veil on the door of the tent of witness. (6) And the altar of burnt offerings you shall place by the doors of the tent of witness. [40.8] And you shall set up the tent around (it) and you shall sanctify all that belongs to it. (7) [40.9] And you shall take the oil of anointing, and you shall anoint the tent and all that is in it, and you shall sanctify it and all its utensils. And they shall be holy. (8) [40.10] And you shall anoint the altar of the burnt offering and all its utensils. (9) And you shall sanctify the altar, and the altar shall be holy of holies. (10) [40.12] And you shall bring Aarōn and his sons to the doors of the tent of witness and you shall wash them with water. (11) [40.13] And you shall put the holy vestments on Aarōn and you shall anoint him and sanctify him, and he shall serve me as priest. (12) [40.14] And you shall bring near his sons, and you shall put tunics on them, (13) [40.15] and you shall anoint them in the same way you anointed their father, and they shall serve me as priests. And it shall be so that their anointing for priesthood is forever, for their generations." (14) [40.16] And Mōusēs did all the things that the Lord commanded him; so he did. (15) [40.17] And it happened in the first month in the second year when they came out from Egypt, at the new moon, the tent was set up. (16) [40.18] And Mōusēs set up the tent and put on the capitals and inserted the bars and set up the pillars. (17) [40.19] And he stretched out the curtains over the tent and put on the covering of the tent upon it above, according as the Lord commanded Mōusēs. (18) [40.20] And, taking the witnesses, he put them into the ark and put the staves by the ark. (19) [40.21] And he brought the ark into the tent and he put on the covering of the veil, and he protected the ark of witness, just as the Lord commanded Mōusēs.

40.20 [40.22] Καὶ ἐπέθηκεν τὴν τράπεζαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ἐπὶ τὸ κλίτος τῆς σκηνῆς τοῦ μαρτυρίου τὸ πρὸς βορρᾶν, ἔξωθεν τοῦ καταπετάσματος τῆς σκηνῆς,

40.21 [40.23] καὶ προέθηκεν ἐπ᾽αὐτῆς ἄρτους τῆς προθέσεως ἔναντι Κυρίου, ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ.

40.22 [40.24] Καὶ ἔθηκεν τὴν λυχνίαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου, εἰς τὸ κλίτος τῆς σκηνῆς τὸ πρὸς νότον,

40.23 [40.25] καὶ ἐπέθηκεν τοὺς λύχνους αὐτῆς ἔναντι Κυρίου, ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ.

40.24 [40.26] Καὶ ἔθηκεν τὸ θυσιαστήριον τὸ χρυσοῦν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἀπέναντι τοῦ καταπετάσματος,

40.25 [40.27] καὶ ἐθυμίασεν ἐπ᾽ αὐτοῦ τὸ θυμίαμα τῆς συνθέσεως, καθάπερ συνέταξεν Κύριος τῷ Μωυσῇ.

40.26 [40.29] Καὶ τὸ θυσιαστήριον τῶν καρπωμάτων ἔθηκεν παρὰ τὰς θύρας τῆς σκηνῆς,

40.27 [40.33] καὶ ἔστησεν τὴν αὐλὴν κύκλῳ τῆς σκηνῆς καὶ τοῦ θυσιαστηρίου· καὶ συνετέλεσεν Μωυσῆς πάντα τὰ ἔργα.

40.28 [40.34] Καὶ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου καὶ δόξης Κυρίου ἐπλήσθη ἡ σκηνή·

40.29 [40.35] καὶ οὐκ ἠδυνάσθη Μωσῆς εἰσελθεῖν εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ὅτι ἐπεσκίαζεν ἐπ᾽ αὐτὴν ἡ νεφέλη, καὶ δόξης Κυρίου ἐπλήσθη ἡ σκηνή.

40.30 [40.36] ἡνίκα δ᾽ ἂν ἀνέβη ἀπὸ τῆς σκηνῆς ἡ νεφέλη, ἀνεζεύγνυσαν οἱ υἱοὶ Ἰσραὴλ σὺν τῇ ἀπαρτίᾳ αὐτῶν·

40.31 [40.37] εἰ δὲ μὴ ἀνέβη ἡ νεφέλη, οὐκ ἀνεζεύγνυσαν ἕως ἡμέρας ἧς ἀνέβη ἡ νεφέλη.

40.32 [40.38] νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας, καὶ πῦρ ἦν ἐπ᾽ αὐτῆς νυκτός, ἐναντίον παντὸς Ἰσραήλ, ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν.

(20) [40.22] And he positioned the table in the tent of witness, on the side of the tent of witness which is towards the north, outside the veil of the tent. (21) [40.23] And he presented upon it bread of presentation before the Lord, just as the Lord commanded Mōusēs. (22) [40.24] And he set the lampstand in the tent of witness, on the side of the tent towards the south. (23) [40.25] And he put on its lamps before the Lord, just as the Lord commanded Mōusēs. (24) [40.26] And he set the gold altar in the tent of witness in front of the veil. (25) [40.27] And he burnt on it the incense of the mixture, according as the Lord commanded Mōusēs. (26) [40.29] And the altar of burnt-offerings he set by the doors of the tent. (27) [40.33] And he set up the courtyard around the tent and the altar; and Mōusēs finished all the works. (28) [40.34] And the cloud covered the tent of witness and the tent was filled with the glory of the Lord. (29) [40.35] And Mōusēs was unable to enter into the tent of witness, because the cloud was overshadowing upon it, and the tent was filled with the glory of the Lord. (30) [40.36] And whenever the cloud lifted from the tent, the sons of Israēl moved camp with their baggage. (31) [40.37] But if the cloud did not lift, they did not move camp until the day in which the cloud lifted. (32) [40.38] For the cloud was over the tent by day, and fire was over it by night, before all Israēl, in all their journeyings.

## COMMENTARY

### Exodus 1

Chapter one begins with a description of the names of those in Egypt (1.1–5) and with the passing of Iōsēf (1.6). The Israēlites have grown in number (1.7), and a new king has arisen in Egypt who has not known Iōsēf (1.8). He is concerned that the Israēlites will become too numerous and so he consigns them to slavery (1.9–13). The Egyptian oppression includes not only hard work in brickmaking (1.14), but also the murder of newborn males (1.15–16). The Hebrew midwives refuse to comply (1.17–19) and are blessed by God (1.20–21). Indignant, Pharaō requires that all firstborn males among the Hebrews be cast into the river (1.22). The Vaticanus manuscript of this account begins at the top left corner of fol. 47, on the right-hand page. It begins with the left-most of three columns that make up the text of Vaticanus. Above the top left column is what seems to be a secondary reading ἔξοδος. The first word, ταῦτα, begins with a large red *tau* outlined in black. Its height is equal to five full lines of normal text. Each column is approximately 17 cm tall and 5 cm wide.

The opening verses (1.1–7) of ExodB explain to readers how the Israēlites were in Egypt, their escape from which is among the most climactic points of the entire book and is the source of its name. The narrative begins with a description of names: ExodB begins (1.1) ταῦτα τὰ ὀνόματα, without any conj. MT reads an initial *wāw*, וְאֵלֶּה, suggesting continuity between Exodus and the prior Genesis narrative (Sarna 1991, 3; Durham 1987, 3). Wevers (1990, 1) suggests the lack of the conj. in ExodB indicates the translator did not see his work as a continuation of the Genesis narrative (cf. BS 1989, 73). This may also account for ExodB's reading τῷ πατρὶ αὐτῶν, not found in MT. That is, ExodB may presume the reader is unfamiliar with the paternal relationship from Gen 49.2. Whatever else may be accomplished by the omission of the conj., the net result is that it indicates that the book is coherent on its own without an explicit connection with a prior context.

The ExodB addition of τῷ πατρὶ αὐτῶν as a clarifying element to τῶν υἱῶν Ἰσραὴλ leads us to believe that 1.1 is better translated as "sons of Israēl" rather than the more appropriate rendering of the Heb. בְּנֵי יִשְׂרָאֵל "Israēlites"; though the Heb. naturally refers to the national entity, and not just the individual (Sarna 1991, 3). ExodB's perf. ptc. τῶν εἰσπεπορευμένων indicates

Israēl entered Egypt and were still there (Wevers 1990, 1; cf. Smyth 1984, § 1872d; § 1874d). Εἰσπορεύομαι is common in LXX Pentateuch, occurring over fifty times, normally rendering MT's בוא (Lee 1983, 87). ExodB's opening words, ταῦτα τὰ ὀνόματα τῶ υἱῶν Ἰσραὴλ τῶν εἰσπεπορευμένων εἰς Αἴγυπτον, are nearly identical to that of Gen 46.8. But since ExodB may not presume familiarity with the Genesis account, the affinities between Exod 1.1 and 6.16 may be more fruitful for exegetical purposes. (See comment there.)

ExodB clarifies that those under consideration are ἕκαστος with "their household," MT "his house." ExodB's πανοικί is odd. ExodA and most Gk. recensions of Exodus have πανοικίᾳ for בֵּיתוֹ. Wevers (1990, 1) attributes this phenomenon to haplography. The Gk. rendering puts a sg. subject ἕκαστος with a pl. relative prn. αὐτῶν.

The general participants mentioned in v. 1 are listed specifically in vv. 2–5 with a comprehensive naming each of the twelve sons of Iakōb. The two phrases Ἰωσήφ … Αἰγύπτῳ and ἦσαν … ἑβομήκοντα in v. 5 are in the reverse order in the Heb. Switching of order keeps the list of names together and flows more naturally, keeping Iōsēf's name with those of his brothers. There is a question regarding the number of participants. ExodB reads seventy-five people, whereas MT reads seventy. The MT's seventy comes from Gen 46.26, which includes sixty-six. With Iakōb, Iōsēf, and Iōsēf's two sons, the total is seventy (Gen 46.27). Yet the LXX of Gen 46.27 indicates that there were nine in addition to the original sixty-six. Perhaps (Wevers 1990, 2) the number reflects the account of Iōsēf's descendants from Num 26.32–41 (MT = vv. 28–37), though this would only include the nine descendents of Manasseh listed there, and not the additional descendants of Ephraem. For a discussion of potential ancient Near Eastern parallels and paleographical difficulties, see Propp 1999, 121–123.

What happened to Iōsēf, the main figure at the end of Genesis? Exod 1.6 reports that he died (ἐτελεύτησεν) along with all his brothers and all that generation. The copulative postpositive δέ indicates the continuation of thought, through a change of subject (Smyth 1984, § 2836; cf. Wevers 1990, 3), which we will see extensively, though not always consistently, throughout Exodus. ExodB uses a third person pl. vb. for a compound subject, including Iōsēf, his brothers, and that generation, perhaps indicating the death of the entirety of the generation, not just Iōsēf. Iōsēf's death recalls Gen 50.26, though goes beyond it by indicating the death of that generation (Childs 1974, 2).

Despite the loss of Iōsēf and his brothers, the sons of Israēl are thriving. The structure of Exod's text is quite deliberate, beginning with four coordinated verbal constructions moving from aorists ("increased," "multiplied,"

"became numerous") to the imperf. ("becoming powerful") to underscore the emergence of their power (Wevers 1990, 3) and multiplication. Exod's χυδαῖος, a *hapax* in the LXX, is taken by Wevers (1990, 3) to mean "common, vulgar." This, though, is more of a metaphorical use as a pejorative expression (LSJ) which is not (yet) in mind of the author. Instead, "abundant" or "common, ordinary" is a better understanding. The point is the commonality of a foreign people in Egypt, not (yet) the stench that this creates in the nostrils of Pharaō (cf. Lust 1992, 2.521). ExodB's imperf. κατίσχυον may indicate the gradual nature of the growth described, modified by the adverbial σφόδρα σφόδρα (Wevers 1992, 224). This phenomenon of reduplicated words is a primitive Gk. feature, duplicated here and elsewhere in the LXX for purposes of intensification. It is rendered with the more common κατίσχυσαν in ExodA, here apparently to bring the form into conformity with the pattern of aorists preceding it (Wevers 1990, 3).

ExodB's last phrase in v. 7 is odd: ἐπλήθυνεν δὲ ἡ γῆ αὐτούς, literally reads "and the land multiplied them." ExodB's ἐπλήθυνεν is clearly a third sg. for which only ἡ γῆ can be the subject. Mss 53′ "improves" the sense by ἐπλήθυνθη αὐτοίς, while Aq and Sym further clarify with ἐπληρώθη ἡ γῆ ἀπ' αὐτῶν (Wevers 1990, 3). Here the "land" refers to Gesem. Allusions to the re-creation of a people (Sarna 1991, 4) found at creation (Gen 1.28) and subsequent to the flood (Gen 9.1) are not immediately apparent, though verbal parallels may be present.

Without Iōsēf, the situation changes dramatically (1.8–14). Another king ascends who does not know him, for which Exod uses an aor. act. from ἀνίστημι. Propp (1999, 130) insists that describing the ascended king as "new" is superfluous. Some have contended that the "new" king suggests a "new dynasty" (Josephus, *Ant.* 2.9.2 [§205]; Durham 1987, 7). Yet the Gk. here, "another," provides the most sensible understanding: the "new" or "another" king is in contrast to the prior king, Iōsēf's Pharaō, who knew Iōsēf and showed him favor in his household. This "other" king is identified by some as Rameses II (CS 1995, 154). Exod's use of ᾔδει, a pluperf. from οἶδα, may indicate an action completed in the past with the effects ongoing to the time of the speaker or event. Targ Onq has "who did not implement the law of Iōsēf," while Targ Ps-J has "did not walk in his customs (law)" (cf. Wevers 1990, 4).

This new figure announces to the nation that the Israēlites are becoming so numerous as to be stronger than the Egyptians (v. 9). For Pharaō's address to the people, Exod uses two different words in this verse: first ἔθνος and second γένος, though ExodA only uses ἔθνος (BS, 1989 76). MT reads עַם in both locations. Throughout Exod the Heb. term is rendered with either ἔθνος,

γένος, or λαός. Wevers (1990, 4) indicates that Exod uses ἔθνος to designate the Egyptians and γένος for foreign peoples, here Israēlites. However, while it is the case that in Exod ἔθνος is used to refer to Pharaō's people, the Egyptians (1.9), including their formation as a nation (9.24), it can generally refer to a foreign community (nation) of peoples (21.8). Sometimes they are the ones into whose hearts fear is struck upon news of the Exodus account (15.14), or even the enemies of Israēl (23.18, 27; 34.24). It is also a term used for Israēl's distinction: there is Israēl, and then there are the ἔθνοι (23.22; 33.16; 34.10), from which Israēl is called out (19.5, 6; 23.22). Rarely are people among Israēl described with this term (23.11), though Mōusēs could be made a great ἔθνος (32.10). Mōusēs reminds God that Israēl is a "great nation" and also God's chosen people (λαός σου τὸ ἔθνος τὸ μέγα τοῦτο, 33.13; *pace* BS, 1989, 76). Here the King is speaking to "his nation," which likely refers to the Egyptians and suggests, along with the plurals in 1.11–14, that Pharaō does not act alone in his enslavement of Israēl (Propp 1999, 130; Jacob 1992, 10). Wevers (1990, 4) notes that Exod uses μέγα πλῆθος to strengthen the MT's רַב וְעָצוּם. Ὑπέρ is frequently a comparative in the LXX (CS 1995, 85 § 94). The claim is that the Israēlites are becoming stronger than the Egyptians! Specific numbers are not provided here. Exod is content to indicate that the Israēlites are blessed with fruitfulness to such a degree as to be perceived a threat to the well-being of Egypt.

Such a threat leads to Pharaō's imperative to suppress them lest war break out and the Israēlites side with Egypt's enemies. Ultimately, though, he is concerned that they may leave the land (v. 10). ExodB begins the exhortation δεῦτε οὖν, though οὖν is absent in a number of traditions, notably ExodA; cf. 3.16; 4.1. Its inclusion clarifies the natural sense of the narrative, indicating purpose, which is surely the rationale for Pharaō's imperative (cf. Gen 8.21; 19.9; Wevers 1992, 112, 270; 1990, 4). Exod's subjtv. κατασοφίζομαι occurs only here and in Jdt 10.19 in the LXX, where it is used of the deceptive cunning of an enemy for one's own destruction. Again Pharaō uses the first pl., indicating the inclusion of others in his scheme. His concern is μή ποτε πληθυνθῇ, "lest it should be multiplied." The indication is that a plea is made with a condition of extreme and undesirable consequences should the plea not be heeded, such as: God's wrath in pestilence or sword (5.3), the Israēlites change their minds and return to Egypt (13.17), the Israēlites breaking through to the Lord at Mt. Seina and perish (19.21), the Lord breaking out against an unconsecrated priest (19.22) or even the people (19.24), the Egyptians accusing God of bringing Israēl out of Egypt to destroy them (32.12), or the snare of making a covenant with a foreign people (34.12, 15). It is strange that ExodB has a third person sg. subjtv. (πληθυνθῇ) where MT has

a third person pl. *qal*, יִרְבֶּה. Perhaps the Gk. is taking the subject (Israēlites) as a collective sg., though this would surely violate the clearly pl. υἱῶν Ἰσραήλ. It is more likely that the subject is τὸ γένος, "the race" of the sons of Israēl. Wevers (1990, 4) comments that Exod "fluctuates between the collective singular and the plural: 'let us outsmart *them*, lest *it* (the nation) multiply … *they* (οὗτοι) join the enemy …'" Furthermore, he suggests, "presumably Exod uses the singular πληθύνθῃ intentionally; individuals do not become numerous, but a people can, and as individuals they can join themselves to the ranks of the enemy, engage in war and leave the country" (1990, 4). The Gk. is highly Semitic, literally translating "and when it should happen to us war," for the Heb. "if they proclaim war." Exod's reading of ἡμῖν, not read in MT, underscores the concern of Pharaō that his slaves should turn on the Egyptians.

The text of v. 11 (fol. 47 of ExodB) contains a marginal, unintelligible minuscule script of two lines. The first runs the width of the column, the second a fraction of that and is centered in the middle of the column. It occurs at the words Ἡλίου πόλις and may be a notation on that city. In addition to the exhortation, the new Pharaō set up taskmasters for the construction of key Egyptian cities (v. 11). Here ExodB uses a third sg. of ἐφίστημι, either treating the Egyptians as a collective sg., or attributing the action to Pharaō alone (Wevers 1990, 4). What is placed upon them are ἐπιστάτης τῶν ἔργων, "masters of work." Elsewhere in Exod ἐπιστάτης occurs only at 5.14 in reference to the same figures. The term occurs twelve times in all in the LXX. It is used of overseers of forced laborers under Solomon and over men of war. It is used for overseers of the collectors of contributions, or a chief officer in the temple. The term is used of Nebuchadnezzar king of the Assyrians, for his relationship to Holofernes "the chief general of his army, second only to himself" (Jdt 2.4; RSV). Finally, it is used of the officials placed over Jerusalemites "to afflict the people" (2 Macc 5.21–22). It seems best, then, to translate "taskmaster" (*pace* Lust 1992).

ExodB's ὀχυράς, "fortified," is an adj., meaning "strong, firm, lasting, fortified" (Lust 1992; cf. Dorival 1994, 62). The combination πόλεις ὀχυράς occurs first here, and is always used as a term meaning strong for defense (Wevers 1990, 5). The identity of the first city is confused. ExodB has Πείθω. ExodA reads Πιθώμ, and numerous other variations are attested (see Wevers 1990, 5). ExodB adds καὶ Ὦν, ἥ ἐστιν Ἡλίου πόλις, a reading unattested in extant Heb. manuscripts. The "sun city," Πόλιν ἡλίου, is found in Josh 15.10, where it corresponds to the Heb. בֵּית־שֶׁמֶשׁ. Ἡλίου πόλεως ("Heliopolis") is better attested, first occuring in Gen 41.45. Iōsēf's wife Aseneth was the daughter of a priest of Heliopolis (CS 1995, 126). Propp (1999, 124) suggests the addition of Heliopolis is "probably a gloss by an Alexandrian scribe desirous of

magnifying his ancestors' achievements; Josephus (*Ant.* 2.9.1 [§ 203]), in the same spirit, even throws in the Pyramids!" Exod refers first to the Heb. name, Ὤν, then, presuming, perhaps, his readers are unfamiliar with the association, identifies it as Ἡλίου πόλις. CS (1995, 126) notes that the site lies 10 miles northeast of Cairo, and was the locus of a temple to the sun. Durham (1987, 8) comments that all three cities were located on the Nile delta and were associated "with the vigorous building and rebuilding projects of the Nineteenth Dynasty." On the place names and the dating of Exodus, see D.B. Redford ("Exodus 1:11," 1963, 401–418).

Despite their oppression, the Israēlites grew both in their numbers and in their dislike of the Egyptians (v. 12). The first clause, καθότι … ἴσχυον, is idiomatic of the Heb. reading (Wevers 1992, 239). Exod uses the imperf. of ταπεινόω, conveying a continuous past action; Heb. *piʿel* imperf. of ענה. The vb. ταπεινόω and its derived forms occur often in the Pentateuch for one humbling himself in obedience to a cultic command.

Again Exod provides the notion of Israēl ἴσχυον σφόδρα σφόδρα, though there is no corresponding Heb. as in 1.7. Exod reads as subject οἱ Αἰγύπτιοι, not read but clearly implied in MT. Exod leaves no doubt who was abhorring (οἱ Αἰγύπτιοι) and who was being abhorred (τῶν υἱῶν Ἰσραήλ). With another imperf., here βδελύσσομαι, Exod conveys a continuous past action. The vb. βδελύσσομαι ("be abhorred"; Lust 1992) occurs only three times in Exod (1.12; 5.21; 8.22), each with the Egyptians abhorring the Israēlites. BS (1989, 77) suggest the strength of the term would astonish Gk. readers. Durham (1987, 8) suggests the strength of the Heb. term is ind. of the success of Pharaō's propaganda campaign.

Verses 13–14 are coordinated with a series of imperfects connoting the continuous suffering of Israēl at the hand of the Egyptians (BS 1989, 77–78; cf. Wevers 1992, 224). Καταδυναστεύω simply means to "oppress" (Lust 1992), a more "graphic" term than the MT's עָבַד (Wevers 1990, 6). Again the pl. connotes the collective role of the Egyptians; Exod frequently distinguishes between where מִצְרַיִם is used of people versus its use for the land (Wevers 1990, 6). Exod uses an instrumental dat. of βία meaning "rub, crumble," here connoting the abuse of slaves (Propp 1999, 134). Theod describes the action with ἐν ἐμπαιγμῷ "with mockery," and Sym rendered the action with ἐντρυφῶντες, "emphasizing the delight which they experienced in oppressing the Israēlites" (Wevers 1990, 6 n. 14). Another imperf., of κατοδυνάω "cause hurt, pain," begins v. 14. This highly unusual term means "to afflict grievously, embitter" (Lust 1992; LSJ; BS 1989 77–78; Walters, 74–75, 293). Wevers (1990, 6) suggests the unusual choice of this word may have been "stylistically determined" to conform to the succession of κατα- compound

words. Verse 14 ends short of halfway down the middle column of fol. 47 of ExodB. Though the final line of v. 14 in that column reads only ΤΑΒΙΑΣ, and comprises less than a third of the line, the copyist chose to end the line there and begin what is v. 15 on a new line. In doing so the ExodB scribe recognizes a natural break in the narrative at this point.

When describing the Egyptian oppression of the Hebrews (1.15–22), Exod begins by identifying their leader not as Pharaō but as "the king of the Egyptians" (v. 15). Exod does so in order to balance τῶν Ἐβραίων with its τῶν Αἰγυπτίων. Here he addresses not the Israēlites but the midwives (ταῖς μαίαις) of the Hebrews. Propp (1999, 137) suggests that their strong defiance of Pharaō implies they are Hebrews themselves. Typically Exod uses πρός with the addressees, though here it uses the simple dat., ταῖς μαίαις. These are then named, whereby Exod uses a transliteration of the Heb. names into Gk. Curiously, Exod gives one the same name as the wife of Mōusēs (cf. 2.21; 4.25; 18.2), though the MT has שִׁפְרָה (here) and צִפֹּרָה (for Mōusēs' wife), respectively. Propp (1999, 139) indicates that שִׁפְרָה would mean "beauty" in Heb. or a related Canaanite dialect, though no such connotation is preserved in the Gk. Φουά presumes spirantization of the initial פּ, in which the Masoretes place a *dagesh*. Her name may simply mean "Lass" (Propp 1999, 139; BS 1989, 78). Exod identifies the women as "the first and the second." If by this it is supposing that these are the only two midwives, which seems implausible, it remains unclear. Wevers (1990, 7–8) demonstrates that with locations Exod uses "Egypt," Αἴγυπτος, but with people, including "hand of," "eyes of," "heart of," "camp of," it always uses "Egyptians," Αἰγύπτιοι.

When the king addresses the midwives in v. 16 he provides instructions for their delivering of the Hebrews. Exod uses Ὅταν μαιοῦσθε, a temporal rendering of the MT *pi'el* inf. construct בְּיַלֶּדְכֶן, "when you deliver." For the presence of ὅταν in Exod (cf. Wevers 1992, 267). The object is simply τὰς Ἐβραίας. Exod's καὶ ὦσιν, a pres. act. subjtv. third person pl. from εἰμί, "and they may be," is curious for MT's "and you see." Likewise the subjects of the verbs differ from the Hebrew: in the Heb., it is the midwives who see. In the Gk., it is the Hebrews who "may be." The following prepositional phrases from the respective accounts qualify the nature of the action that ensues: Exod uses the articular inf. preceded by the prep. πρός to indicate purpose: "in order to give birth" (cf. Swete 2003, 446). The MT reads עַל־הָאָבְנָיִם, "on the wheel/disk," or "delivery stool" (NIV) "birthstool" (RSV; NAS) "stools" (KJV). Likely the references is to a bearing stool, or a "midwife's stool" (*sella parturientis*, δίφροι λοχειαῖοι). Exod may circumvent this unfamiliar practice with the more conventional construction "to give birth." Regardless, Exod clearly understands the idiom rightly (Wevers, 1992 147). Pharaō's

words prepare for a set of two conditional statements. The first is ἐὰν μὲν ἄρσεν, "if it should be male." Exod seems to remove the "sonship" concept of the MT. Ἄρσην and υἱός have some semantic overlap, yet the former is almost exclusively used to connote simply the male gender (Muraoka 2002), while the latter further indicates a familial relationship of a member of that gender. The distinction is subtle, for all males are sons, and all sons are males. Yet the connotation of sonship indicated by the choice of υἱός may bear further cultural significances in terms of propagation of the nation, bearing a family name, and inheritance rights, that maleness in itself may not indicate. Here Exod is concerned primarily with the gender of the born child: a male. Specifically, Pharaō commands that male Hebrew newborns be killed, but females preserved. Exod coordinates the two conditions with imperatives: ἀποκτείνατε ("kill") and περιποιεῖσθε ("preserve").

Importantly, Exod points out the basis for the midwives' response before it presents what their response was in v. 17. The basis is their fear of God. In the LXX Pentateuch, φοβέομαι typically means "to become filled with a sense of awe in relation to God" (Muraoka 2002, 585). It is an important term for the unfolding of the narrative with respect to the primary events and characters of the whole of Exodus, as is indicated by the subjects, objects, and resultant actions of such "fear." Here at 1.17, the midwives fear God (ἐφοβήσαν) (as opposed to the king of Egypt) and let the boys live. Moreover, their fear of God (ἐφοβοῦντο) resulted in their having households of their own (1.21). Later, Mōusēs is afraid (ἐφοβήθη) and flees because it was known that he murdered an Egyptian. It is the one among the servants of Pharaō "fearing the word of the Lord" and who flees for cover (ὁ φοβούμενος; 9.20). Yet Mōusēs recognizes that Pharaō does still not fear the Lord (οὐδέπω πεφόβησθε τὸν κύριον; 9.30) which leads to yet another plague. The Israēlites are very frightened (ἐφοβήθησαν σφόδρα; 14.10) at the sight of the Egyptians following their exodus. When Israēl sees the Lord's power used against the Egyptians, the people of God "feared the Lord" (ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον; 14.31) and "believed in the Lord and in his servant Mōusēs" (NAS). It is "trembling and fear" (φόβος καὶ τρόμος; אֵימָתָה וָפַחַד; 15.16) that will seize the nations and allow God's people to enter their inheritance (see also 23.27). It is at Mt. Seina that people see thunder, flashes of lightening, and heard the sound of the trumpet and see the mountain smoking all this caused them to tremble (φοβηθέντες) and stand at a distance (20.18), yet Mōusēs tells them that "God has come to you, that the fear (ὁ φόβος) of him may be in you, so that you may not sin" (20.20). Even the radiance of God's glory present on Mōusēs' face makes people afraid (ἐφοβήθηαν) to come near him (34.30). Here αἱ μαῖαι are the subject and as, expected, God is the object. The contrast

between those who fear God and those who do not will become paramount in the encounter with Pharaō and the ensuing plagues.

The result of Israēl's fear is their noncompliance with the command of the king of Egypt. Instead, they preserve the male (Hebrew) children alive. So, the result is twofold: first, οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς ὁ βασιλεὺς Αἰγύπτου. The second, explaining the first, was ἐζωογόνουν τὰ ἄρσενα. The change from περιποιέομαι (v. 16) to ἐζωογόνουν, Wevers suggests (1990, 9), probably reflects the Heb. change to the *piʿel* stem. The imperf. nicely conveys the sense of habitual action on the part of the midwives (cf. Wevers 1992, 224). Wevers (1992, 269) notes the synonymous usage of καθότι with καθάπερ and καθά in Exod. In every case MT reads כַּאֲשֶׁר.

The king of Egypt gets word of their behavior (v. 18) and summons the midwives to him. Exod indicates the change of subject by the postpositive δέ here and throughout vv. 17–22 (Wevers 1990, 9). Here attention returns to the "king of Egypt" who, "called" and "said," ἐκάλεσεν and εἶπεν respectively. He asks why they allow the males to live. Exod employs an aor. active, ἐποιήσατε, "you did," and an imperf. active, ἐζωογονεῖτε; "you preserved alive/allowed to live" (cf. Wevers 1992, 224). Exod clearly connotes a frequent or habitual action in the past. Exod identifies their action as a sg. τὸ πρᾶγμα, "deed," habitually preserving the males alive in direct contradiction to the king of Egypt's command. BS (1989, 78) indicate that elsewhere in the LXX the combination of ποιέω and πρᾶγμα connotes the commitment of an action.

In ExodB (fol. 47), v. 19 begins a new line, leaving a gap at the end of the fourth line from the bottom, approximately half the width of the entire column. This gap likely suggests the Vaticanus copyist read the following pericope as a new unit of thought. The midwives' response to Pharaō (v. 19)—here named for the first time in this pericope—alleviates themselves from guilt. Again Exod provides indication of the change of subject with δέ. Here the midwives (αἱ μαῖαι) speak to Pharaō. Rather than answering the question directly, they implicitly deny wrongdoing in favor of making a claim on the ruggedness of the Hebrew women. Unlike the women of Egypt, the women of the Hebrews give birth before the midwives can get to them. The last clause and the repetition of τίκτω with the καὶ ἔτικτον (Hebraic; Wevers 1990, 9) at the end are awkward constructions, indicating they "give birth"—pres. act. ind. (τίκτουσιν) and they "were giving birth" (ἔτικτον). The sense conveyed is, perhaps, that the heartiness of the Hebrew women which enables them to give birth prior to the arrival of the midwives. The Theod reading, ὅτι ζωογονοῦσιν αὗται, preserves the "lively" sense of the Heb.

In vv. 20–21, ExodB leaves the narrative only to return to it in v. 22. These two verses are important commentary commending the behavior of the midwives and expressing God's favor upon Israēl in general and the midwives in particular, as a result. This is done in terms of the flourishing of the people (v. 20). All three verbs in Exod are in the imperf., conveying the continuous aspect of the actions: (God) was doing (well), (the people) were multiplying, and (they) were strengthening (greatly). God's favor is also expressed in terms of the midwives having households for themselves (v. 21), explicitly stating that God "did well" both to the midwives and the people (v. 20) and the midwives were blessed because they were fearing God (v. 21). Here ἐπειδή provides the rationale for the action that follows, which switches to the aor. but preserves the midwives as the subject(s) (ἐποίησαν). Exod says that they build for "themselves" (ἑαυταῖς) households, since they fear God. However, why fearing God would have this result is obscure. Better is the sense that God rewards the midwives for their fear of God, resulting (כִּי) in *him* building households for *them* (the midwives). The repetition of ποιέω from 1.20 makes a connection not present in the Heb. (BS 1989). For in the Heb. God does well (יטב) and makes (עשׂה), whereas in the Gk. he does well (εὖ … ἐποίει) and they (midwives) make (ἐποίησαν). Exod thereby associates God doing well (1.20) and the midwives making a household for themselves.

When Exod returns to the scene with Pharaō, he is now giving commands to "all his people" (v. 22). Perhaps the tension has already arisen that he is unable to exercise control over the midwives in his oppression of the Israēlites, so now he turns to his own people. The choice of συντάσσω recalls the same term in 1.17, where the midwives explicitly "did not do as the king of Egypt commanded (συνέταξεν) them." In v. 17, however, συντάσσω translates דִּבֶּר, whereas here in v. 22 it translates the stronger צִוָּה. The command stems from v. 16, where it is introduced not with συντάσσω but εἶπεν. The escalation is apparent: εἶπεν → συντάσσω → συντάσσω. Exod's connection with v. 17, where Pharaō's command is ignored, seems deliberate. That is, Pharaō's first plan to kill the male Hebrews was thwarted by the midwives' disregard for his command. Therefore, he is forced to choose an alternative course of action by issuing another command. This time he invokes not the midwives but "all his people," παντὶ τῷ λαῷ αὐτοῦ. The construction of Pharaō's command is odd. His conditional is ἐὰν … καὶ rather than the more expected ἐὰν … δέ, with the second element conveying the contrastive sense of the condition raised. Instructive is the contrast of this command with that in v. 16. Both use a subjtv. to introduce the possibility of a male (ἄρσεν) being born (ᾖ in v. 16; τεχθῇ in v. 22). Exod

adds τοῖς Ἐβραίοις. Verse 22 escalates the extent of the males to be killed (πᾶν).

His command to them both repeats his command to the midwives to kill the males born to the Hebrews and to preserve the females. It also expands in escalating severity. The males are to be thrown into the river. Whereas v. 16 is simply concerned that the child be killed (ἀποκτείνατε αὐτό), in v. 22 Pharaō indicates the means by which the execution is to take place: "cast (him) into the river" (εἰς τὸν ποταμὸν ῥίψατε). Ποταμὸν renders the Heb. יְאֹר, "river," a loanword from the Egytpian *itrw* (Propp 1999, 147), thus sometimes translated "Nile." Also escalated is the preservation of the female children: in v. 16 it was just a female child (θῆλυ) now (v. 22) it is "every female" (πᾶν θῆλυ). And they are not just "preserved" (περιποιεῖσθε) v. 16, but "preserve it alive" (ζωογονεῖτε, v. 22). Wevers (1990, 11) notes that "in good style Exod does not render the recapitulative pronoun after ῥίψατε, but then as though in penance adds αὐτό after ζωογονεῖτε against MT."

The irony of the Exod narrative, as we shall see, is that the main character, Mōusēs, experiences this fate: that is, he is placed in the river. However, far from securing the child's end and procuring the security of Pharaō's power, it is the means of his deliverance from the hand of would-be executioners. Rather than throwing her son in the Nile, Mōusēs' mother sets him in the water, "perhaps hoping that he would be adopted" (Propp 1999, 147). Later sources (Acts 7.19; *Jub.* 47.2; and perhaps *Ezek. Trag.* 12–13) indicate that the Israēlites were commanded to immerse their own children. ExodB is smudged at this location, with a marginal note of the beginning of chapter two. Whether that note belongs before or after v. 22 is unclear.

## Exodus 2

The overview of chapter one becomes more particular in chapter two, where the account of the origin of a single individual, Mōusēs, is recounted. A Leuite couple gives birth to a son (2.1) and hides him from Pharaō's men (2.2). When they can no longer hide the child, they place him in a vessel among the reeds of the river (2.3), under the watchful eye of his sister (2.4). Ironically, it is the daughter of the very Pharaō who orders the destruction of the Hebrew male children who finds the child (2.5–6) and unknowingly hires the child's own mother to raise him (2.7–9). It is also the Egyptian princess who names the child Mōusēs, in reference to her drawing him up from the water, which perhaps foreshadows the way in which God will draw up Mōusēs (and Israēl) through water in the ensuing narrative (2.10). Having

grown up, Mōusēs observes the abuse of a fellow Israēlite (2.11) and murders the offending Egyptian (2.12). When his crime becomes known (2.13–15a), Mōusēs flees to Midian. In Midian Mōusēs meets Iothor and marries one of his daughters, Sepphōra (2.15b–21), who gives birth to a son (2.22). The narrative's attention returns to the Israēlites' plight in Egypt (2.23), where their hardships are observed by Israēl's God (2.24–25).

ExodB chapter two begins on fol. 47 in the right-hand column on the sixteenth line. The sixteenth, seventeenth, and part of the eighteenth lines seem partially erased or otherwise smudged and bear a triangular graphic design in the right-hand margin. Additionally, there are three lines of cursive script that are illegible. The cluster is about four to five letters in width. To the right of that there is a notation, surely very late, of a chapter division that reads "CAP. II." The script in chapter two is noticeably different, though I cannot discern if it is the work of a different scribe. The letters are considerably less square and tight as in chapter one. Frequently they are tilted one way or another, and generally betray a somewhat sloppy manner. Indeed, in this chapter on fol. 47 only about 7 lines are legible. The remainder of the text is drawn from Alexandrinus.

Beginning in chapter two the narrative moves from the macro-scene of chapter one to describe the origins of the main (human) character of the entire book: Mōusēs, though he is not yet named so. The story unfolds with the union of two Leuites (2.1) who have a child. Exod's δέ (2.1) indicates a change of subject, where attention shifts to the narrative of Mōusēs' origins. He will remain the primary character throughout the book, and the details of his birth, preservation, and calling underscore his importance. That the certain one (τίς) is himself a Leuite (ἐκ τῆς φυλῆς Λευεὶ) who married a Leuite (ἔλαβεν τῶν θυγατέρων Λευεί) indicates the importance of Mōusēs' Levitical lineage. This underscores his legitimacy (Propp 1999, 148) and his identity with that tribe from which would come the priesthood (Exod 32.28; Deut 18.1–8; Jdg 17.7–13). Moreover, his identity as a Leuite qualifies him as a religious leader of God's people (Durham 1987, 16). Exod uses the partitive gen. (SS 1965, 165) τῶν θυγατέρων (MT אֶת־בַּת) simplifying and making what is implicit in the Heb. explicit in the Gk. (Wevers 1990, 12).

ExodB's spelling of Leui is unique: λευεί. ExodA and most others read λευί. Exod's ἔλαβεν is unexpected, perhaps using the "taking" notion from the Heb לָקַח. Typically (Exod 6.20, 23, 25; 18.2) the marriage union connotation is clarified by the sequence ἔλαβεν … γυναῖκα, though no such clarification is present here (2.1). Other witnesses (F Bo) read ἔλαβεν γυναῖκα to clarify the point. ExodB ends the text here, while others continue καὶ ἔσχεν αὐτήν (see Propp 1999, 143). Though the identity of child's parents is well known (see

Exod 6.20; Targ Ps-J Exod 2.1), it is concealed here, as is the identity of the child, until the end of the section.

The woman gives birth to a male (ἄρσεν; Heb "son"; בֵּן as in chapter one). The child born to the Leuites is no ordinary child, as readers will see. At the outset he is described as "handsome" (2.2). Exod's ἀστεῖον (MT: כִּי־טוֹב הוּא) may have several connotations (Muraoka 2002, 1): pretty or charming (of a woman), and of an infant (here). It can also refer to something that is proper or appropriate, or a person showing signs of good upbringing and education. Clearly the connotation of an attractive appearance is in view in this context (see Lust 1992, 1.67; LSJ). Wevers (1990, 12) says the use of this term is idiomatic, noting Aq renders טוֹב with ἀγαθός, and Sym with καλός.

Because of the edict of Pharaō, the child is hidden three months (2.2). Exod uses σκεπάζω—hide, cover, conceal—changing to κρύπτω in 2.3. BS (1989, 80) cite this adjustment as an example of stylistic variation in Exod within common passages, though SyH suggests κρύπτω in both places. Lee (1983, 76) indicates the Classical origins of the term connote covering with the sense of protection. Yet later developments (third century BCE) indicate the connotation adjusts to protection or sheltering "without any idea of covering in the literal sense" (Lee 1983, 76). This sense, present here, is the more natural reading and supported by the parallelism of καλύπτω in v. 3 (*pace* BS, 1989, 80). Exod preserves the neut. αὐτό (twice) where the Heb. reads the masc. הוּא. Wevers (1990, 12) comments that while the MT maintains the mother as the subject, Exod changes the subject (by use of the plural) to include the Leuite and his wife. Both "are persuaded by the winsomeness of the baby to protect it rather than to allow it to be thrown into the river" (Wevers 1990, 12). Wevers conjectures that, to Exod, "such an exercise could hardly have been effected solely by the mother" (1990, 12).

When the child is no longer able to be hidden (v. 3), his parents take drastic measures and place him in a basket among the reeds of the Nile. The sentence begins with the subordinating conj. ἐπεὶ indicating the temporal occasion on which the child was no longer able to be hidden. Though the mother (alone) performs the primary actions of the sentence, Exod's vb. is pl. (ἠδύναντο). This differs from the MT, which is sg. (יָכְלָה), and suggests that though she was alone in the other actions (so also SamP), she was not alone in her attempt to conceal the child. The identity of the additional characters is not stated, though one would suggest the father or perhaps his sister, who will play an instrumental role in the narrative. Exod adds the object of the concealment, αὐτό, not stated in the Heb. though clearly implied. Exod then makes clear what is left vague by the Heb. "conceal." It could be understood to mean that having a son and not destroying him

was not the primary matter of concern. Instead, Exod indicates that what is concealed—and therefore protected—is the child himself. Concealment (κρύπτειν) is rendered with a different term in Exod from v. 2, though the MT is the same. This variation is likely stylistic (see above, v. 2). In the remainder of the sentence the mother is the subject and she (alone) performs four actions: she took (ἔλαβεν), she smears (κατέχρισεν), she sets (ἐνέβαλεν), and she places (ἔθηκεν). Curiously, Exod does not insert δέ where the subject changes, as it normally does. Yet ἡ μήτηρ αὐτοῦ is read, where not present in the MT, to designate that the action is carried out by the mother. Wevers (1992, 169) suggests the αὐτῷ is a secondary reading influenced by SyrH's ܠܗ, though the Heb. has the third masc. sg. object suffix. Exod reads θῖβις for MT's תֵּבַת, which is used for two items in the MT: Noah's ark (Gen 6–8) and Mōusēs' basket (Propp 1999, 149). It is used of a container or, in rabbinic Heb., any chest. The גֹּמֶא is papyrus (cf. Isa 18.2; 35.7; Job 8.11), used to make papyrus boxes (not baskets; Propp 1999, 149; Lucas and Harris 1962, 130). Exod shows no concern for the material used for the container, simply rendering it θῖβις, defined by Muraoka as a basket, plaited from papyrus (cf. LSJ). Thackeray notes that the term is Egyptian (Ionic; 1909, 150) attested in papyri and occurs as early as the third century BCE (1909, 34; citing Mayser 1906, 42). Lee (1983, 115) suggests it is a loan word designating some (unknown) type of basket.

Next his mother "smeared" (κατέχρισεν, Wis 13.14; Lust 1992, 2.248). The αὐτήν preserves the third fem. sg. object suffix of the Heb. Though in the Heb. the vessel is smeared with בַזֵּפֶת and חֵמָר—tar and pitch respectively—Exod is content with the single substance ἀσφαλτοπίσσῃ. SS (1965, 122) identifies this as an instrumental dat. (so also Wevers 1990, 13n6). Lust suggests the term refers to bitumen, a compound of asphalt and pitch (Lust 1992, 1.68; cf. BS 1989, 81), which would suggest Exod was sufficiently familiar with both the Heb. terms and the compound itself to render it with the single Gk. term. Other traditions render both ἀσφάλτῳ καὶ πίσσῃ; Origen adds παπύρου (see Wevers 1990, 13n4). Having properly sealed the vessel with this presumably water-tight compound, Mōusēs' mother ἐνέβαλεν τὸ παιδίον εἰς αὐτὴν. Ἐμβάλλω is a curious choice of terms, especially when translating the Heb. שׂים, which Exod more appropriately translates ἔθηκεν later in the verse. The term seems a bit violent, especially when used of a child (cf. Jer 20.2). Elsewhere it is used of God casting locusts into the Red Sea (Exod 10.19; MT תקע) or Mōusēs casting his staff into the water (Exod 15.25; MT שׁלך). However, later Exod will use the same term (Exod 40.20; MT שׂים) for placing the testimony in the ark. And it does have a more neutral sense of placing something inside (Muraoka). Perhaps the choice is stylistic, in recognition

that ἐμβάλλω and τίθημι can be virtually synonymous. The mother's final action in this verse is to place the vessel, containing the child, among the marshes (εἰς τὸ ἕλος) beside the river. The object is not stated in the Heb., though again for clarity Exod adds αὐτήν, the fem. clarifying the antecedent is the θῖβις rather than τὸ παιδίον. The Heb. could indicate either. The Heb. סוּף properly refers to reeds (see HALOT), though Exod uses ἕλος, referring to the marsh-meadow of the Nile (Muraoka). As may be the case with the bitumen above, we seem to see Exod's familiarity with the original setting. The vessel is not simply placed among reeds beside the Nile, but in the ἕλος—the banks of the Nile where reeds grow in abundance.

The child's sister watches carefully to see what would become of her infant brother (v. 4). The connotation here is one of surveillance with the intent of gathering information, its noun form (κατάσκοπος) meaning "spy" (Muraoka). This may be an escalation of the MT's mere stationing herself (יצב; BS ad loc.) though the term may connote "keeping watch" (Propp 1999, 150). The classic use of the imperf. is employed here, connoting the continuous nature of her observation that will endure through the narrative's resolution with the daughter of Pharaō (see Wevers 1992, 224). Here again there is no δέ to indicate a change of subject, perhaps being a stylistic feature to preserve the unity of the narration. The sister, presumably Miriam (6.20), observes "from afar" (μακρόθεν). Her purpose in such observation was to learn (μαθεῖν) what was going to happen to him. Τί is omitted by ExodA and others, though the inclusion of the interrogative particle maintains the clarity of what is occurring and retains the interrogative מַה of the MT, rendering the phrase מַה־יֵּעָשֶׂה לוֹ idiomatically. Τὸ ἀποβησόμενον is a fut. mid. ptc., a feature typically used to describe an expected outcome (Smyth 1984, § 2044).

The bundle left in the river was discovered by, of all people, the daughter of the very Pharaō who tried to have the boys killed (v. 5). The subject again changes—indicated by δέ to a scene involving the daughter of Pharaō (ἡ θυγάτηρ Φαραώ) and her handmaids (αἱ ἅβραι), who will perform all the actions of this verse. She descends in order to bathe (λούσασθαι) in the river (ἐπὶ τὸν ποταμόν). The water, identified as the Nile in the MT (יְאֹר; see Propp 1999, 150) is rendered with the generic "river" in Exod (ποταμόν; Tar נָהָר). Exod preserves the Semitic עַל with its ἐπί, "upon," though the phrase is ambiguous. Wevers (1990, 14) observes that, following λούσασθαι, it may be thought to modify it. This seems the most natural way to follow the sense of the Heb., but is syntactically difficult since ἐπί with the acc. is not locative. This leads Wevers to conclude the prepositional phrase modifies instead κατέβη: she descended to the river.

Next appears αἱ ἅβραι αὐτῆς (נַעֲרֹתֶיהָ), her "devoted slaves" (Lust 1992, 1.1) or, better, "female personal servants, maids" (Muraoka; five times from נַעֲרָה, once from אָמָה). Wevers (1990, 14) says the "word is usually used of companions to a lady in high society." Aq reads παιδίσκαι; Sym κοράσια. The maids were "going alongside of the river," again a good use of the imperf. and clear rendering of the Heb. ptc. הֹלְכֹת, though it is unclear why Exod uses παραπορεύομαι rather than περιπατέω. Here the Heb. simply has וַתֵּרֶא, "and she saw." Exod makes a slight adjustment to clarify the sequence of the scene. It changes the fin. וַתֵּרֶא to an aor. ptc. (ἰδοῦσα), indicating the sequence of events. That is, the main vb. (ἀνείλατο; take up) occurs "after seeing." What is seen is τὴν θῖβιν. Yet here the subject has switched from the maidens to the princess. Why the maidens are mentioned at all is not immediately apparent, though soon we will see that they are the ones who fetch the vessel for the princess. They find the vessel ἐν τῷ ἕλει, perhaps right where it was left by the child's mother. The indication seems to suggest that the child was left among the reeds where Pharaō's daughter would find it, perhaps knowing the location to be frequented by her for bathing. She sends her τὴν ἅβραν, this time אֲמָתָהּ rather than נַעֲרָה (above). Again the purpose seems to be to indicate sequence: *after* sending the maidens. Exod's adjustment is slight but deliberate. The Heb. seems to leave it to the reader to piece together the sequence of events by providing no temporal indicators whatsoever. This sequence preserves the natural order of the events (seeing, sending, taking), culminating in the climactic resolution to the uncertain outcome of the child's concealment (taking). Yet Exod seems to make the sequence more explicit by the temporal uses of aor. participles, grammatically subordinating them to the thematic climax of what it preserves as a fin. vb.: she took. The fem. personal prn. (αὐτήν), preserving the fem. sg. suffixal ending of the Heb., connotes that what she took was the vessel, suggesting unfamiliarity with its contents. That is, it does not say she took the child, because as of yet she does not know there is a child inside. That Mōusēs' parents had such a plan in view all along is not explicitly said, though it would seem difficult for them not to know that the waters in which they placed the baby flow right past the princess' bathing spot. Regardless, divine favor is surely in view, as is seen in the very next verse.

In 2.6 the princess sees the child crying and spares him. That she spared him is important, for she realizes the child is a Heb. and therefore subject to death at the decree of her father, Pharaō. The princess remains the subject; the δέ here suggests a contrastive or unexpected turn of events rather than the (common) change of subject in Exod. Again aor. participles are used to convey temporal sequences with respect to the climactic action of the sen-

tence, here ὁράω. Ἀνοίχασα, as the Heb. תִּפְתַּח, has no stated object, though clearly the vessel (τὴν θῖβιν) is implied. MT and Syr read "opened and saw him," whereas SamP places the object suffix on the first vb.: "opened it and saw." Exod preserves the object as παιδίον, favoring the MT and Syr reading. The main vb. is clearly the climactic event of the verse: the woman's seeing the child (παιδίον). The Heb. is awkward and apparently redundant in the mind of the translator, offering both הַיֶּלֶד and נַעַר as objects of the vb., which Exod simply translates παιδίον. Propp (1999, 144) suggests Exod omits הַיֶּלֶד, implying παιδίον translates נַעַר. The latter, he notes, can denote an infant (Jdg 13.8; 2 Kgdms 12.16) and "is perhaps used to limit the quasi-synonymous *yeled* to seven occurrences" (Propp 1999, 151). He suggests that she first saw that it was a child (יֶלֶד), then observes it was a boy (נַעַר). Exod, apparently, recognized that a נַעַר was, by definition, a יֶלֶד, so is content to simply render both in the single word παιδίον (young male child; Muraoka). Also lacking in Exod is the indication of surprise or emphasis on the striking nature of the find afforded by MT's הִנֵּה. Recognizing this omission, some witnesses add ἰδοῦ ($F^b$ $64^{mg}$). Κλαῖον is adjectival—"crying"—modifying παιδίον. Ἐν τῇ θίβει is a clarifying element found also in Vulg but not MT, underscoring the presence of the child in the vessel. Syntactically it could modify either ὁρᾷ, "she saw a child *in the basket* weeping," or κλαῖον, "she saw a child weeping in the basket." The proximity of the prepositional phrase to κλαῖον suggests the latter. ExodB reads θείβι in the original. Though the ει is in an erasure, and the *eta* is placed above that location to read θῆβι. The καί connotes continuity of the subject for the remaining action, which is performed by the daughter of Pharaō. Again Exod provides an insertion, specifying that it is the daughter of Pharaō (ἡ θυγάτηρ Φαραώ) who responds, lest the reader think the child's sister, standing afar, is in view (so also Wevers 1990, 15). Syntactically, either could be the case in the Heb. (Propp 1999, 151). Her response is twofold: she spared (ἐφείσατο) and she said (ἔφη). Φείδομαιν, when translating חמל, connotes the sense of showing sympathies for, or taking pity on (Muraoka; cf. Lust 1992, 2.500–501; BS), though perhaps its primary meaning, "to spare from misfortune, destruction" (Muraoka) is not far removed. Her observation is a correct one: "This (one) is from the children of the Hebrews" (ἀπὸ τῶν παιδίων τῶν Ἐβραίων τοῦτο). Ἀπό here is clearly partitive (SS 1965, 158; so also Wevers 1990, 15). As in the Heb., the means by which she was able to identify the child's ethnicity is unspecified. Conjectures concerning the child's clothing, presence in the Nile, or circumcision must remain conjectures (see Propp 1999, 151 for references). The τοῦτο at the end of ExodB's v. 6 occurs at the end of the fifth line, and the *omicron* is written in small script to preserve the integrity of the column.

With the child's sister looking on, she seizes upon the opportunity to have the child's own mother care for him (vv. 7–8). So the mother is reunited with her infant son, and the ironies abound: previously his life was in danger by Pharaō, now he is under the care of Pharaō's own household. Though presumably speaking to her maidens, the princess' observation was overheard by the child's sister, who provides a response (καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ) directly to the daughter of Pharaō (τῇ θυγατρὶ Φαραώ). The girl's response is in the form of a question and, recognizing the woman's compassion for the child, concerns his well-being and care. It is fascinating that the caring for and subsequent raising of the boy is a matter raised by the sister during a time of compassion for him on the part of Pharaō's daughter. Readers are given no mention of the divine plan at this stage in the book, but that the balance of power favors the side of God's people is beginning to be evident even in this seemingly inconsequential dialogue between the child's sister and the princess. Indeed, the princess agrees to the girl's suggestion. It is the girl, heretofore perhaps even unseen by the princess, who offers the suggestion for the child's care. Exod changes the Heb. הֲאֵלֵךְ, "shall I go," to more explicitly inquire of the woman's intentions by using θέλεις, "do you desire?" The remaining translation is quite literal and verbatim, with Exod choosing a pres. ptc. of τροφεύω for מֵינֶקֶת, the former meaning "to serve as a wet-nurse" (Muraoka). The wetnurse was to be chosen from among the Hebrews, with Exod using ἐκ for the partitive מִן (Wevers 1992, 210; SS 1965, 164). Wevers (1990, 15) comments that Exod uses two different Gk. roots to render what in both places is ינק: τροφεύω and θηλάζω; "a typical variation for Exod whereby the richness of the narrative style is enhanced." ExodB's ἐκ τῶν Ἐβραίων occurs at the end of a line. The *epsilon* is fit in small letters between the *nu* that precedes and the *beta* that follows, seemingly inserted afterwards. The final two letters of the word are also written in small script, with the small *omega* written with the supralinial stroke for a *nu* above the *omega*. With a change of subject to the princess (2.8), Exod again uses δέ. Curiously, Exod omits the MT's explicit mention of the object, לָהּ, whereas typically Exod errs on the side of clarity. It is unclear why Exod repeats ἡ both at the beginning of the sentence and before θυγάτηρ. The princess' response is simple: πορεύου (לֵכִי). With the aor. participles (ἐλθοῦσα, "after going") providing temporal and syntactical subordination, the main vb. and action performed by the girl (νεᾶνις for עַלְמָה; see H&R 1998, 940) is "she called" (ἐκάλεσεν). Again irony and the sovereign hand of God over his people permeate the narrative despite specific indication of a divine presence. The mother is summoned to care for her own son.

Previously the (presumably destitute) mother was forced to give up her child and hope for the best, now she gets to keep him and is even paid to care for him (v. 9)! The princess then speaks "to her," clearly the mother is the referent: Exod's τὴν μητέρα τοῦ παιδίου at the end of the previous verse. Here, though, Exod reflects MT's לָהּ with its πρὸς αὐτήν, whereas it was omitted in the prior verse. BS (1989) indicate that the choice of διατηρέω does not fit the *puʿal* הֵילִיכִי of the MT. The latter likely connotes "take him away," but can also mean "guide him" or "teach him to walk" (Propp 1999, 151). Διατηρέω here conveys "to have in one's care temporarily," used of wet-nurse with an infant (Muraoka), or perhaps "keep for me" (Wevers 1990, 15). In papyri, it typically means "to guard" (M&M, 155). The nature of the oversight in view is further clarified with the request to θηλάζω ("nurse, suckle") the child. The ironic undertones are further elicited when the princess offers the child's own mother wages (μίσθος) to care for him.

It seems that Mōusēs' mother cares for her son until he grew "to maturity" (v. 10). At this point he is presented to the daughter of Pharaō, and she takes him as her son. It is not clear whether he is named previously or only at the point of adoption (v. 10), but it is in fact Pharaō's daughter, the daughter of the one issuing the decree for his murder, who names him Mōusēs. Changing the subject (δέ), Exod conveys a complex sentence brilliantly rendered in Gk. It takes the Heb. וַיִּגְדַּל הַיֶּלֶד as a gen. abs. (cf. CS 1995, 58), indicating a temporal sense respective to the main subject and vb. of the initial sentence, the implied "she" of εἰσήγαγεν. Ἁδρύνω means to "come to maturity" (Lust 1992, 1.8; cf. BS 1989, 82–83; Wevers 1990, 16; cf. Muraoka), used in Classical Gk. for the ripening of fruit (LSJ 25; see esp. Walters 1973, 86). Having completed her task of caring for the child and raising him to maturity, his mother then presents him to the princess. Exod seems to connote that the mother leads the youth to Pharaō's daughter to present him to her. The subject here is the child, though there is no proper δέ. The εἰς υἱόν construction occurs only here in Exod. When used with the acc. following γενέσθαι, it may be regarded as a Hebraism (CS 1995, 81). Wevers (1990, 16) notes that the aor. pass. form (ἐγενήθη) occurs eight times in Exod, whereas ἐγένετο occurs twenty-five times, plus six in the pl.

The subject changes (δέ) to the princess, who "called the name of him" (ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ). Ἐπονάζομαι could be understood as "to determine somebody's name as" (Muraoka) or, more simply, "to name" (Lust 1992, 1.178). Exod here uses a more specific term, redundant with its object ἐπονάζομαι + τὸ ὄνομα αὐτοῦ = "name his name." The Gk. vb. in Exod (2.10, 22; 15.23; 16.31; 17.7, 15; 20.24) uses the ἐπονάζομαι + ὄνομα formula. The child's name is Μωυσῆν (מֹשֶׁה; variants include Μωυση, Μωυσην, Μωση, and Μωσσην). The

woman's exposition of the name remains based on the Heb. משה and the association of מֹשֶׁה with מְשִׁיתִהוּ is lost in the Gk. Though she herself does not draw the child from the water, her claim nonetheless connotes her adoption of the child. Despite the loss of the מֹשֶׁה / מְשִׁיתִהוּ correspondence, Exod appropriately conveys the "drawing out" sense of the vb. with its ἀναιρέω ("pick up," Muraoka; "take up, adopt," Lust 1992, 1.28). Josephus (*Ant.* 2.9.6 [§ 228–231]) gives the name as Egyptian (CS 1995, 157). Verse 10 concludes a thought-unit in ExodB. The final line in ExodB for this section has but five letters from the final word of v. 10 in it. The otherwise economical scribe leaves two-thirds of a line blank and begins the next unit, with v. 11, on the next line. Though "Mōusēs" is Heb. and recalls his being drawn out of the water, it may also anticipate his own role in drawing out the people of Israēl from Egypt. Again one cannot help but see the divine hand of favor over the Jewish people and Mōusēs in particular, though nowhere is the God of the Hebrews explicitly identified. Rather, the remarkable circumstances inevitably point the reader to see his hand at work, as the Lord himself will disclose later in the narrative.

Exod 2.11–22 condenses what must be a considerable amount of time into but a few sentences. In general, it recounts Mōusēs' status as an outcast from Egypt, his meeting of Iothor, and birth of his son. ExodB begins this thought-unit (2.11–22) on fol. 48, left-hand column, eight lines from the bottom. As is normal, the verse begins with its first letter protruding into the left margin of the column.

The narrative revisits Mōusēs (v. 11) as an adult, recalling one particular incident where he visits his fellow Israēlites in their toils and witnesses the beating of a Hebrew. The scene and the subject matter change abruptly (δέ). The author switches from the introductory, intimate scene to move forward to another important scene in the development of Exod's central figure, Mōusēs. He remains the primary figure tracked through this scene, and his progress and development are underscored. The narrative introduction ἐγένετο δὲ is followed by an addition of ταῖς πολλαῖς to what could more simply be rendered ἐν ταῖς ἡμέραις ἐκείναις. The impression one gets is that Exod wanted to convey the passage of many days, perhaps from childhood to adulthood (Wevers 1990, 17). This would complement Exod's temporal μέγας γενόμενος, "after growing up." Later traditions convey his age as forty (Acts 7.23) or forty-two years (*Jub.* 47.1; 48.1) at this stage of the story. As with the Heb. גָּדַל, Exod's μέγας can convey either growth in maturity to adulthood, or rising in importance (Muroaka), though the former is plainly in view.

Mōusēs goes to his brothers, to which Exod adds τοὺς υἱοὺς Ἰσραήλ. The addition clarifies that the brothers to whom he went were not any per-

sons of his (adopted) Egyptian household. Instead, they are the υἱοί Ἰσραήλ, Israēlites, thus tying a filial relation between Mōusēs and this group whose origins in Egypt are described in Exod 1. Exod's aor. ptc. κατανοήσας again conveys a temporal sense grammatically subordinate to the main fin. vb. ὁρᾷ: "after observing … he saw." What he observed was τὸν πόνον αὐτῶν. The narrative of Exod has not yet disclosed the nature of the πόνος, which translates "toil, suffering, hardship" (Muraoka; cf. Lust 1992, 2.388). Exod uses the sg. (πόνος) for the Heb. pl. (סִבְלֹתָם). BS (1989) suggest the term adds a psychological nuance to the physical demands of the labor (cf. Jdt 5.11). Elsewhere Exod uses ἔργοι (1.11; 5.4, 5), δυναστείας (6.6), or καταδυναστείας (6.7; Wevers 1990, 17). At least a portion of the hardship is apparent in the following phrase, where Mōusēs sees an Egyptian man. Exod's ἄνθρωπον Αἰγύπτιον is partitive (Wevers 1990, 17; cf. SS 1965, 165). The Egyptian is "smiting" (τύπτοντα). Τύπτω occurs elsewhere in Exod (2.13; 7.17; 8.2 [7.27]; 21.15) and connotes "to hit, strike," sometimes with a staff (7.17), but always in order physically to harm (21.15; Num 22.27; Muraoka). Further Exod additions are present in the final phrase, τῶν ἑαυτοῦ ἀδελφῶν τῶν υἱῶν Ἰσραήλ, where τῶν ἀδελφῶν αὐτοῦ would seem more appropriate (so ExodA F M hex traditions, in conformity to the MT; Wevers 1990, 17). Ἑαυτοῦ emphasizes Mōusēs' affiliation with the "brothers," while again for clarity's sake Exod adds τῶν υἱῶν Ἰσραήλ (with Pesh) as above, lest readers associate his brotherhood with Egyptians (so also Wevers 1992, 169). Though of an Egyptian household, Mōusēs' identity as υἱός Ἰσραήλ is abundantly apparent early in the narrative of the book.

The offender, an Egyptian (v. 12) is killed by Mōusēs and hidden in the sand. Characteristically, Exod's change of subject is marked with δέ, while an aor. ptc. (περιβλεψάμενος) connotes temporal subordination to the main vb., ὁρᾷ. Περιβλέπομαι means "to look round inquisitively" (Muraoka), specifying the MT's יִפֶּן which simply means "to turn." Exod adds the visual and inquisitive sense by its choice of vocabulary, reading that Mōusēs looked ὧδε καὶ ὧδε, correctly interpreting the Heb. idiom not as a statement of how he looked, but where he looked: "here and here" or, idiomatically, "all around." Propp (1999, 163) mentions two alternative interpretations: first, the more common, is that Mōusēs is making sure there are no witnesses to his intended crime. The second is that Mōusēs is looking for assistance in dealing with the situation and, seeing none, takes matters into his own hands. Exod makes no apparent attempts to clarify which is in view, and leaves the uncertainty intact. Mōusēs does not see anyone (οὐχ ὁρᾷ οὐδένα). Again Exod uses the aor. ptc., here for both περιβλέπομαι and πατάσσω, indicating grammatical and temporal subordination with respect to the main

(fin.) vb. ἐδρύπτω. "Smiting (πατάξας) the Egyptian" means "to hit physically," and clearly a fatal blow is implied (Muraoka). Mōusēs' next act in the verse is that of concealing "him" (the Egyptian) in the sand (ἐν τῇ ἄμμῳ).

To Mōusēs' surprise, his crime is witnessed (vv. 13–14). In v. 13 time elapses to the second day after the incident of v. 12 (ἡμέρᾳ τῇ δευτέρᾳ). Again visual language is used with respect to Mōusēs, connoting his observation of the situation in which his people are to be found. Mōusēs sees two Hebrew men (δύο ἄνδρας Ἑβραίους). The following ptc. is adjectival: διαπληκτίζομαι (MT נִצִּים). BS (1989, 84) suggest the choice of this vb. here, as opposed to μάχοναι (Exod 21.22; Lev 24.10; Deut 25.11) for נכה, connotes a conflict in which one is an assailant, an unequal fight, whereas μάχοναι is a fight among equals. The vb. occurs only here in the LXX, though more often in Classical Gk., bearing the same meaning of "spar" or "wrangle, skirmish with" (LSJ) or "to fight with the hands with each-other" (Muraoka). Unsettled by the dispute, Mōusēs speaks directly to the one in the wrong (τῷ ἀδικοῦντι). Here Exod uses a historical pres. (λέγει, Wevers 1992, 258). His concern is not just strife, but the striking (τύπτεις) of a neighbor (τὸν πλησίον). Perhaps this anticipates God's concern for the treatment of one's neighbor in the Decalogue. Exod omits the second person sg. pronominal suffix ("*your* neighbor") to read simply "*the* neighbor." Exod differs from a deliberate consistency in the Heb. The MT said in v. 11 that Mōusēs "smote" (נכה) the Egyptian, and here (v. 12) inquires concerning the one in the wrong (לרשע) about "smiting" (נכה) his neighbor. Rather than retaining the same vb. for both, thus underscoring Mōusēs' hypocrisy, Exod changes from ποτάσσω (v. 12) to τύπτω (v. 13). ExodB's σύ is not present in ExodA. In v. 14 the subject changes (δέ) to "the one in the wrong." Of the two combatants, only the one speaks (εἶπεν). He questions Mōusēs' authority to confront the fighters, and questions who κατέστησεν, "set up," "established," or "appointed," Mōusēs. The implication is that Mōusēs is clearly behaving after a manner that connotes the two offices hypothetically ascribed to him: ἄρχοντα ("ruler"; לְאִישׁ שַׂר) and δικαστὴν ("judge"; שׁפט [SamP reads לְשׁפט]). Ἄρχοντα (cf. Swete 1902, 409) occurs six times in Exod of rulers of the congregation, the people, and the Moabites. Δικαστής occurs only here in the Pentateuch, though it is present elsewhere in the LXX, as legal officials over the people, often paired with others such as "the scribes" (οἱ γραμματεῖς), "judges" (κριτάς), prophets, elders, etc. Whether these positions were formal offices within the community is unclear, though it seems likely (see Muraoka). Regardless, the man perceives Mōusēs as having assumed a posture of authority over him. He resists that authority not just over himself (μέ; unattested in extant

LXX mss), but "upon us" (ἐφ' ἡμῶν) referring immediately to him and his interlocular, though perhaps suggesting the broader community of Israēlites as well.

This question of Mōusēs' authority is followed by a question of indictment of Mōusēs' crime. ExodB begins the sentence with μή, while other traditions, notably ExodA (cf. F M 15*, etc.) retain simply ἤ, "or." Contextually, the former makes much more sense with the inf. that follows, and the latter is likely the product of haplography. That the question begins with μή connotes that the anticipated answer is negative (Wevers 1990, 18). The question pertains to Mōusēs' intent (θέλεις) in his murder. Exod (so also Syr, Vulg; Acts 7.28; *Jub.* 47.12) adds ἐχθές ("yesterday"; ExodA reads ἐχθές τον αιγ.). Mōusēs' response is one of fear (ἐφοβήθη) that his crime has been seen, despite his looking ὧδε καὶ ὧδε (v. 12). It is strange that Exod begins the sentence with the particle "if," where the MT has the adverbial אָכֵן ("surely"). CS (1995, § 100) note that εἰ in biblical Gk. can be used as a direct interrogative particle. Perhaps εἰ οὕτως is read as הכן. Exod requires two Gk. words (ἐμφανὲς γέγονεν) for the single Heb. (*nipʿal*) נוֹדַע ("has become known"). Ῥῆμα would typically be used for something that was spoken, such as a word (LSJ), though, as with the Heb. דָּבָר, semantic overlap would certainly include "matter" or "subject." Here it is "the thing spoken of" (CS 1995, 116; Gen 39.9; 40.1; 41.28; 44.7). Exod adds the demonstrative τοῦτο to underscore the identity of the matter under concern: his murder of the Egyptian.

Pharaō heard about the crime (v. 15) and sought out Mōusēs, who fled to Midian. Two subjects are juxtaposed through this verse: Pharaō and Mōusēs. The first, Pharaō, "heard" of "this matter" (τὸ ῥῆμα τοῦτο; see comment at 2.14). Then he "sought" (ἐζήτει), with the imperf. connoting the continuous nature of the action performed. What Pharaō sought was ἀνελεῖν Μωυσῆν, "to kill Mōusēs." Rather than using πατάσσω, as in v. 12, Exod continues with the ἀναιρέω used in the accusation of the man he encountered in v. 14. How Mōusēs became aware of Pharaō's intent is not stated. Mōusēs' response is that he "withdraws" (ἀναχωρέω) with the intent of fleeing from the impending danger (Muraoka; cf. Lust 1992, 1.34; BS 1989, 84–85). Wevers (1990, 19) seems to suggest Exod's choice of terms here slightly softens the Heb. יברח ("flee"), perhaps indicative that Mōusēs, "the great hero of the Israēlites," was not running scared, but merely withdrawing (for a time, indicating the temporary nature of the action?). Exod uses two terms where MT reads ישב in both: οἰκέω and καθαρίζω, respectively. What is unique is Exod's reading, prior to this phrase, of ἐλθὼν δὲ εἰς γῆν Μαδιάμ. By it Exod makes clear that the scene at the well did not occur back in Egypt, but that the patriarch set himself (ἐκάθισεν) in the land of Midiam, where he

lived (ᾤκησεν). Wevers (1990, 19) indicates that the addition is a necessary introduction to the clause ἐκάθισεν ἐπὶ τοῦ φρέατος.

In Midiam there is a priest named Iothor (v. 16) with seven daughters. Exod introduces this with a change of subject (δέ). The daughters are described as "shepherding" (ποιμαίνουσαι) the sheep of their father, Iothor (τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ἰοθόρ). The father's name, Iothor, is omitted in ExodA*. Elsewhere he is called Ῥαγουήλ (Exod 2.18; Num 10.29; cf. Josephus, *Ant.* 2.2.2 [§ 11]), Heb. *Yithrô* (Exod 3.1; 10.1, 2); *Yether* (Exod 4.18); *Ḥobab* (Ὀβάβ, Num 10.20; Ἰωβάβ Jdg 4.11; Vulg *Hobab*), Ἰεθέγλαιος (Josephus, *Ant.* 2.2.2 [§ 12]), or, as here, Ἰοθόρ (Jdg 1.16; CS 1995, 159; see Wevers 1992, 239–240). Note the imperf. (ἤντλουν) connoting, perhaps, their continual presence at the well, drawing water until the trough is full (Wevers 1990, 20; BS).

One of Iothor's daughters is rescued from some shepherds by Mōusēs (vv. 17–20). With a change of subject (δέ, 2.17) the narrative introduces (other) shepherds (οἱ ποιμένες). Exod abruptly reports that they threw them out (ἐκβάλλω; the daughters; αὐτάις). Ἐκβάλλω is a strong term, occurring fourteen times in Exod mostly for the *piʿel* of גרשׁ. Outside of this context, ἐκβάλλω has two uses. First, is that of the Egyptians not merely allowing the enslaved Israēlites to leave, but forcing them out, likely with an attitude of contempt and disillusionment. The other use is also in favor of the Israēlites, but refers instead to the expulsion of the nations from before them. When used in the former sense, that is, against one to whom the reader of the narrative is to be favorably disposed, a connotation of contempt and scorn seems to underlie the attitude of the ones expelling. Perhaps this is present here, where the shepherds throw out the daughters in derision from the well. Whether it is their social status as women, their relation to Iothor, or some other reason, the basis of such an oppressive attitude is unstated. The next subject in the sentence (δέ) is Mōusēs who rises (an aor. temporal ptc. of ἀνίστημι) and "rescues" or "delivers" the daughters (αὐτάς). For the first time in Exod, Mōusēs is described as a "deliverer." Though surely the connotation is suggested in his rescue of the beaten Israēlite, and perhaps in his attempt to mediate a conflict among Israēlites, but here he performs a stated deliverance (ῥύομαι). The term is relatively rare in the Pentateuch, occurring but once in Genesis, and all the rest occurring only in Exod. Each time it translates a *puʿal*, here and at 14.30 of ישׁע, the others נצל. At 14.30 it is not Mōusēs but the Lord (κύριος) who will deliver (ἐρρύσατο). Following the Heb. (2.18), Exod now refers to the father as Ῥαγουήλ (רְעוּאֵל), "their father" (τὸν πατέρα αὐτῶν). ExodA here reads ιοθορ (see Wevers 1992, 239–240). Exod clarifies that it is Ragouēl (ὁ) who is speaking in the next sentence, a

clarification lacking in the MT though understood clearly enough by וַיֹּאמֶר. Exod also clarifies to whom the speech is addressed: to them (the daughters; αὐταῖς; also Syr; a specification also lacking in the MT). The quotation begins with a question (διὰ τί for מַדּוּעַ; see 1.18; 5.14; 18.14) asking why they are terrified (ἐταχύνατε). ExodB's διὰ τί is less attested, with most traditions reading τί ὅτι (see Wevers 1992, 86). The vb. is an aor. second person pl. from ταχύνω, meaning "you sent quickly." It is followed by an articular (aor.) inf., a complimentary inf. modifying ἐταχύνατε: "come ... quickly." Σήμερον ("today") suggests it is not their custom to return after so short a time.

In v. 19 the subject changes (δέ) to the daughters (αἱ; since Gk. has no gender distinction in verbal inflections; Wevers 1990, 21) who answer their father and speak (εἶπαν; Syr adds "to him"; ܠܗ). They report that Mōusēs rescued them (ἐρρύσατο), though here the Heb. vb. is נצל, whereas before (v. 17) it was ישׁע. Mōusēs rescues them ἀπὸ τῶν ποιμένων, clearly understanding the idiom מִיַּד to connote "from" harassment or injury, and not literally "from the hand" (ἐκ χειρός, as read by 426 Arab = *M*). Exod is careful that the reader understand whose sheep Mōusēs watered by adding ἡμῶν ("our") where there is no pronominal enclitic on the Heb. הַצֹּאן, a common B M variant perhaps influenced by the ἡμῖν in the preceding clause (Wevers 1990, 21; 1992, 183–185). There are, after all, other shepherds present at the scene. Wevers (1990, 21) notes that Exod has tied vv. 18 and 19 together by the verbal ideas: ἐρρύσατο ... ἤντλησεν ... ἐπότισεν, even to the extent of sacrificing the intensive element in וְגַם־דָּלֹה דָלָה לָנוּ in καὶ ἤντλην. The next question (2.20) is "and why did you leave the man?" The use of the perf. καταλελοίπατε is appropriate here, since Mōusēs presumably remains at the well (Wevers 1990, 22). The Gk. of the last phrase is awkward, with the insertion of οὖν seemingly as an inferential particle to the imperatival clause (Wevers 1990, 22). Exod also has οὕτως for the adverbial זֶה, which, Wevers (1990, 22) notes is simply a long variant form added to interrogative terms, here לָמָּה. The Heb. לֶחֶם, either food generally or specifically bread (see Propp 1999, 173), is understood as the latter by Exod (ἄρτον; cf. Exod 18.12).

Mōusēs then dwells with Iothor and marries his daughter Sepphōra (v. 21). With the change of subjects (δέ) attention returns to Mōusēs (ExodA reads Μωσεῖ), who is caused to dwell (κατῳκίσθη). Exod's choice of verbs here, ἐκδίδωμι (MT נָתַן) seems odd. The vb. occurs only here and in Lev 21.3 in the Pentateuch. Of its eighteen uses throughout the LXX, it translates נָתַן only here and Jdg 1.15. In the mid. voice, as here, it can mean "to give in marriage" (Lust 1992, 1.134; cf. Aejmelaeus 1991, 26; Muraoka). Iothor's giving of his daughter to Mōusēs is assumed, in the Heb., to connote the giving in marriage, though it is not explicitly stated. Exod, often seeking to

clarify potential ambiguities, adds γυναῖκα at the end (so also Syr, SamP). The daughter, Σεπφώρα (צִפֹּרָה), bears the same name as the midwife of Exod 1.15 throughout Exod (though the MT has שִׁפְרָה at 1.15).

Sepphōra gives birth to a son named Gērsam (v. 22). Exod preserves the highly Semitic וַיִּקְרָא אֶת־שְׁמוֹ, "and he called his name," by καὶ ἐπωνόμασεν … τὸ ὄνομα αὐτοῦ. The vb. choice for the Gk., however, is repetitive: "name his name," whereas MT has "call his name" and a more literal translation would use καλέω (so mss 58′). The name of the child is given as Γηρσάμ (Heb. גֵּרְשֹׁם), with the Gk. using an *alpha* where the Masoretes point with an o-class vowel at the end of the word. Some traditions (F M), drawing from 18.3, include the naming of Mōusēs' second son (so also Syr and Vulg). The explanation of the name, though making little sense to the Gk. reader, is nonetheless preserved clearly by Exod. Mōusēs identifies himself as πάροικος (MT גֵּר here, and in Gen 15.13; 23.4; Exod 18.3; Wevers 1990, 23; see Thackeray 1909, 34). The Heb. term is more often translated προσήλυτος (so Aq here; Wevers 1990, 23). The term πάροικος connotes one "being in the status of short-term resident alien" (Muraoka), close to its use in papyri (M&M; cf. Lee 1983, 60–61), though a much more specific usage than its Classical sense of "dwelling beside" or "near, neighboring" (LSJ). Propp (1999, 174) suggests that by making Mōusēs' words in the pres. tense, Exod makes the "foreign land" Midian (Aejmelaeus 1991, 80).

In this final pericope of Exodus 2 (2.23–25), a narrative summary of a significant period of time is provided. Readers leave the scene of Mōusēs and his family to move to the broad picture of their sufferings in Egypt (v. 23) and the attentiveness of their God (vv. 24–25). In v. 23 the subject changes (δέ) to attend to the broader narrative of the story. The subject is now ὁ βασιλεὺς Αἰγύπτου (מֶלֶךְ מִצְרַיִם) who dies (ἐτελεύτησεν) after those many days (μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας). Exod adds μετὰ, though seemingly implied by the Heb. Exod reports that the Israēlites "sighed" (κατεστέναξαν). Καταστενάζω is a rather obscure word even in Classical Gk. and in the papyri (LSJ). It occurs only here in the Pentateuch, with the meaning to "sigh" or "groan" under hardship (Muraoka), whether pains of travel, hunger, or spiritual or mental distress. Their sighing was from the labors (ἀπὸ τῶν ἔργων; מִן־הָעֲבֹדָה). Exod, following the Heb., leaves out a seemingly appropriate αὐτῶν. Syr adds "heavy," whereas some LXX mss add "hard" (τῶν σκλήρων; 707 $f^{-56*}$ Tht I 521, etc.). CS (1995, § 92, 83) note that Exod's use of ἀπό, "by reason of," is an example of a non-Classical use of the prep. (cf. Gen 4.31; Exod 3.7; Ps 11.6; Sir 20.6; Nah 1.6). In addition to their sighing, the Israēlites "cry out" (ἀνεβόησαν). Word choices by Exod are creatively deliberate: the Israēlites cry out (ἀναβοάω), and their sigh (ἡ βοή) goes up (ἀναβαίνω), exhibiting fea-

tures not present in the Heb. For the first time in Exod (v. 24), God is the subject and "heard their groanings" (εἰσήκουσεν … τὸν σκεναγμὸν αὐτῶν). The next action God performed is ἐμνήσθη. The wording of the Gk. here is peculiar. That the vb. is an aor. pass. suggests the subject (here God) receives the action: "God was reminded." Moreover, the Heb. supplies an object marker to the direct object of the vb., clarifying that it was, instead, "his covenant" (אֶת־בְּרִיתוֹ) which he remembered. Exod, though, preserves the term in the gen.: τῆς διαθήκης, which could be read "the God of his covenant," leaving the whole sentence "The God of his covenant was reminded," a notion surely not present in the Heb. The presumption is simply that this form of μιμνήσκομαι takes its object in the gen. case (cf. BDF 93–96, §§169–178). Διαθήκη for בְּרִית is common in Exod, though it also translates עֵדוּת. Wevers (1990, 24) suggests the use of πρός here indicates that the covenant (διαθήκη), for Exod, is not "with" Abraam (Gen 17.4), but is "(set) towards, or (given) to him," a sense elevating God from an apparent equal status with the patriarch as is also found in Exod 6.5. God remains the subject through the end of the chapter, here (v. 25) of two verbs. First, God "gazed upon" (ἔπιδεν) the Israēlites. The sense conveyed with Exod's choice of ἐφοράω may be that of an evaluative observation (cf. Muraoka), clearly an expansion of the simple Heb. וַיַּרְא, "and he saw," which conveys no such evaluative sense. This verbal clause parallels v. 24, explaining the action taken by God in light of his remembrance of the covenant. Next Exod reports that God "was made known to them" (ἐγνώσθη αὐτοῖς). This clarifies the obscure Heb. text where the vb. (ידע) has no object, and the subject ("God"; אֱלֹהִים) is repeated. Exod clarifies the Heb. "and God knew" to "and he was made known to them," altering the Heb. sense of God's simple awareness of the situation—a fact obvious enough from the evaluative observation of the first half of the verse—to God's act of self-disclosure to his people in the midst of their hardship. Wevers (1990, 24) suggests the Gk. reads "it became known to them." However, this would leave the subject of the vb. obscure: *what* became known to them? It seems best to follow the stated subject, which Exod is typically careful to make explicit, and retain God as the subject. It is *he*, who prior to this immediate context is unmentioned, becomes known to them. This nicely sets the stage for God's first self-disclosure to them through Mōusēs in the following chapter.

## Exodus 3

Chapter three returns the reader's attention to Mōusēs, who is tending the sheep of his father-in-law (3.1) when he encounters the angel of the Lord from within a bush (3.2). Mōusēs approaches the bush (3.3) only to be addressed from within by the Lord (3.4). The Lord forbids Mōusēs' further approach (3.5) and identifies himself to Mōusēs (3.6). The Lord tells Mōusēs of his concern for Israēl's sufferings in Egypt (3.7–9) and of his intent to send Mōusēs to Pharaō to procure their release (3.10). Mōusēs questions his suitability to the task (3.11), to which God responds with affirmation of his direction (3.12). Next (3.13), Mōusēs questions who it is that sends him, to which God responds with the formulaic "I am" statement (3.14). This is followed by a description of God's past with Israēl's patriarchs (3.15) and a repeated exhortation to go back to Egypt to lead the Israēlites (3.16–18). But God anticipates that Pharaō will offer stiff resistance (v. 19), to which God will respond with a display of wonders (3.20), including favor among the Egyptians toward the Israēlites (3.21–22).

The chapter begins in a pastoral scene of Mōusēs attending his father-in-law's sheep to the mountain of Chōrēb (3.1). First, Mōusēs is (ἦν; an "analytic imperfect"; CS 1995, 69, 108; cf. Gen 37.2) described as shepherd of the sheep (ποιμαίνων τὰ πρόβατα). Mōusēs works for Iothor, his father-in-law (τοῦ γαμβροῦ αὐτοῦ), for the sheep were his. The choice of γαμβρός connotes some person connected by marriage, whereas πενθεροῦ (Sym) more properly indicates the father of his wife (Wevers 1990, 25; Muraoka). Iothor is described as a (or the) priest of Madiam (τοῦ ἱερέως Μαδιάμ). ExodB properly describes the sg. occasion of Mōusēs' leading the sheep into the desert with the aor. ἤγαγεν, whereas ExodA use the imperf. ἦγεν, suggesting a continuous aspect of the action (see Wevers 1992, 224). Exod alters the MT's "mountain of God, Horeb" to simply read "the mountain of Chōrēb," omitting, curiously, reference to God (הָאֱלֹהִים). Other traditions read τοῦ θεοῦ (see Wevers 1992, 108).

Suddenly the patriarch is confronted by the angel of the Lord (v. 2), who appears in a firery form. With a change of subjects (δέ) to an angel of the Lord (ἄγγελος κυρίου), readers are given their first glimpse of the explicitly supernatural. The figure appears "to him" (Mōusēs; αὐτῷ is omitted in ExodA). The phrase ἐν πυρὶ φλογὸς is difficult. Φλογός, the gen. sg. of φλόξ, appears similarly as φλόγινος in Gen 3.24, where it refers to a fiery flame protecting access to the tree of life (Muraoka). Literally it translates "in a fire of flame," changed to ἐν φλογὶ πυρὸς ("in a flame of fire") in some traditions (ExodA, etc; see Wevers 1992, 175). In addition, the appearance is said to occur ἐκ τοῦ βάτου. In Classical Gk., as in the LXX, βάτος is "bramble" (LSJ;

Muraoka; Lust; *Rubus ulmifolius*). Mōusēs sees (ὁρᾷ) the apparition, and notices that though (δέ is contrastive here) the bramble burns by means of the fire (ὁ βάτος καίεται πυρί), the bramble does not burn up (ὁ βάτος οὐ κατεκαίετο). The verbal aspect is helpful here: first the bramble burns (καίεται), a pres. ind. of perhaps continuous action. The contrast is that it is not κατεκαίετο, an imperf. connoting the continuous action in the past—it was not burning up.

Intrigued by this curious sight, Mōusēs approaches (v. 3) and speaks, presumably to himself. His speech indicates his intent: ὄψομαι τὸ ὅραμα τὸ μέγα τοῦτο. It seems strange that Exod does not use the cognate of ὄψομαι, ὄψιν. The Gk. is quite literal to the Heb., though the description of the sight by Mōusēs is rendered differently. MT uses an interrogative, מַדּוּעַ, indicating that Mōusēs wants to discern "why" the bush does not burn up. Exod changes it to ὅτι, suggesting that he may not be so concerned with "why" it burns up, but desires to examine this great vision "that" it does not burn—indicating a specification of what the vision is, or perhaps "because"—connoting the purpose of his inquiry. Ὅτι is a minority reading, unique to ExodB among the uncials.

The perspective, then, is from that of the Lord (v. 4), who sees Mōusēs approaching from within the bush. Previously (v. 2) the figure is the angel of the Lord, here it is simply "the Lord" who calls to Mōusēs (v. 4). The Lord's call comes from the bramble (ἐκ τοῦ βάτου), calling to Mōusēs twice (Μωυσῆ Μωυσῆ for מֹשֶׁה מֹשֶׁה). Mōusēs' response is τί ἐστιν, an interrogative "what is it?" (cf. Gen 22.7; 31.11; 46.2; SS 1965, 50, 81). MT reads simply הִנֵּנִי, a common interjection for "Here am I" (HALOT). After Mōusēs' response (v. 4), the Lord then speaks (ὁ δὲ εἶπεν), instructing Mōusēs to keep away (μὴ ἐγγίσῃς) and loose his sandal (v. 5). The second command follows on the first, and itself is followed by a reason (γάρ) for the measures taken: they are apparently precautionary. The second command is to lose the sandal from his feet (λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου). Exod's τὸ ὑπόδημα, as is common for the term (Muraoka), is a collective sg., though the Heb. and other traditions (SamP, Tar, Syr) are pl. (cf. Josh 5.15). The rationale for, negatively, the prohibition against drawing near (μὴ ἐγγίσῃς), and positively, for the removal of sandals (λῦσαι τὸ ὑπόδημα ...) is given in the last sentence (γάρ; Heb כִּי). The "place" (ὁ τόπος) designates a particular part of space occupied by someone or something (Muraoka), and will be an important term throughout the book for particular locations of covenantal significance (cf. Exod 3.8; 15.23; 16.29; 17.7; 18.23; 21.13; 24.10; 32.34; 33.21). Τόπος is used in Exod as the location for Mōusēs' initial meeting with the Lord, a place of holy ground (Exod 3.5). At 3.8 Exod uses the expression as the locus to which

the Israēlites will be delivered. It is a location where they are to remain on the Sabbath (16.29), and where they test the Lord (17.7). It is also a place of promise and peace (18.23; 32.24; 33.21), of refuge (21.13), and an extravagant place where God stood (24.10). Here in 3.5, the designation of the "place" is specified as that "in which you are standing" (ἐν ᾧ σὺ ἕστηκας). It is described as holy ground (γῆ ἁγία ἐστίν). The gesture may be Egyptian in origin, where shoes were removed before social superiors (Propp 1999, 200; Erman 1969, 227); or at least a gesture of humility (2 Kgdms15.30; Isa 20.2; Ezek 24.17, 23).

The abrupt instructions just given are followed by an introduction of the speaker (3.6). The Lord identifies himself as the god of known patriarchs. Mōusēs' response is one of apparent fear out of reverence. Verse 6 comprises God's response. He said (εἶπεν), "I am the God of your father." ExodB omits the more common αὐτῷ. Exod uses the emphatic ἐγώ εἰμι for the Heb. prn. אָנֹכִי. Following the Heb., Exod renders the gen. noun and accompanying prn. both in the sg.: your (sg.) father (sg.) (τοῦ πατρός σου; SamP has the pl. אָבִיךָ). It is curious because the reader has not been introduced to Mōusēs' male parent. Nevertheless, this is one of the means by which God here identifies himself. This identification is expanded with further clarification of whose god this God is: that of Abraam, Isaak, and Iakōb. Exod follows the Heb. in repeating "God" before each patriarch, but adds a conj. between each set where there is none in the Heb. except with Isaak. Mōusēs' response is paradigmatic of theophanic scenes in Exodus. That is, reverence for God displayed in this case by him turning away his face (ἀπέστρεψεν … τὸ πρόσωπον αὐτοῦ). Exod, again as in MT Heb., provides the logical rationale for this response (γάρ for כִּי). The rationale is that he was fearing (imperf. of εὐλαβέομαι). The choice of εὐλαβέομαι rather than φοβέομαι seems to connote the avoidance of an action due to a reverent regard and awe (cf. Muraoka). Exod recognizes that looking upon the face of God was fatal (33.20; Wevers 1986, 301), and therefore renders the sense which is best translated "look down before God" (see Wevers 1990, 28), adding ἐνώπιον where there is no corresponding לִפְנֵי in Heb.

The appearance is not without purpose. For it is here that the Lord speaks to Mōusēs (v. 7), affirming that the mistreatment of his people has not gone unnoticed. The extent of his sympathies is quite moving: he has heard their outcry and known their sorrow. The Lord (Κύριος) speaks and remains the first-person subject through the narration. Exod adds that the speech of the Lord is to Mōusēs (πρὸς Μωυσῆν), a reading not attested in MT. Wevers (1990, 29) notes that this is the third instance in which εἶπεν is used without change of speaker. The Heb. רָאֹה רָאִיתִי is emphatic: "I have indeed seen," which Exod attempts to replicate by Ἰδὼν ἴδον, though this construction is

less effective in the Gk. (cf. Swete 1902, 308). What the Lord witnesses is τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ ("the maltreatment of my people who are in Egypt"). Previously (2.11) the sufferings of the Israēlites are described as πόνος (סִבְלֹות), here they are κάκωσις (עֳנִי), "maltreatment" (Muraoka). The verbs in this verse are descriptive: seeing, hearing, and knowing. The emphasis is clearly on the attentiveness of the Lord to the situation of his people. He hears (ἀκήκοα) their outcry (τῆς κραυγῆς αὐτῶν), which is from hard labor (ἀπὸ τῶν ἐργοδιωκτῶν). The latter phrase modifies κραυγῆς and "describes cause or occasion" (Wevers 1990, 29). Ἀπό here, "by reason of," is atypical of Classical Gk. (CS 1995, 83). The choice of ἐργοδιωκτῶν need not in itself connote oppression (BS 1989), but does suggest toil supervised by an overseer or foreman (Muraoka; Exod 5.6, 10, 13; cf. Lee 1983, 96–97). The presence of γάρ (for כִּי) is strange, as it is difficult to read the last clause as causal. Wevers (1990, 29) suggests it is a strengthening particle ("I have known their sorrow"). The noun ὀδύνη ("suffering") rounds out a list of nouns outlining their difficulties in this verse: maltreatment (κάκωσις), outcry (κραυγή) and now suffering (ὀδύνη).

The results (v. 8) are dramatic. God himself announces that he came down—presumably in reference to his appearance in the theophany—to deliver the Israēlites. Yet not only does he promise deliverance from Egypt, but leading into a land, good and prosperous, which is lavishly described. Though no explanation is offered, Exod does reveal precisely which land: that currently inhabited by a number of other peoples. Verse 8 continues God's speech, indicating the purpose of his appearance to Mōusēs. The Heb. translates naturally and beautifully into Gk., with the main vb. supplying the primary action of God's descent (καταβαίνω). This is followed by three successive infinitives of purpose articulating the rationale for that action, coming to a final climax with a thorough description of the Promised Land, introduced by three successive prepositional phrases. Καταβαίνω occurs twenty-seven times in Exod mostly from the *qal* of ירד but also הלך (19.10) and שׁכן (24.16). When God is the subject, he is described as "the Lord" (κύριος) and the word describes his descent on Mt. Seina either in his person (19.11, 18, 20; 34.5), or his glory (24.16), accompanied by dramatic theophanic occurrences such as thunder, lightning, etc. The purposes of this initial descent in the book are threefold: to bring (the Israēlites) out (ἐξελέσθαι) of the hand of the Egyptians (not "Egypt," as MT, see 1.13; Wevers 1992, 151), to lead (them) out (ἐξαγαγεῖν) from this land, and to lead (them) into (εἰσαγαγεῖν) another land, though one typically "goes up" to Palestine (BS 1989). Wevers (1992, 251) rightly observes that the clarity of bringing out of one country and into another is "exactly the kind of exegetical nicety which often

characterizes the translator's work." The final purpose inf. is unattested in the Heb. and omitted by ExodA, proving a Gk. insertion that is a nice stylistic parallel to the ἐξάγω before it. Moreover, elegant Gk. is apparent with the repetition of the first element of the compound verb—εἰς—at the head of the three subsequent prepositional phrases descriptive of the inf. εἰσαγαγεῖν. The sequence is likewise stylistic, with the land (γῆς) first described by two adjectives: "good and prosperous" (ἀγαθὴν καὶ πολλήν), then the land (again γῆς) described as "flowing" (ῥέουσαν) "with milk and honey" (γάλα καὶ μέλι; a clear interpretative expansion on what it means to be "good and prosperous"), a phrase revisited in this static form (23.23; 34.11; esp. 3.17; 13.5; 33.2). Wevers (1992, 147–148) indicates that Exod's πολλήν is a misreading of וּרְחָבָה as וּרְבֵה. The land is finally identified not as a land (γῆς) but a place (τὸν τόπον), recalling the "place" in which Mōusēs stood being hallowed (see 3.5 and comments there). The "place" is further defined by its current occupants: τῶν Χαναναίων καὶ Χετταίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εὐαίων καὶ Ἰεβουσαίων ("of the Chananites and Chettites and Amorrites and Pherezites and Gergesites and Euaites and Iebousites"). Exod's inclusion of καὶ Γεργεσαίων is curious, as they are not mentioned in the corresponding MT text. The inclusion seems to be explained by a concern on the part of Exod for factual correctness. Wevers (1986, 301; see Wevers 1990, 29–30) indicates that in the Exodus lists of occupants (3.8, 17; 13.5; 23.23; 33.2; 34.11), the Gergeshites are not included. However, their presence in the complete list at Deut 7.1 seems to have influenced Exod to include them here as well. While here Exod preserves the Heb. conjunctions, it retains the Heb. articulation only with the first entry: τῶν Χαναναίων. The rest in Gk. are anarthrous (see Wevers 1992, 157, 175).

The Lord's speech then reiterates his observance of the outcry of the Israēlites (v. 9). An interjective καὶ νῦν ἰδοὺ introduces v. 9, and the subject is the outcry (κραυγή) of the Israēlites, which the Lord has heard (3.7). Here he repeats the announcement by indicating that it has come—a historical pres. ἥκω—to him. The presumption seems to be, as suggested by God's "coming down" (v. 8), that God is elsewhere (i.e., in heaven) and the outcry has reached his hearing there, from which he descends to intervene. Next the conj. and first person personal prn. are joined in κάγω ("and I"), though וְגַם is typically rendered by the simple καί in Exod. Exod typically adds ἐγώ before a fin. first person vb. (see SS 1965, 74), without implying emphasis (Wevers 1990, 30). The vb. is in the perf. tense, indicating the completion of an action in the past with ongoing effects: God "has heard" (ἑώρακα). What he has heard is the affliction (θλιμμόν) with which the Egyptians (not "Egypt," as MT's v. 8) afflicts (θλίβουσιν) them. The similarities between the noun

and the vb. cannot go unnoticed. CS (1995, 57) refer to this phenomenon as a "cognate accusative," whereby a vb. is followed by an acc. "of kindred derivation with itself," though perhaps θλῖψις may have made the resonance stronger (cf. BS 1989; Deut 26.7).

Then the Lord issues a summons to Mōusēs as his appointed spokesperson to address Pharaō himself and lead the Israēlites out of Egypt (v. 10). As in v. 9, v. 10 begins with the interjective καὶ νῦν, though here the first person vb. is not introduced by the personal prn. (see v. 9). Instead, the subject, "I," remains the subject here of the next vb., ἀποστείλω. This form may either be an aor. subjtv. or a fut. act. first sg. vb. Clearly the fut., indicating divine intent, is in view ("I will send") as the certainty of the adverbial δεῦρο connotes, and is congruent with the fut. form of ἐξάγω in the second half of the verse (*pace* Wevers 1990, 30; BS 1989). The Lord's intent is to send Mōusēs to Pharaō (πρὸς Φαραώ), though Exod inserts the descriptive βασιλέα Αἰγύπτου lest the reader forget this figure from the previous chapter (2.15). The subject changes in the next vb. to the second person sg., indicating Mōusēs. The fut. tense, as with ἀποστείλω above, indicates divine intent and certainty: "you will lead" (ἐξάγεις). The Lord intends Mōusēs to lead his people the Israēlites. Exod's τὸν λαόν μου τοὺς υἱοὺς Ἰσραήλ is a typical rendering of the Heb. אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל. The prepositional phrase מִמִּצְרָיִם is interrupted by a Gk. insertion of γῆς to read ἐκ γῆς Αἰγύμτου ("out of the land of Egypt"; not "Egyptians," as above). The insertion serves to underscore the importance of deliverance from a location and the contrastive theme of the prior land of habitation and enslavement. That is, *from which* the Israēlites are being delivered is contrasted with the land *to which* they will be delivered, described so pictorially in v. 9.

The next unit (vv. 11–22) comprises a dialogue between God and Mōusēs on this matter of his calling. It begins (v. 11) with Mōusēs response, in the form of a question, pertaining to his qualifications to both approach Pharaō and lead out the Israēlites. The subject in 3.11 changes, although there is no δέ as is typically indicative of a change of subject in Exod. Now it is Mōusēs (Μωυσῆς) who speaks to God (πρὸς τὸν θεόν). The MT's מִי אָנֹכִי ("who am I?") simply provides an interrogative particle with the first common sg. prn., whereas Exod inserts between the interrogative particle (τίς) and personal prn. (ἐγώ) a clarifying, though clearly implied, vb. (εἰμί). The ὅτι introduces a substantival clause (see Muraoka). The vb. πορεύομαι is a fut. tense vb., though suggestive of a subjtv. sense in English: "I should go," for the injunctive *qal* imperf. אֵלֵךְ (Williams § 173; see GHC, 316–318.). Mōusēs' question concerns going to Pharaō, which Exod again identifies as βαιλέα Αἰγύπτου, though this reading is absent from the MT. This is followed by

another ὅτι introducing a substantival clause, as above. Here the vb. provides parallelism to "go in" (πορεύομαι) with "lead out" (ἐξάξω), likewise a fut. tense vb. The rendering of אֶת־בְּנֵי יִשְׂרָאֵל with τοὺς υἱοὺς Ἰσραήλ is typical for Exod. Though, as above, Exod inserts the noun γῆς within the Heb. prepositional element מִמִּצְרָיִם to read ἐκ γῆς Αἰγύπτου.

God replies to Mōusēs (v. 12) not with an affirmation of Mōusēs' abilities or qualifications, but with a statement of his own presence. Importantly, the statement begins with "because," indicating that the ground for Mōusēs' calling and its success is based on the presence of God with him. Moreover, God will provide a sign of his presence, specifically that when they leave Egypt Mōusēs will return to the very mountain where he then stood to receive his commission. Mōusēs' question is answered as the subject changes (δέ) and God now speaks to Mōusēs. Exod further clarifies the change of speaker by the insertion of ὁ θεὸς Μωυσεῖ λέγων, a reading not present in the MT or ExodA (cf. Syr; Vg). God's response is telling of Exod's theology, for it has been well observed by scholars that God's immediate answer does not bear on the question asked by Mōusēs—concerning his own abilities, but rather the simple presence of God. Thus his response to Mōusēs providing the much-needed assurance is "I will be with you" (ἔσομαι μετὰ σοῦ). The remainder of the verse follows the Heb. verbatim. God offers a sign (τὸ σημεῖον) to Mōusēs. Wevers (1990, 31) notes the ambiguity of the anaphoric reference in τοῦτο, which, syntactically, could be either the preceding ἔσομαι μετὰ σοῦ (that is, God's constant presence is the proof of the divine origin of Mōusēs' call), or the following ἐν … phrase. He notes (1990, 32) that it is difficult to make a future happening serve as a "sign" for present assurance and wants to reject this reading on that basis. This need not be the case, for there is no vb. supplied joining "this" and "sign," leaving the reader to refer to the prior vb. which is fut. So, the sense could read "this will be a sign." Though this does not resolve Wevers' concern that the assurance is present but the sign future, it should not be considered outside the sphere of Exod's theology that the Lord requires present obedience by Mōusēs for future blessings.

The term σημεῖον occurs nineteen times in Exod, though it is omitted in ExodB at 4.28; 8.23 (19). In all but three instances (7.9; 11.9, 10, where it translates מוֹפֵת), it translates אוֹת. It refers to some miraculous occurrence displaying the presence of God affirming his appearance to Mōusēs and desire to deliver the Israēlites from Egypt, either to affirm to Mōusēs God's presence with him (3.12), to affirm to the Israēlites that God did indeed appear to Mōusēs, or to display to Pharaō and his court that the God of the Israēlites desires for the release of his people. This is the first of Exod's

signs: here, to Mōusēs, the sign is an affirmation "that I shall send you" (ὅτι ἐγώ σε ἐξαποστελλῶ; see Wevers 1992, 173). Ἐξαποστέλλω is a minority reading unique to ExodB and a few others. The Heb. שְׁלַחְתִּי would suggest an aor., though Wevers (1990, 32) suggests the use of a pres. here connotes the continuous nature of the commission—Mōusēs is in process as he is both being sent and remaining as a sent one. This may over use the pres. aspect, which is by no means static. The pres. may simply be historic (see also Wevers 1992, 235).

The next phrase is difficult: MT's בְּהוֹצִיאֲךָ is a *puʿal* inf. construction with a -ב prefix, "when you bring out" (Waltke and O'Connor 1990, 604). Exod attempts to replicate the Heb. construction with a literal rendering in Gk., repeating the prep. ב with ἐν + dat., the inf. form of ἐξάγω for the Heb. inf., and the second person personal prn. σε for the Heb. second person sg. pronominal enclitic ךָ (see Wevers 1990, 32; SS 1965, 80–82; CS 1995, 51; Wevers 1992, 268). Syntactically, the Gk. makes little sense, and would seem to work better had Exod employed the temporal gen. abs. The use of ἐν τῷ with the inf. occurs eight times in Exod (here, 16.7, 8; 27.7; 28.31; 29.36; 30.15; 34.29), and usually (except for 30.15) renders the prep. ב with a Heb. inf. construct.

Mōusēs will lead God's people. Exod inserts the gen. of the first person personal prn. (μου; omitted in ExodA), underscoring the relational element of the commissioning of Mōusēs ("*you* bring out *my* people"; Wevers 1990, 32). This is by no means uncommon in Exod (see 5.4; 11.8; 15.13; 17.6; 33.1; Wevers 1992, 186). The "sign" is given in the fut. tense (for the Heb. imperf.) as a predication of what "will" happen: καὶ λατρεύσετε τῷ θεῷ ἐν ὄρει τούτῳ. Exod's addition of καί seems unnecessary, though perhaps it lends narrative coherence to the pronouncement. The predication of their "serving" God seems to connote a sense of performing religious or cultic services (Muraoka; cf. BS 1989, 91–92), a relationship uniquely introduced into the Exodus narrative here. Exod introduces the term in the pl., against the MT's sg., underscoring that it is Mōusēs *with* the Israēlites who will be serving. Λατρεύω occurs nineteen times in Exod, always translating עָבַד. The vb. in Exod only once has a common usage, referring to works of service not to be done on the Sabbath (12.16). The rest refer to expressions of religious devotions, frequently from God himself soliciting worship for himself. It can be used for serving simply God (τῷ θεῷ), the Lord God, and Pharaō's "the Lord your God" (κυρίῳ τῷ θεῷ ὑμῶν). Once is it used in religious devotion to another, in the prohibition against the service of other gods (23.24). The final element in the verse connotes the location at which the service will take place: ἐν ὄρει τούτῳ, though no indication is given previously that Mōusēs was at that time

on a mountain. Nevertheless, the promise of a return to worship at that location serves as the first sign by which Mōusēs' commission is affirmed. The site will be highly significant later in Exodus as the prediction is brought about in the narrative.

Again Mōusēs responds with hesitation (v. 13). This time the concern centers on the identity of the sender. In v. 13 Mōusēs seems to ignore God's assurance, or at least estimate his assurance of the commission to be insufficient to quell his fears of the task. Instead, he turns his attention to the questions that will undoubtedly be raised by the Israēlites—the identity of the sender. Mōusēs begins his next cycle of questions with the interjective ἰδού (for Heb הִנֵּה). Though εἰ is not present, the next phrase is clearly conditional, with Exod using a fut. form of ἐξέρχομαι for the *qal* ptc. בָּא. The fut. is used throughout the verse (ἐξελεύσομαι, ἐρῶ, ἐρωτήσουσίν, ἐρῶ). The first situation is that he should go to "Israēl." It seems odd that Exod fails to include explicit mention of υἱοῦς where the MT has בְּנֵי, though the article τούς seems to imply it. Then he is to say to them "the God of our fathers has sent me to you" (ὁ θεὸς τῶν πατέρων ἡμῶν ἀπέσταλκέν με πρὸς ὑμᾶς). The generic "God" is preferable, though some traditions (*f n* Syr) read κύριος, which Wevers (rightly) points out changes the point of the objection (Wevers 1990, 33). Exod's ἡμῶν is apparently an inner-Gk. corruption from ὑμῶν, because the Heb. is second person pl. The corruption, particular to ExodB, connotes Mōusēs' association with the Israēlites, whereas the MT reflects him as standing aloof (Propp 1999, 185; Wevers 1990, 33). The hypothetical situation is expanded upon by a hypothetical question they (the Israēlites) will ask of him, that is, "what is his name?" (τί ὄνομα αὐτῷ; see discussion of naming Mōusēs at 2.10). Mōusēs himself then poses the question to God: "what shall I say to them" (τί ἐρῶ πρὸς αὐτούς).

God's response (v. 14) is to identify himself as "I am who I am." ExodB adds λέγων (see Wevers 1992, 82), not present in the MT and redundant of the initial εἶπεν. Exod identifies God with ἐγώ εἰμι ὁ ὤν. Aq and Theod read ἔσομαι ὅς ἔσομαι. This declaration is to Mōusēs a revelation of the divine identity. This then leads to God telling Mōusēs: οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραήλ ("thus you will say to the sons of Israēl"). Then the name is repeated, this time specifically identified as the one sending Mōusēs: ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς. The rendering of the divine name is difficult. Wevers (1990, 33) notes that the Heb אֶהְיֶה could be conveyed with either εἰμί or γίνομαι, though only the former is appropriate for God. And, since a first-person subject would not work for the necessary ἀπέσταλκέν (a third sg. form), Exod is forced to resort to the participial ὁ ὤν, "the one who is." The first אֶהְיֶה can be rendered

ἐγὼ εἰμι because it is not formally the divine name, but introduces the divine name which Exod renders ὁ ὤν (cf. Swete 1902, 327).

Then God speaks to Mōusēs again (v. 15) with particular instructions about what he is to say to the Israēlites. Then the Lord identifies his name as his name "forever" and a memory for generations to come. The deity identifies himself with respect to the patriarchs—Abraam, Isaak, and Iakōb. It is this God that has sent Mōusēs to them. In v. 15 God speaks again (πάλιν) to Mōusēs (πρὸς Μωυσῆν). Exod again uses the fut., here of λέγω: "thus shall you say to sons of Israēl" (ἐρεῖς τοῖς υἱοῖς Ἰσραήλ). In Exod it is unclear whether οὕτως modifies εἶπεν or ἐρεῖς, though the MT's *maqqēp* indicates it belongs with the latter: כֹּה־תֹאמַר. Here God identifies himself as Κύριος ὁ θεὸς (יְהוָה אֱלֹהֵי), and further defines himself as the "God of your fathers," and lists the fathers: Abraam, Isaak, and Iakōb. Exod inserts a καί twice prior to "God" where there is no conj. in the Heb. except in the last entry. This is the identity that Mōusēs is to claim as his sender (ἀπέσταλκέν). The particular designation is strange: τοῦτό μού ἐστιν ὄνομα αἰώνιον καὶ μνημόσυνον γενεῶν γενεαῖς "this is my eternal name and memory of generations to generations." Exod's description of God's name uses the adj. αἰώνιον "eternal," whereas the Heb. uses the adverbial לְעֹלָם "forever." The latter modifies the vb. of being (implied in the Hebrew), whereas the former properly refers to the name: an eternal name. Αἰώνιος occurs ten times in Exod, most of which for עוֹלָם, though also עֹלָם. The term has slightly different meanings depending on context. Most often it refers to a perpetual ordinance to be observed (νόμινον αἰώνιον). However, it also refers to an "eternal covenant" (בְּרִית עוֹלָם; 31.16) of Sabbath observance that is to be "perpetual" (αἰώνιον; 3.17) for the Israēlites. However, the use at 3.15 differs from the others because it does not refer to an occasional act of either offering sacrifice or even Sabbath observance, but rather the divine name. It is a statement of the extended duration of time in which the name will serve as an identity (cf. Muraoka). This is further amplified by the description of the name as μνημόσυνον γενεῶν γενεαῖς, "a memory of generations to generations."

Mōusēs is then (v. 16) instructed to gather the elders of the Israēlites, to tell them that he has seen the God of their fathers, to relate God's concern for them. Verse 16 in the MT reads לֵךְ וְאָסַפְתָּ, "go and assemble." Exod provides temporal priority to the actions with the aor. ptc.: ἐλθὼν, with an adverbial οὖν: "coming, then," or "so go and collect" (Wevers 1990, 35). Some traditions omit the initial three words of the Gk. (ExodA). The fin. vb. in Exod, συνάγαγε, expresses the Heb. *qal* perf. second person sg. of אסף. The command is to "gather" or "assemble" for the purpose of meeting (cf. Muraoka). Mōusēs is to gather together τὴν γερουσίαν, the "council of elders"

as a decision-making body in Israēl (Muraoka), not unlike the Greco-Roman senate (LSJ). It is used of the Sanhedrin in the NT (Acts 5.21; cf. M&M). The term in Exod is "fully synonomyous with πρεσβύτεροι" (Wevers 1990, 35; BS 1989). MT describes these figures as זִקְנֵי יִשְׂרָאֵל ("elders of Israēl"), whereas Exod inserts a word to read τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ ("elders of the sons of Israēl"; so also SamP; Syr). The second action, after gathering, that Mōusēs will do is speak: ἐρεῖς. MT uses the *qal* perf. for both verbs, whereas Exod uses an aor. imperv. for the first (συνάγαγε) and a fut. ind. for the second (ἐρεῖς). What he is to say to them (πρὸς αὐτούς) is then specified. He is to tell them that κύριος ὁ θεὸς (again for יְהוָה אֱלֹהֵי) τῶν πατέρων ὑμῶν has appeared (ὦπταί; perf. of ὁράω) to him. He further identifies the deity as θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ. In the MT, only the first θεὸς is present (אֱלֹהֵי); the next καὶ θεὸς and the final θεὸς are not present. The Heb. presents an emphatic פָּקֹד פָּקַדְתִּי ("I will indeed attend to"), which Exod attempts to replicate with ἐπισκοπῇ ἐπέσκεμμαι ("I have indeed seen"). Wevers (1990, 35) notes that the use of ἐπισκοπή for פקד is common in LXX. On the use of a cognate noun with a fin. vb. for a Heb. inf. with cognate vb. see Thackeray 1909, 47–50; Wevers 1990, 35. In contrast to the Heb., Exod uses first a noun then a vb. Ἐπισκέπτομαι likely refers to God's taking interest in, or concerning himself, with something (Muraoka). What God has observed is particularly ὅσα συμβέβηκεν ὑμῖν ἐν Αἰγύπτῳ ("as much as has happened to you in Egypt"). Exod's ὅσα is an adv. emphatic of the amount or degree of what befell the Israēlites in their situation.

Mōusēs is also to tell them of God's intent to bring the Israēlites from Egypt into an already occupied land (v. 17). This verse continues the monologue on the part of the Lord. This portion begins with a fut. vb., ἀναβιβάσω, "I will bring up," the main vb. of the sentence and a term that occurs only here in Exod, though it does occur elsewhere in the LXX. It typically conveys a sense of causing to move higher (Muraoka), though is explicitly used of God's deliverance of his people from bondage (1 Esd 1.49), especially in Egypt (Deut 20.1; Jdg [ms A] 6.8; cf. Isa 63.11). The structure of this verse is highly symmetrical, with a main vb. modified by a series of three prepositional phrases. God will deliver them *from* one thing, and *into* two. First, God intends to deliver them ἐκ τῆς κακώσεως τῶν Αἰγυπτίων ("from the oppression of the Egyptians"). This phrase recalls the "oppression" of Exod 1.11, where the Egyptian taskmasters "oppress" (κακώσωσιν) the Israēlites in their work. It is this oppression at the hands of the Egyptians (not Egypt; מִצְרַיִם), from which God intends to deliver them. Moreover, he intends to deliver them *into* (εἰς, occurring twice) a "land" (γῆν, likewise occurring twice). First they are to be delivered into the land τῶν Χαναναίων καὶ Χετταίων καὶ Ἀμορ-

ραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εὐαίων καὶ Ἰεβουσαίων. On order of names, see Wevers 1992, 175. On the inclusion of the Gergesites, see comment on 3.8. The land is also described with the adjectival ptc. ῥέουσαν ("flowing") γάλα καὶ μέλι ("with milk and honey"). On this description, see also 3.8.

Positively, the Lord anticipates their attentiveness to Mōusēs' announcement (v. 18). So Mōusēs and Aarōn will go to Pharaō and issue him God's demands. The monologue continues in v. 18 by announcing that they (implied in the vb.) "will hear your voice." Exod's καὶ εἰσακούσονταί σου τῆς φωνῆς is a literal rendering of the MT's וְשָׁמְעוּ לְקֹלֶךָ. Next the subject changes to Mōusēs (σὺ) who will go (εἰσελεύσῃ) to Pharaō king of Egypt. Exod inserts Φαραώ where only מֶלֶךְ מִצְרַיִם is present in the MT. Following the Heb., Exod's vb. εἰσελεύσῃ is a second person sg., denoting Mōusēs as the primary recipient of the commission to action, though it is clear enough that the elders (ἡ γερουσία) are to accompany him before Pharaō. The action remains in the second sg. with ἐρεῖς, denoting it is he that will speak πρὸς αὐτόν, "to him (Pharaō)." Though the presence of others, here the elders, with him in his declaration to Pharaō is underscored. This occurs in the statement to him that the God of the Hebrews has called (προσκέκληται) "us" (ἡμᾶς). Curiously, Exod renders the Heb. יְהוָה אֱלֹהֵי with a simple ὁ θεὸς, omitting his characteristic κύριος where the divine name is present. The MT reads וְעַתָּה נֵלֲכָה־נָּא, the vb. being a *qal* imperf. with a particle of entreaty: "we will go." Exod represents this with an aor. (hortatory) subjtv. πορευσώμεθα οὖν when it seems the correction to ExodB, πορευσώμεθα, a fut. ind., would be more appropriate. Or, if the subjtv. is used, some feature connoting purpose—esp. ἵνα—would make more sense than οὖν, which is often just temporal. Wevers (1990, 37) suggests the potential for the action is intended here, whereas the "demands become more insistent in the actual encounter with Pharaō when the fut. tense is employed." God's intent is that they go ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον. Exod's choice of ὁδὸν—"way, road, path"—for דֶּרֶךְ is literal but does not immediately incorporate the sense of the Heb. here, which refers to a journey (see HALOT). Ὁδός does not primarily carry this sense, though it sometimes does in the Pentateuch (Gen 44.29; Exod 12.39; Num 9.10), and also may convey the meaning of a distance capable of being covered in a limited time (Gen 30.36; Num 10.33; 11.31; Muraoka). The purpose (ἵνα + subjtv.) of this proposed journey is stated that "we may sacrifice to our God" (θύσωμεν τῷ θεῷ ἡμῶν). Again Exod has only "God" (θεός) for what in the Heb. is יְהוָה אֱלֹהִים.

The difficulty—at least at this state—is not with the receptivity of the Israēlites (v. 19). To be sure, though, that will come later. Instead, the first

obstacle is Pharaō. He will be unwilling to comply and will require some dramatic persuasion. Exod returns to its characteristic use of δέ upon the change of a subject, here to ἐγώ, where God is speaking. What he says is what follows: that he knows (οἶδα) that "Pharaō, king of Egypt, will not [passively] let you go." Exod's προΐημι is a helpful choice of words, connoting the permission of something to happen under the condition of indifference on the part of the one so permitting (Muraoka), an underlying theme present in some classical usages (LSJ). The person in view here is מֶלֶךְ מִצְרַיִם (βασιλεὺς Αἰγύπτου), to which Exod again adds Φαραώ. The result of passively allowing the Israēlites' departure will not occur unless (ἐὰν μή for וְלֹא) there is the instrumental intervention (μετά; cf. CS 1995, 82; SS 1965, 119–120) of a "mighty hand" (χειρὸς κραταιᾶς).

In v. 20 the Lord announces that he himself will provide that persuasion, after which Pharaō will send them on their journey. Specifically, v. 20 discloses that the mighty hand by which Pharaō's will is to be bent is God's own. For here he declares that he is ἐκτείνας τὴν χεῖρα ("stretch[ing] out the hand"). Exod curiously omits the first person sg. personal prn. present in the suffixal ending of the Heb. Characteristically, Exod uses the aor. ptc. to designate temporal subordination of the stretching of the hand to the main vb., πατάσσω. The stretching of the hand is the means by which, God says, πατάξω τοὺς Αἰγυπτίους ("I will smite the Egyptians," rather than the MT's "Egypt" מִצְרַיִם). The means by which God will execute this smiting is the fullness of his "wonders" (τοῖς θαυμασίοις). Wevers (1990, 37) comments that only here are the plagues called θαυμασίοις, whereas usually they are σημεῖα, τέρατα, and, once (11.1), πληγή, each following the pattern of the parent text. These wonders are further described with a relative clause, οἷς ποιήσω ἐν αὐτοῖς, "that I will do among them." Finally, God declares the chronology of the demonstration of his majesty to the actual deliverance of the Israēlites. For it is μετὰ ταῦτα, the antecedent clearly being the smiting of the Egyptians, that ἐξαποστελεῖ ὑμᾶς ("he will send you"; cf. 3.12).

This announcement is followed by an additional one (v. 21) where the Lord declares his intent to "give grace" to the Israēlites, specifically in terms of acquiring loot from the Egyptians (v. 22). God says, again in the fut. tense, δώσω χάριν τῷ λαῷ τούτῳ ἐναντίον τῶν Αἰγυπτίων. The adverbial ἐναντίον for בְּעֵינֵי is appropriate though perhaps not properly as pictoral as the Heb. Nevertheless, it connotes the giving of grace to "this people" (Israēl) in a manner that sometimes can connote "in the eyesight of" (Muraoka). The visual connotations of the term suggest they will witness the giving of grace to the Israēlites.

A change of subjects is indicated by δέ, and the new subject, "you," is implied in the next two verbs: ἀποτρέχητε and ἀπελεύσεσθε. The MT uses the same verbs (תֵּלֵכוּן and תֵּלְכוּ), and Exod's rendering is likely stylistic variation. The former Gk. word, an Alexandrian term (CS 1995, 218), is a pres. subjtv. from ἀποτρέχω meaning simply to depart or leave someone, but with the connotation of haste (Muraoka; *pace* Lee 1983, 125–128). The subjtv. mood, with the adverbial ὅταν, is translated "when you should leave." It is curious, again, that Exod chooses the subjtv. over the fut. or even pres. ind. (the latter is preferred in mss 619 59 319). The connotations seem confused: ὅταν suggests more certainty, whereas the subjtv. mere possibility (cf. Wevers 1992, 267). Wevers (1990, 39) rightly indicates that the Heb. temporal and conditional clause markers, וַיְהִי and וְהָיָה are sometimes omitted (as here; cf. 1.21; 4.8; 12.25; 13.14, 15; 22.27), or are represented by καὶ ἔσται ἐὰν (4.9; 12.26), καὶ ἔσται ἡνίκα ἐὰν (13.5), or καὶ ἔσται ὡς ἂν (13.11). Exod does, though, choose the fut. for the next vb., affirming the certainty that they will not depart (οὐκ ἀπελεύσεσθε) κενοί. Κενός occurs only three times in Exod, twice for רֵיקָם and once for שֶׁקֶר, though elsewhere in the Pentateuch it renders ריק, רק, or ריקם as "in poverty" (Durham 1987, 35) or, idiomatically, "empty-handed" (Muraoka; Lust 2.253; BS 1989, 95, 108, 341). The sense, as will be demonstrated clearly below, alludes to plundering that will occur to the benefit of the Israēlites.

In 3.22 Exod expands on the particulars of the grace extended to the Israēlites and why they will not be leaving Egypt empty-handed. Most manuscripts begin the sentence with ἀλλά, omitted both in ExodB and ExodA. It seems to involve the reception of material goods that are given, apparently by favorable disposition toward the Israēlites, by Egyptian neighbors. This is simultaneously described as "plundering." Exod employs the fut. (αἰτήσει), indicating the women will ask from their neighbors and from their household servants. The terms γείτονος and συσκήνου are synonymous and together present poetic fluidity. Wevers (1992, 187) says that only the last noun is modified by the prn. (cf. Wevers 1990, 39). What a woman will ask for is objects of silver and gold and clothing (σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν). In addition to asking, the women will, with the acquired wealth and clothing, care for their children. Specifically, they will "put (them) upon your sons and upon your daughters" (ἐπιθήσετε ἐπὶ τοὺς υἱοὺς ὑμῶν καὶ ἐπὶ τὰς θυγατέρας ὑμῶν). The sequence of asking and putting on is summarized and interpreted by the final vb., σκυλεύσατε. ExodB's -σατε ending is unique, with the preferred reading being -σετε. The former indicates an aor. imperv., the latter a fut. ind. ExodB's reading indicates "(you) despoil the Egyptians" (Muraoka; not "Egypt"—מִצְרַיִם), though the ind. seems more sensible (see

Wevers 1992, 258; esp. Wevers 1990, 39). Theologically, ExodB's strengthening of the statement moves from a prediction to a command, and sees no problem with God commanding such an affliction upon the Egyptians. Σκυλεύω is used only here and in 12.36 in Exodus. At 12.36, the fulfillment of the future promise of 3.21–22 is carried out. It states that ἔδωκεν Κύριος τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ἐσκύλευσαν τοὺς Αἰγύπτίους. The intertextual connection is striking and deliberate:

| Exod 3.21–22 | Exod 12.36 |
|---|---|
| καὶ <u>δώσω χάριν τῷ λαῷ</u> τούτῳ <u>ἐναντίον τῶν Αἰγυπτίων</u>· ὅταν δὲ ἀποτρέχητε, οὐκ ἀπελεύσεσθε κενοί· 22 αἰτήσει γυνὴ παρὰ γείτονος καὶ συσκήνου αὐτῆς σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν, καὶ ἐπιθήσετε ἐπὶ τοὺς υἱοὺς ὑμῶν καὶ ἐπὶ τὰς θυγατέρας ὑμῶν· καὶ <u>σκυλεύσατε τοὺς Αἰγυπτίους</u>. | καὶ ἔδωκεν Κύριος τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ἐσκύλευσαν τοὺς Αἰγύπτίους. |

A few observations are worth noting. In the 12.36 text, the speaker is identified as the Lord (κύριος) and the form of δίδωμι which was in the fut. in 3.21 is past (aor.) in 12.36. The importance of the witness of the Egyptians (ἐναντίον τῶν Αἰγυπτίων) is repeated verbatim at 12.36 from 3.21. At 12.36 Exod summarizes the requests for goods and provision for children with ἔχρησαν αὐτοῖς ("they [Israēlites] supplied them [Egyptians]"), and again the vb. rendered in the fut., that they will plunder (σκυλεύσατε) the Egyptians (3.22) is at 12.36 accomplished (the aor. form ἐσκύλευσαν). The verbatim preservation of 3.21–22 in 12.36, with interpretative comments, clearly connotes the theology of Exod is one which here affirms the God who made such bold predictions (3.21–22) on behalf of his people has indeed carried them out (12.36). This will serve as a foundational connection for subsequent dealings with Israēl, where God will repeatedly refer to the prediction/fulfillment encapsulated by these very texts.

## Exodus 4

In chapter four Mōusēs responds again to the Lord's exhortation to return to Egypt to lead Israēl. This time he anticipates doubts by the Israēlites (4.1). The Lord enables Mōusēs to turn his staff into a serpent as a sign to them (4.2–4). Another sign given that the Lord has indeed appeared to Mōusēs is the turning of Mōusēs' flesh "like snow" (vv. 5–8). Yet a third sign is the

turning of water to blood (v. 9). Despite these signs, Mōusēs again complains (v. 10). This time he complains about his own inability to speak, which the Lord rebukes (4.10–12). When Mōusēs repeats the complaint and requests that God send another person (4.13), the Lord, in anger, suggests Aarōn accompany him and speak for him (4.14–17). Mōusēs seems to agree, as he departs from the scene (4.18) and informs Iothor of his plans to leave (4.19–20). The Lord again speaks to Mōusēs (4.21) and informs him that he will harden Pharaō's heart and that Pharaō will not let the Israēlites go. Nevertheless, Mōusēs is to confront Pharaō and require their release (4.22–23). Along the way, Sepphōra circumcises their son and saves them from calamity (4.24–25). Next the Lord speaks to Aarōn (4.27), telling him to visit Mōusēs, which he does. Mōusēs informs Aarōn, and together they speak to the people and demonstrate the signs (4.28–30). The effect is belief and worship (4.31).

Exodus 4 begins (vv. 1–9) by describing the nature and extent of Mōusēs' hesitation to carry out God's call. First (4.1) he asks what he should do if they simply do not believe that God appeared to him. The subject changes (δέ) to Mōusēs, who answers (ἀπεκρίθη) and speaks (εἶπεν). Whereas the MT begins the quotation with a conj. and interjection (וְהֵן), Exod begins with the particle ἐάν. Wevers (1990, 40) suggests that Exod saw הן as Aramaic rather than Heb., which led him to make the statement into a question. The effect, coupled with the use of the subjtv. (πιστεύσωσίν), is to soften the certainty of their disbelief from the Heb. "they will not believe me" to the Gk. "if they should not believe me." Perhaps Exod was concerned that the signs at least had the potential to be effective in the estimation of the patriarch. The subjtv. is also used in the next vb., εἰσακούσωσιν, "should they listen." Exod thus sets up with an interrogative the condition to which it implies a response: "what shall I say to them" (τί ἐρῶ πρὸς αὐτούς). ExodB omits an οὖν, a particle intensifying the question (Wevers 1990, 40) present in other traditions (cf. Wevers 1992, 251). This addition at the end of the verse is unique to Exod and necessitated by its changing of the Heb. declarative statement to one that is conditional. The question is one of clarification (BS 1989, 96), corresponding to the Heb. of 3.13 (cf. Aejmelaeus 1987, 81). Reaching back to 3.13 echoes the questioning of Mōusēs, who there is questioning what he should say to the Israēlites is the name of the god who sent him. It is an expression of continued doubt and uncertainty, seeking justification for the demands placed upon him in his commission. The rationale for these questions (γάρ) is that the Israēlites "will say" (ἐροῦσιν) that (ὅτι, an Exod addition) "God has not appeared to you" (οὐκ ὦπταί σοι ὁ θεός). Curiously, Exod uses θεός for the MT's יְהוָה, though other traditions (notably ExodA) read κύριος.

Wevers (1990, 40) accounts for the change by suggesting that "the revelation of the divine name 'Lord' to Mōusēs has not been accepted or believed by the Israēlites."

With another change of subjects (δέ) the Lord (κύριος for יְהוָה) speaks (v. 2) not by argumentation, but by demonstration. Specifically, the Lord directs Mōusēs' attention to the staff in his hand (v. 2). For the cases and articulation of κύριος in Exod, see Wevers 1990, 40. Here the Lord says to him (Mōusēs; εἶπεν ... αὐτῷ) a question, designated by the interrogative particle (τί). The question by the Lord pertains to what is in Mōusēs' hand (τὸ ἐν τῇ χειρί σου; for בְּיָדֶךָ), not for the purpose of acquiring unknown information, but drawing Mōusēs' attention to it. Mōusēs' answer (δὲ εἶπεν) is simple: a staff (ῥάβδος for מַטֶּה), perhaps a shepherd's staff (Propp 1999, 209).

When the Lord commands him to throw the staff to the ground (v. 3), it turns into a serpent from which Mōusēs flees. God's response (καὶ εἶπεν) to Mōusēs' answer is in the form of a command. He is to cast it to the ground (ῥίψον αὐτὴν ἐπὶ τὴν γῆν). The antecedent of αὐτήν is ῥάβδος. Exod uses the prepositional phrase ἐπὶ τὴν γῆν for the Heb. אַרְצָה, which simply uses the proclitic א to convey the direction: "groundward." Exod could have used παρά to reflect the directional sense of the Heb., but uses ἐπί to clarify that the staff was to be cast not simply in the direction of the ground, but upon it. Exod follows this command with what will be a pattern through this pericope: short, concise statements of obedience on the part of the seemingly bewildered Mōusēs. To underscore his obedience, Exod, following the Heb., avoids stylistic variation in vocabulary and employs the same words of God's command in Mōusēs' obedience to it. That is, Mōusēs, as God commands (ῥίψον αὐτὴν ἐπὶ τὴν γῆν), obeys (καὶ ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν). The only difference is the necessary change of ῥίπτω from an aor. imperv to an aor. act. ind. (so also Wevers 1990, 41). Thus begins the command/ obedience cycle of relationship between God and Mōusēs in the Exod narrative. The result of Mōusēs' action is that the staff became (ἐγένετο for the Heb. וַיְהִי) a serpent (ὄφις).

A serpent is by no means a common presence in biblical narrative, though nonetheless a familiar one to readers of the Pentateuch. Naturally the serpent calls to mind the same figure (also ὄφις) from the Garden of Eden (Gen 3.1, 4, 13) who dealt "craftily" (ἠπάτησέν) with Eve (Gen 3.13). An enigmatic reference to a serpent is used of the tribe of Dan, which is to be compared to a "horned viper," seemingly indicating it is potent though small (Wenham 1994, 2.481). A serpent (ὄφις) also appears in Numbers 21, where a serpent was set up in the desert upon which someone would gaze and receive healing from snake bites (Num 21.7, 8, 9; cf. Deut 8.15). Elsewhere the presence

of a serpent recalls the craftiness of its original appearance in biblical tradition (see deSilva 2006, 258). The presence of the serpent in Exod (4.3, 17; 7.15) is limited to this miraculous demonstration and its use before Pharaō as a demonstration of the power of the god who has summoned Mōusēs and the Israēlites. The result of the appearance of the serpent, perhaps in contrast to its later appearance, is that of fear on the part of Mōusēs (καὶ ἔφυγεν Μωυσῆς ἀπ᾽ αὐτοῦ). No such response is seen in the patriarch when he repeats this miracle before Pharaō (7.15). It seems that here, though, the signs must convince Mōusēs before they can be used by him to convince the Israēlites or Pharaō.

The patriarch must first overcome his fears (v. 4), for the Lord commands him to take the serpent by the tail. After doing so, the serpent returns to a staff in his hand. The scene continues (καί) with the Lord speaking to Mōusēs (εἶπεν Κύριος πρὸς Μωυσῆν). The two-fold command summons back the frightened patriarch to "stretch out the hand" (ἔκτεινον τὴν χεῖρα) and to "take hold of the tail" (ἐπιλαβοῦ τῆς κέρκου). Both "hand" and "tail" lack the identifying Heb. proclitic attested in the MT. Wevers (1990, 41) suggests it is unnecessary since it is obvious enough to which each belongs. Some traditions add the appropriate σου and αὐτοῦ here (e.g., SyrH; see Wevers 1992, 182–183). Exod records Mōusēs' obedience using the same verbs (ἐπιλαμβάνω and ἐκτείνω), though with slightly different syntax. Exod replaces the two imperatives with an aor. ἐπελάβετο and an adverbial ptc. ἐκτείνας, connoting the temporal sequence of the main vb. occurring first, then the ptc. ExodB and ExodA include the adverbial οὖν to help convey the logical sequence of the narrative (Wevers 1990, 41). The final portion of this miracle occurs at the end of the verse, where upon Mōusēs grasping the tail of the serpent, it becomes a staff in his hand (ἐγένετο ῥάβδος ἐν τῇ χειρὶ αὐτοῦ). The MT reads that the miracle occurred in Mōusēs' כַּף (the hollow or flat of the hand; HALOT). Exod preserves its reading of χείρ, perhaps for consistency and to confirm that Mōusēs was commanded to stretch out his hand. He did stretch out his hand, and the snake returned to a staff in his hand. The miracle is also underscored by the repetition of ἐγένετο—the staff to a snake, and snake back to a staff. The demonstration of God's power is vivid and striking. It requires Mōusēs to give up fleeing from the serpent and grasp it in a demonstration of God's power. Criticisms that one grasps a snake not by its tail but behind its head widely miss the miraculous intent of the narrative.

The purpose of this miracle (v. 5) is to inspire belief among the Israēlites that their God has indeed appeared to Mōusēs. Some witnesses clarify that this sentence remains part of the divine discourse by its addition of καὶ

εἶπεν Κύριος (or αὐτῷ), though this is absent in ExodB and ExodA. The transformation of the staff to a snake and back again serves a purpose (ἵνα), that they "may believe you" (πιστεύσωσίν), where the subjtv., appropriately, is used. Curiously Exod, as in the MT, renders this purpose clause without a proper main clause, though the command and fulfillment (vv. 3, 4) is likely in view (Wevers 1990, 41). The content (ὅτι) of what they are to believe is that God—here simply ὁ θεὸς for יְהוָה אֱלֹהִים—"has appeared" (ὦπταί) to Mōusēs. Again the issue of whether God has appeared to Mōusēs is central. The deity is further defined by those of whom he is God: "of their fathers," followed by a list of the three core patriarchs (ὁ θεὸς τῶν πατέρων αὐτῶν, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ). Again Exod diverges from the MT in its use of conjunctions in this list, providing a conj. before θεὸς Ἰσαὰκ where none is reflected in the Heb. (or Syr), though the rest of the conjunctions follow the Heb. precisely (cf. Exod 3.15, 16).

The Lord provides another miracle (v. 6) whereby Mōusēs' hand turns white as snow and then is miraculously restored (v. 7). A new cycle of speech is introduced in v. 6 with δέ. It is again (πάλιν) the Lord (Κύριος) who speaks to him (αὐτῷ; Mōusēs). The command is: εἰσένεγκον τὴν χεῖρά σου εἰς τὸν κόλπον σου ("reach your hand into your cloak"). Here the second person personal pronouns at both places reflect the enclitic of the Heb. of the MT. The vb. is an aor. imperv., second sg. from εἰσφέρω ("carry in, bring in"). ExodB's first aor. εἰσένεγκον is unique. ExodA uses εἰσένεγκαι, while the majority reading is εἰσήνεγκε (see Wevers 1990, 42). Though the parsings are the same, ExodB's reading is found only here and in Sir 6.24 in the LXX. In Sir 6.24 the term is used in a wisdom command to accept one's advice and council as putting one's feet into her fetters (εἰσένεγκον τοὺς πόδας σου εἰς τὰς πέδας αὐτῆς). Again Exod records the obedience portion of the verse with precise verbal congruity with the command so as to underscore the submission of Mōusēs to the commands of the Lord. The only difference is in the appropriate tense of the vb. and person of the prn. Seemingly aware that he is not intended to keep his hand within his garment, Mōusēs withdraws it. Exod records in detail the full account of the subsequent events. That is, rather than simply saying that "he withdrew it," Exod says that καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ ἐκ τοῦ κόλπου αὐτοῦ ("and he withdrew his hand from his cloak"). The Heb. does not designate the garment as "his," but leaves it implied. Exod does not relate MT's interjective וְהִנֵּה and is content to demonstrate the wonder of the miracle by expanding upon its results. The result in the MT is that Mōusēs' hand "(it was) like snow" (כַּשָּׁלֶג). Exod's expansion reads καὶ ἐγενήθη ἡ χεὶρ αὐτοῦ ὡσεὶ χιών. Exod's pass. (ἐγενήθη) is less common (eight times in Exod) than the mid. ἐγενέτο (25 times).

Though, as Wevers (1990, 42) (rightly) notes, there is no obvious distinction in meaning (cf. Thackeray 1909, 238–239). By making the implicit vb. of the Heb. explicit in the Gk., naming the subject (hand) and its owner (his), Exod draws the readers' attention to the miracle itself: his hand became like snow (cf. Num 12.10; Isa 1.18). The description need not convey leprousy, as is often seen in the Heb. (cf. Propp 1999, 209; Wevers 1990, 43), but merely refers to the color. However, that color may be associated with this disease and some traditions articulate this way (notably SyrH from Aq and Theod; cf. BS 1989, 97; esp. Wevers 1992, 110; Wevers 1986, 296–297).

The narration continues with the speaking (καὶ εἶπεν) of God (v. 7). That God is the speaker is made apparent in some traditions (799 527 628 etc). Exod's adverbial πάλιν is unattested in the MT, and syntactically could modify either εἶπεν, he (God) spoke again, or εἰσένεγκον—he (Mōusēs) reaches again. Brooke and McLean (1909) capitalize the *pi*, indicating their understanding that it modifies the command to reach, which seems a sensible reading as it is the primary action of the verse and repeats what Mōusēs has just done in v. 6. Indeed, the command at v. 7 is identical to that of v. 6: εἰσήνεγκεν τὴν χεῖρά σου εἰς τὸν κόλπον σου. Again Mōusēs' obedient response is likewise identical to that of v. 6: καὶ ἐξήνεγκεν αὐτὴν ἐκ τοῦ κόλπου αὐτοῦ. The only difference is that whereas previously (v. 6) the action resulted in his hand becoming ὡσεὶ χιών, here Exod says πάλιν ἀπεκατέστη εἰς τὴν χρόαν τῆς σαρκὸς αὐτῆς for the Heb. וְהִנֵּה־שָׁבָה כִּבְשָׂרוֹ (cf. Lev 13.16). Exod's πάλιν here is likely intended to render the interjective וְהִנֵּה, though it does not convey the same sense. Exod also inserts the interpretative εἰς τὴν χρόαν for the MT's כ, which indicates that his hand was, with respect to its color, like the remainder of his flesh (cf. Muraoka; Wis 13.14; 2 Macc 3.16). ExodB's αὐτῆς for the Heb. masc. enclitic is strange. Most traditions use the masc. αὐτοῦ ("his flesh"). Perhaps ExodB was rendering the fem. prn. to have as its antecedent ἡ χείρ; this no doubt would mean "the hand's flesh" (Wevers 1990, 44). Another option is to see αὐτῆς as an intensive adj.: "the flesh itself" or, idiomatically, "the rest of (his) flesh." Though an identical adj. prn. would make more sense, which would require αὐτός to be preceded by an art. (see Smyth 1984, §§ 1204–1217). Indeed, the expression itself in Classical Gk. is also exceedingly rare in antiquity, except where it simply refers to the body or flesh of a female in the medical writings of Galen (cf. LSJ).

This "sign" is to inspire belief should the first one fail (v. 8). The discourse continues with a change of subject (δέ) to the Israēlites via an implied "they" in each of the verbs of the sentence. First, though, a conditional ἐὰν, appropriately rendering the Heb אִם, begins the sentence. For Exod's renderings of וְהָיָה אִם see Wevers 1992, 147. The sequence is straightforward: if they

should neither believe (μὴ πιστεύσωσίν) nor listen (μηδὲ εἰσακούσωσιν), they will believe (πιστεύσουσίν) the second sign. This poetic flow follows the Heb. quite closely. The sequence of verbs heightens the unbelief to a climactic prediction of belief. That is, first God anticipates the Israēlite unbelief by saying "if they should neither believe you" (ἐὰν ... μὴ πιστεύσωσίν σοι), then, escalating, "nor listen to the message of this first sign" (μηδὲ εἰσακούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου), and finally a positive assertion—adding the object of the first vb. to the form of the object of the second, to climax in a third vb. (πιστεύσουσίν): "they will believe the message of this last sign" (πιστεύσουσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἐσχάτου). The final vb. moves to more certainty with the fut. ind., though ExodA uses a subjtv. (cf. Wevers 1992, 228). The use of φωνή seems peculiar, though reflects literally the Heb. קל. The former likely connotes a "message" in this context (Muraoka), though Propp (1999, 210) suggests seeing קל as "voice" serves to validate Mōusēs' own voice (cf. 4.1, 9). Exod's ἔσχατος is common for the אחר word group (BS 1989, 97). For Exod's πρῶτος—ἔσχατος sequence, see BS 1989, 98 (cf. M&M). Some mss read δεύτερου for ἐσχάτου (F M O′, etc. See Wevers 1992, 108–109), cognizant that more signs will follow.

If both signs should fail (v. 9), the Lord provides yet another miracle, whereby water poured upon the ground will turn to blood. Exod preserves the MT's וְהָיָה with καὶ ἔσται, likely wanting to retain the certainty of the following as a prediction. This sets up a condition (ἐὰν) to which there will be specified results and preserving a highly Hebraic construction (see Wevers 1992, 147). The conditions are, first, that they should not believe these two signs (μὴ πιστεύσωσίν σοι τοῖς δυσὶ σημείοις τούτοις). It seems strange that two datives modify the vb. here. Wevers (1990, 44) suggests it must mean "believe you in the matter of these two signs." ExodA alleviates the problem by changing σοι to σου ("your two signs"). Exod's δυσὶ is a relatively rare use of the dual (CS 1995, 25), and changed to δύο in mss 107′–125′. Rather than גַּם Exod reads σοι. The second, "neither should they listen to your voice" (μηδὲ εἰσακούσωσιν τῆς φωνῆς σου), uses both in the subjtv. mood, as above. This is then followed by Mōusēs' response to these hypothetical scenarios, where God gives two directives to Mōusēs not in the form of imperatives but fut. indicatives: λήμψῃ (you will take) and ἐκχεεῖς (you will pour). What Mōusēs is to take is "from the water of the river" (ἀπὸ τοῦ ὕδατος τοῦ ποταμοῦ). Of course, this task is familiar enough to Mōusēs since his very name, in Heb., conveys this sense of drawing with respect to water. Exod's ἀπό is partitive (cf. SS 1965, 160). The second action that Mōusēs will do is pour it upon the dry ground (ἐκχεεῖς ἐπὶ τὸ ξηρόν). God then explains the outcome of this sequence of strange actions, indicating something about the water (τὸ

ὕδωρ). The water is identified with the relative clause ὃ ἐὰν λάβῃς ἀπὸ τοῦ ποταμοῦ, which seems like a classic specification characteristic of Exod, but is present in the MT (אֲשֶׁר תִּקַּח מִן־הַיְאֹר). This water will become blood upon the dry ground (ἔσται ... αἷμα ἐπὶ τοῦ ξηροῦ). Exod omits the MT's redundant second וְהָיוּ in this last phrase, thereby making the MT's two clauses into a more coherent single sentence (cf. Wevers 1990, 45).

The next pericope (Exod 4.10–17) contains Mōusēs' complaint about his calling. Despite these assurances, Mōusēs pleads with the Lord (v. 10) concerning his own inabilities, particularly that of speech. Verse 10 begins with a subject change (δέ) to Mōusēs, who then speaks to the Lord (εἶπεν ... πρὸς Κύριον for וַיֹּאמֶר ... אֶל־יְהוָה). Exod's δέομαι renders well the MT's interjective particle בִּי. Mōusēs' complaint pertains to his inability to conduct the commanded mission. He addresses God as Κύριε for the MT אֲדֹנָי, and asserts that he (Mōusēs) is not sufficient (οὐχ ἱκανός εἰμι). See Wevers (1992, 109) for the reading οὐκ εὔλαλος in some mss Δέομαι κύριε (cf. 4.13; 32.31) is an entreaty form to begin an urgent request from God (Wevers 1990, 45). In what sense Mōusēs is insufficient is difficult to discern. He claims his insufficiency πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας, literally "from yesterday nor before the third day." This seems to indicate that he has never previously been sufficient for such a calling—a point that the Lord will by no means dispute. The expression is generally used for past time, and a Hebraism that appears in LXX Exod in several slightly varied forms (CS 1995, 78; cf. Wevers 1992, 206; 1990, 45):

πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας Exod 4.10
ἐχθὲς καὶ τρίτην ἡμέραν Exod 5:7, 14 (cf. Gen 31.2, 5; Josh 4.18; 3 Kdgms 14.21; 19.7; 21.5; 1 Macc 9.44).
πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης Exod 21.29
πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης ἡμέρας Exod 21.36

Also present in the LXX are:

ἐχθὲς καὶ τρίτην 3 Kdgms 4.7; 10.11; 4 Kdgms 3.17; 5.2; 1 Chr 11.2
ἐχθὲς καὶ τρίτης Ruth 2.11; 4 Kgdms 13.5; Sus (Theod) 15
ἀπ᾽ ἐχθὲς καὶ τρίτης ἡμέρας Josh 3.4
πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης Deut 19.4
πρὸ τῆς ἐχθὲς καὶ τρίτης Deut 4.42; 19.6

Mōusēs also claims that state οὐδὲ ἀφ᾽ οὗ ἤρξω λαλεῖν τῷ θεράποντί σου, "neither from when you began to speak to your servant." Exod's ἀφ᾽ οὗ, "since" renders the MT's מֵאָז, also at 5.23; 9.24 (Wevers 1990, 46). The aor. ἤρξω is surely inceptive: "began to speak." Mōusēs describes himself as θεράπων, a term used of the relationship between the Lord and Isaak (Gen 24.44) and Job (Job 2.3; 19.16; 31.13; 42.8), all for the subjects' relationship to the

Lord (cf. Jdt 9.10). Mostly it is used of Mōusēs throughout the Pentateuch. The term in Classical Gk. could often connote a "personal attendant" or "servant" devoted to service of an individual (LSJ). In Exod θεράπων is the common translation for עֶבֶד (Wevers 1990, 46). Finally, in summary, Mōusēs describes himself (ἐγώ εἰμι) as being weak in speech (ἰσχνόφωνος) and slow of tongue (καὶ βραδύγλωσσος). The former indicates the weakness of his speech (cf. Lust 1.216; Muraoka; BS 1989, 98–99, 116), and is also used by Mōusēs of himself at Exod 6.30. Βραδύγλωσσος conveys slowness of tongue (BS 1989, 98–99, 116; Lust). Together they underscore in dramatic terms the insufficiency of Mōusēs for his calling. The difference from the MT is that Exod is more precise on the nature of the incompetence of Mōusēs (BS 1989, 98). Indeed, the MT simply conveys that Mōusēs is "not a man of words" (לֹא אִישׁ דְּבָרִים; Aq οὐκ ἀνήρ ῥημάτων), though the final descriptions are more vivid: he is "heavy-mouthed" (כְבַד־פֶּה) and "heavy-tongued" (וּכְבַד לָשׁוֹן; cf. 6.12; SS 1965, 70).

The Lord seemingly takes offense (v. 11), as it was he who gave Mōusēs his mouth! Moreover, he in no way denies Mōusēs' inabilities. Exod returns (δέ) to God as the subject (Κύριος for יְהוָה), who then speaks to Mōusēs (εἶπεν … πρὸς Μωυσῆν). The MT simply says that the Lord spoke "to him," though Exod's characteristic clarification inserts the patriarch's name. The Lord's speech comes in the form of two, or perhaps three, questions put to Mōusēs. First, the Lord asks who (τίς) gave a mouth to man (ἔδωκεν στόμα ἀνθρώπῳ). The aor. of δίδωμι is appropriate for the MT's *qal* perf. from שׂים. Exod uses the conjunctive καί for the MT's clearly disjunctive אוֹ. The latter designates to the reader that there are two questions posed by the Lord, whereas Exod's conjunctive καί adds to the weight of the interrogation: almost as if rather than giving Mōusēs the choice between the two questions (אוֹ), Exod places *both* (καί) upon his shoulders. While the first questions who has given, the second pertains to the creative work of the Lord and asks who made (ἐποίησεν). The former pertains to the mouth (στόμα), by which Mōusēs is to speak. God is the one who gave Mōusēs the instrument by which he is to speak to Pharaō. For the latter, Exod uses the aor. for a *qal* imperf. (יָשׂוּם). What is given is a set of four objects to the vb., paired off in twos and joined by the conj. καί. The MT exhibits no such stylistic feature, joining each object with the disconnective אוֹ ("or"). The four objects of the vb. are as follows: First, δύσκωφον, means "hard of hearing" and particularly refers to the "deaf" (Muraoka). It is paired (καί) with κωφόν and also mean "deaf" (Ps 37.14; Isa 35.5; 43.8; 3 Macc 4.16), but also dumb, incapable of speaking, or, better, "mute" (cf. Wis 10.21; Hab 2.18; Lev 19.14; Muraoka). The order is reversed from the MT (BS 1989, 99). The next pair is βλέποντα (פִּקֵּחַ; "seeing";

Muraoka) and τυφλόν (עִוֵּר; "blind"). The pairing seems a bit strange. For while the first pairings are both negative—unhearing and unspeaking—, the second is positive (seeing) and negative (unseeing). Exod's last clause begins with an interrogative use of οὐκ, anticipating a positive answer to the question: "am I not God?" (οὐκ ἐγὼ ὁ θεός;). Why Exod uses θεός for the Heb. יְהוָה rather than the "the Lord God" (κύριος θεός), the ordinary designation corresponding to the tetragrammaton (BS 1989, 99; a reading found in ExodA), is not clear. Wevers (1990, 47) indicates that the addition of κύριος is necessary here since the τίς question must be answered by a name. The omission by ExodB, he suggests, is "simply a careless mistake." He adds that Exod may have added ὁ θεός to convey the designation of deity, perhaps thought appropriate in the context of creation (cf. Wevers 1992, 251–252).

The Lord affirms also that as he is the one to give man his mouth, he is capable of instructing him what to say (v. 12). The verse begins with a conj. and a temporal particle (καὶ νῦν), retaining the Heb. וְעַתָּה. The vb. (πορεύου) retains the Heb. imperv. (לֵךְ), where the implied subject (you) is clearly Mōusēs. The next sentence changes the subject from the implied second person (you, Mōusēs), to God (ἐγώ), though the often-present δέ in such cases is not employed, perhaps in favor of lending continuity to the narrative sequence of the verse. God remains the subject for the rest of the verse and is the subject of two primary actions. Wevers (1992, 149) notes that crasis with καί and ἐγώ is extremely rare in the Pentatuech and non-existent in Exod. The Lord says, first, that he "will open your mouth" (ἀνοίξω τὸ στόμα σου). The emphatic ἐγώ, according to Wevers (1990, 47) "is especially appropriate in view of the divine affirmation of the preceding verse." This interprets the Heb. אֶהְיֶה עִם־פִּיךָ, a *qal* imperf. which simply means "I will be with your mouth." The repetition of the first personal prn. both in Gk. and Heb. is clearly emphatic, underscoring that it is *God* who will do this (cf. Deut 18.18; Isa 51.16). The Heb. here simply indicates God's presence with Mōusēs' mouth, yet Exod escalates the role of God with Mōusēs' mouth by saying he will open it. Ἀνοίγω occurs elsewhere in the LXX for the opening of one's mouth (e.g., Exod 4.12, 15), eyes (Gen 21.19), hand (Deut 15.8, 11), etc., typically translating the *qal* form of פתח. Where God is the subject, it is an idiomatic metaphor, expressing divine intervention in the act of speech to give a person words to say (so also Wevers 1992, 147; BS 1989, 99; cf. Ezek 3.27). This is clarified by the parallel action, articulated in the next verse where God says he will συμβιβάσω σε ("instruct you") in what he is about to say (ὃ μέλλεις λαλῆσαι). Exod renders the Heb. תְּדַבֵּר—a *pi'el* imperf.—with a pres. ind. and an inf., using a relative prn. (ὃ) to preserve the relative clause of the

Heb. begun by אֲשֶׁר. ExodA, in place of the sg. neut. relative prn. (ὃ) uses the pl. (ἅ; see Wevers 1992, 190).

Despite God's lofty statements, Mōusēs is not persuaded and requests that God send another person for this task (v. 13). Though the speaker changes in both Heb. and Gk. traditions in v. 13, ExodB makes this change more apparent by inserting Μωυσῆς. Mōusēs' response to the command to go and the assurance of God's assistance in the impending confrontation is apparently ignored by the patriarch who, rather than responding to the matters raised by God in v. 12, changes the subject—perhaps in recognition of the hopelessness of his case—to plead with God to choose another avenue. Mōusēs' plea with God (Δέομαι, Κύριε), uses Κύριος for the MT's אֲדֹנָי. What Mōusēs implores the Lord to do is προχείρισαι δυνάμενον ἄλλον ὃν ἀποστελεῖς ("to appoint another able [person] whom you will send"). Whether in this statement Mōusēs is (finally) acknowledging himself as, in fact, δυνάμενον ("able," "capable") is not immediately apparent. The Heb. is peculiar here: it records Mōusēs' request as שְׁלַח־נָא בְּיַד־תִּשְׁלָח—"please send in hand you will send"; or "send *the message* by whomever Thou wilt" (NAS). Propp (1999, 212) notes that to send through a person's "hand" "is to entrust him or her with delivering a thing (Gen 38.20; 1 Kgdms 16.20) or a message (1 Kgdms 11.7; Esth 8.10), or with performing a task (3 Kdgms 2.25)." The sense is the same in the Gk., though expressed differently. The vb. προχειρίζομαι occurs only here in the Pentateuch, and sparsely elsewhere. It occurs in contexts where people are chosen for specific tasks, be it twelve men from Israēl (Josh 3.12), Heliodorus for the removal of money (2 Macc 3.7), Nicanor to slay those in Judea (2 Macc 8.9; also 14.12), or those selected to be cast into the furnace (Dan 3.22 LXX). It seems that at least in these contexts there is a selection for a task of conflict, frequently military in nature. Mōusēs' plea to find someone capable is in contrast to his self-deprecating statement in v. 10: οὐχ ἱκανός εἰμι (Wevers 1990, 48).

The Lord is aroused to anger because of Mōusēs' unbelief, and chooses his brother Aarōn also to participate (v. 14). The verse continues not with dialogue but with a response of the Lord to Mōusēs' rejection of his appointment. The Heb. idiom, וַיִּחַר־אַף, "and the nose burned," is conveyed by Exod as καὶ θυμωθεὶς ὀργῇ, "and roused to anger." Wevers (1990, 48) notes that the Heb. expression occurs six times in Exodus, in each of which save one a noun in the dat. is used: ὀργῇ (4.14; 32.10, 11) and θυμῷ (22.24; 32.19). God, translated Κύριος for יְהוָה, was angry "upon" (ἐπί for Heb ב) Mōusēs. ExodB's εἶπεν omits the MT's conjunctive *wāw*. Here the Lord speaks, and inquires concerning Ἀαρὼν, Mōusēs' brother (ὁ ἀδελφός σου), the Leuite (ὁ Λευείτης). The next sentence is complicated. The Lord speaks, beginning with ἐπίσταμαι ὅτι λα-

λῶν λαλήσει αὐτός σοι. Exod preserves the Semitic idiom while still retaining sense in Gk. The Heb. כִּי־דַבֵּר יְדַבֵּר, "that you will indeed speak," is conveyed in Gk. with a pres. ptc. and a fut. tense of the same vb.: λαλῶν λαλήσει, literally; when speaking he will speak, or, idiomatically, "he will surely speak." The Heb., though, lacks an explicit object, named in the Gk. with the second person personal prn. σοι, "for you," clarifying the participants in the conversation where the Heb. may seem vague. The next clause, in Heb., begins with וְגַם, though Exod seems content to use the simple καί for the conveyance of an additional idea. Yet Exod is quite literal in preserving the interjective particle with the third person sg. prn.: הִנֵּה־הוּא as ἰδοὺ αὐτὸς. Wevers (1990, 48) comments that αὐτός is used to indicate the "subject both for λαλήσει and for ἐξελεύσεται thereby calling attention to Aarōn as the new character in the narrative." Next it uses a fut. of ἐξέρχομαι to render the *qal* ptc. יֹצֵא. Whereas in the MT Aarōn is already on his way, Exod leaves it in the fut. (Wevers 1990, 48). The phrase εἰς συνάντησίν with an object is very common in the LXX, occurring twenty six times in the Pentateuch alone, five of which are in Exodus (Exod 4.14, 27; 5.20; 18.7; 19.17). The final phrase again employs a temporal ptc. (ἰδών, "when he sees"), subordinate to the fut. tense vb. χαρήσεται ("he will rejoice").

The Lord announces that Mōusēs will speak God's words to Aarōn (v. 15), and Aarōn will speak for Mōusēs (v. 16). The verse begins with God speaking to Mōusēs, now in the fut. tense though the Heb. remains in the perf. First, Mōusēs ("you") is the subject, then God ("I"). God asserts that Mōusēs will do two things, first, "you will speak to him" (Mōusēs to Aarōn; ἐρεῖς πρὸς αὐτὸν) and second "and you will give my words into his mouth" (καὶ δώσεις τὰ ῥήματά μου εἰς τὸ στόμα αὐτοῦ). Here Exod adds the first person personal prn. μου, absent in the MT, to clarify whose words Mōusēs is to put into the mouth of Aarōn: God's. Next the narrative continues (καί) with God speaking, but the subject changes from the second person (implied in the verbs ἐρεῖς and δώσεις) to the first person (ἐγώ). Now the Lord asserts what he will do. Exod again maintains the fut. tense vb. sequence, though now the Heb. switches to the imperf. God will do two things: first, he will "open the mouth" of Mōusēs and that of Aarōn (καὶ ἐγὼ ἀνοίξω τὸ στόμα σοῦ καὶ τὸ στόμα αὐτοῦ). This is a clear statement of the conveyance of abilities for speaking on the part of God, accurately articulating the sense of the Heb. "I will be with your mouth" (see Wevers 1992, 147). The second item builds upon and, perhaps, interprets the first: He will "instruct" them in what they will do (καὶ συμβιβάσω ὑμᾶς ἃ ποιήσετε; ExodA reads ποιήσεται). As in the Heb., the personal prn. and the person of the second vb. indicate that *both* Mōusēs and Aarōn will be so "instructed." Exod's συμβιβάζω occurs only five times in the Pentateuch,

either for הוֹרֵיתִיךָ (*puʿal*; Exod 4.12, 15; Lev 10.11) or הוֹדַעְתִּי (*puʿal*; Exod 18.16; Deut 4.9). In each case it is used in a teaching or instructing context of the ways of God, specifically in contexts where Israēlites are to instruct their children (cf. Muraoka).

In v. 16 the nature of the relationship between Mōusēs and Aarōn in this endeavor is further articulated. God says that Aarōn will speak for him to the people (*καὶ αὐτός σοι λαλήσει πρὸς τὸν λαόν*). ExodB's *λαλήσει* shortens the favored reading προσλαλήσει, perhaps omitting the πρός because of its redundancy with πρὸς τὸν λαόν. Furthermore, God says that Aarōn will be his mouth (*καὶ αὐτὸς ἔσται σου στόμα*). The Heb. here is strange: וְהָיָה הוּא יִהְיֶה־לְּךָ לְפֶה, "It shall come to pass (that) he will be for you a mouth." Propp (1999, 188) suspects corruption early in the Heb. tradition. Exod attempts to retain the word order by putting the personal prn. *σου* prior to *στόμα*, whereas στόμα σου "your mouth" would be more common (cf. Wevers 1992, 243). Exod continues not with a *καί* to cohere the account but with a contrastive δέ, indicating the distinctive roles Mōusēs and Aarōn will serve, with the contrastive element underscoring that what follows clearly indicates Mōusēs' superior role in the events to come. This is clarified by God's declaration that *Mōusēs*—emphatic in the use of the second person personal prn. (σύ) with the second person vb. (ἔσῃ)—will be God to Aarōn. Again the construction, in replicating the Heb., is difficult. Exod's αὐτῷ ἔσῃ for תִּהְיֶה־לּוֹ is quite clear. Though what is less clear is Exod's attempt to render לֵאלֹהִים ("as a god") with the directive prep. πρός rather than the comparative ὡς. Swete (1902, 327) calls this an example of where Exod avoids a Heb. anthromorphism. It is also curious that Exod chooses to include the definite art. before θεός. Seemingly these two translational distinctives of Exod indicate that the translator underscores Mōusēs' role as "intermediary" (BS 1989, 100) between God and Aarōn, and decidedly not simply "as a god" to designate Mōusēs' authority or role as source of a message in relation to Aarōn. This sense may be present in the Heb. (so argues BS 1989, 100), but is made clearer in the articulation of the Gk. Cf. Vulgate's *in his quae ad deum pertinent*.

The scene concludes (v. 17) with a command to take the staff with him with which he will make a sign—a reminder that God is with him. The word order, following that of the Heb., is awkward in Gk. The subject implied in the vb. λήμψῃ is "you" (Mōusēs). God says that Mōusēs will take (λήμψῃ) this (cf. vv. 2–4) staff. Exod clarifies, lest there be any ambiguity which staff Mōusēs is to take, by inserting τὴν στραφεῖσαν εἰς ὄφιν ("that was turned into a serpent"). The point is subtle but significant. Exod wants to make sure that readers see that the miracle done previously with the staff is not simply an isolated act of power on the part of God, but deliberately performed in order

to pertain to “signs” (σημεῖα). The pl. is odd here. Propp (1999, 215) indicates that in the Heb. it must refer not simply to the “snake trick” but also to the plagues. Or, it could refer to the staff turning into a snake, then the snake turning into a staff again. For the Heb. relative particle אֲשֶׁר with the *qal* imperf. vb. תַּעֲשֶׂה Exod uses the relative prn. ᾗ and a fut. vb., ποιήσεις, staying quite literal to the Heb. at the expense of more nuanced Gk. Exod’s ἐν ᾗ is instrumental (see SS 1965, 120).

After his encounter with God, Mōusēs returns to his father-in-law and announces his intent to go back to Egypt (v. 18). The reader is informed, however, that the king of Egypt died. The verse begins with a change of subject (δέ) and a shift from discourse to narrative material. With the end of discussion with God, Mōusēs proceeds to obey the command to go to Egypt. This is apparent in the events that follow in this verse. Exod shifts from an aor. pass. (ἐπορεύθη) to an aor. act. (ἀπέστρεψεν; ExodA reads ἐπέστρεψεν, see Wevers 1992, 258) at the outset of the narrative, where the Heb. uses a simple *qal* imperf. for both. The purposes of Mōusēs’ movement was to go to Iothor, his father-in-law (πρὸς Ἰοθὸρ τὸν γαμβρὸν αὐτοῦ) and speak (καὶ λέγει) to him concerning his intent. Exod omits the object, present in the Heb. as לוֹ, as self-evident. Mōusēs is the subject of the following three verbs, going, returning, and seeing. First, Exod uses the fut. πορεύσομαι for the Heb. *qal* imperf. with the particle of entreaty: אֵלְכָה נָּא. The effect is that rather than stating it as a request—the Heb. “permit me to go”—Exod elevates the decisiveness of the patriarch’s intent: “I will go.” The point may be to underscore Mōusēs’ obedience and leave aside any uncertainty of it. Wevers (1990, 50) suggests the πορεύομαι is chosen for its hortatory meaning, signifying “strong intent to go.” I.e., “Mōusēs informs his father-in-law that he is leaving and his mind is made up” (Wevers 1990, 50). With the next vb., Mōusēs indicates that he intends to return (ἀποστρέψω) to his brothers who are in Egypt (πρὸς τοὺς ἀδελφούς μου τοὺς ἐν Αἰγύπτῳ). Then Mōusēs states his intent to Iothor, that “I will see if they still live” (καὶ ὄψομαι εἰ ἔτι ζῶσιν). He says nothing of his commission from God. Iothor is apparently left to think of Mōusēs’ departure only as a matter of family interest, as he is going to be with his brother, Aarōn. Presumably many years have passed (Propp 1999, 215), but this is not explicit. Iothor’s response is an affirming “go in good health” (βάδιζε ὑγιαίνων). Ὑγιαίνω can often connote good health, though here, being translated from שָׁלוֹם it likely takes on its other common meaning, that of having peace of mind (cf. Muraoka; *pace* BS 1989, who indicate it conveys the health concept of Gen 29.6). This may suggest that Iothor is conveying to Mōusēs that the latter should not be worried or concerned about his departure.

Propp (1999, 215) suggests that this verse is a crux in the Pentateuchal narrative as a whole, because it serves to weaken Mōusēs' ties with the Midiamites and affirm his filial relation with those left behind in Egypt; thus he "reclaims the Heb. identity he had shed in 2:22." Exod's last phrase here, μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου, is unique to it; it has no Heb. counterpart. It is likely taken from Exod 2.23. Wevers (1990, 51) contends that it "serves as a bridge to the following verse which in MT follows with harsh abruptness, with Yahweh ordering Mōusēs to do what he has just informed Jethro he is going to do." Yet it may also serve a thematic tie to 2.23 and provide a structural clue to the composition of the Gk. of Exodus:

2.23 μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου.
4.18 μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου.

In 2.23 the king of Egypt who was seeking Mōusēs' life is declared dead. The following verse then recalls the groanings of Israēl and the remembrance of God of his covenant. This then (3.10) leads to the rise of Mōusēs in his calling to deliver the Israēlites from slavery in Egypt. The present context likewise depicts the affirmation of Mōusēs' calling—his report to his father-in-law that he is leaving—and his actual departure to return to Egypt.

After Mōusēs returns to his father-in-law, the Lord speaks again to him (v. 19), this time in Madiam. He tells him what readers already know: those seeking to kill Mōusēs are dead. The subject changes (δέ) from a narrative to a discourse, where the Lord (Κύριος again for יְהוָה) speaks to Mōusēs (πρὸς Μωυσῆν). Exod's "in Madiam," following the Heb., clarifies that the dialogue continues in the same setting. The two imperatives (βάδιζε ἄπελθε) likewise follow the Heb. (לֵךְ שֻׁב) and together constitute the Lord's command to return to Egypt (εἰς Αἴγυπτον). Exod's εἰς provides a clarifying directional element not represented in the Heb. The reason Mōusēs' return is permissible is given in a purpose clause: γάρ for כִּי. "for all those seeking your life are dead" (τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχήν).

So Mōusēs takes his wife and child back to Egypt, carrying the staff in his hand as God commanded him (v. 20). Exod begins v. 20 with an aor. ptc. (ἀναλαβὼν) for the Heb. *qal* imperf. (וַיִּקַּח). In doing so Exod again provides temporal subordination to what it perceives as the main action of the sentence, depicted in the fin. vb. ἀνεβίβασεν. This indicates the more natural flow of events; *after* taking his wife and son he set them upon donkeys. Wevers (1990, 51) suggest it also adds the notion of accompaniment, i.e., taking along (cf. Gen 24.61; 46.6; 48.1; 50.13). Propp (1999, 216) suggests the mention

of the donkeys, along with a wife and son, represents Mōusēs' improved status. He arrived in Midiam a penniless fugitive, and returns to Egypt with a wife, possessions, and an heir. (Though one would perhaps expect Exod to use τέκνον rather than παιδία, as in mss 25–52′-126–313′ etc.). It seems odd that Exod, typically clarifying the Heb., would omit the Heb. third masc. sg. suffix endings on both אִשְׁתּוֹ and בָּנָיו, though the context indicates they are both clearly *his* wife and sons. (Note the pl. in the Hebrew). Exod uses the aor. form of ἀναβιβάζω ("cause to move higher"; Muraoka) with remarkable accuracy for the *puʿal* of רכב ("cause to ride"). The Heb. uses a sg. "donkey" (הַחֲמֹר), perhaps indicating that it expects only Mōusēs' sons to be riding it. Exod, however, uses the pl. (τὰ ὑποζύγια), clearly indicating it expects both the son and the wife to be riding (cf. BS 1989). Exod uses the neut. αὐτά in agreement with παιδία as the nearer coordinate antecedent (Wevers 1990, 51).

Having secured his family for the transition, Mōusēs returned to Egypt (καὶ ἐπέστρεψεν εἰς Αἴγυπτον). Ἀπέστρεψεν is read in mss F and M. Cf. Wevers 1992, 258. Apparently Exod felt no need to translate the אֶרְצָה, and conveys the directive sense with its prep. ἐις (cf. v. 19). Lest the reader think the patriarch forgets his mission in Egypt, Exodus includes—almost to give subtle indication that he "means business" and to anticipate the conflict ahead—narration of his taking of the staff with him (ἔλαβεν δὲ Μωυσῆς τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ ἐν τῇ χειρὶ αὐτοῦ). The use of δέ here may help to convey an interruption of the quaint narrative of packing up the family with one of confrontation. The MT simply calls the staff מַטֵּה הָאֱלֹהִים ("staff of God"), though Exod clarifies that the gen. sense is not possessive (as it is in the Heb., cf. Propp 1999, 216) but one of source by adding a definite art. and the prep.: τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ ("the staff that was from God"). That he took it in his hand (ἐν τῇ χειρὶ αὐτοῦ) may simply indicate that he took it with him, but perhaps further suggests his intent to use it to demonstrate God's power, as above (cf. 4.4–9). Wevers (1990, 52) comments, "Exod's τὴν παρὰ τοῦ θεοῦ does prepare the way for it as an instrument used by Mōusēs with wondrous effect later on with the plagues as well as during the wilderness journey."

Before Mōusēs returns to Egypt, though, the Lord speaks to him again (v. 21). This time the Lord informs the patriarch that despite the wonders he will perform before Pharaō, God will intervene with the Egyptian and "harden his heart," causing him to refuse their release. Verse 21 changes the subject (δέ) to the "Lord" (Κύριος for יְהוָה), who then speaks to Mōusēs (εἶπεν … πρὸς Μωυσῆν). The next two verbs are gen. participles, functioning as gen. absolutes with σου as their subject (cf. Swete 1902, 306). The parenthetical

nature of the gen. abs., set apart grammatically from the rest of the sentence, serves to indicate temporal subordination to the main fin. vb. to follow, ὅρα. Ὅρα is an imperv., which God commands to Mōusēs. Mōusēs is to see πάντα τὰ τέρατα ("all the wonders"). Τέρας is a very specific term, used in the Pentateuch to connote a "portentous, extraordinary event with some symbolic meaning performed by God, or by man (though ultimately by God)" (Muraoka). Exod describes the "wonders" with πάντα and a relative clause: ἃ ἔδωκα ἐν ταῖς χερσίν σου. Perhaps a form of τίθημι would be better suited to render the Heb. שׂים than Exod's δίδωμι, though no extant mss give that reading. Again the instrumentality of Mōusēs' hands in performing the wonders is indicated, as above. Here Exod, along with the Pesh, is pl. whereas the Heb. is sg. Mōusēs is also the subject for the next vb., ποιήσεις "do" or "perform." These signs Mōusēs will do—here the fut. tense indicating the certainty of his previously unwilling participation—in the presence of Pharaō (ἐναντίον Φαραώ).

The next sentence is contrastive (δέ) to the previous context. Previously the miracles are intended to be an instrument of the Israēlites' release from captivity. Here, God, now in the emphatic first-person (contrast to the second person for Mōusēs) as the subject, indicates his intent to σκληρυνῶ τὴν καρδίαν αὐτοῦ ("harden his heart"), with the result being that Pharaō will by no means let the people go (καὶ οὐ μὴ ἐξαποστείλῃ τὸν λαόν). ExodA replaces αὐτοῦ with Φαραώ for clarity. Exod chooses σκληρυνῶ for the Heb. חזק, a fut. first sg. from σκληρυνῶ. The Heb. connotes the strengthening of Pharaō's resolve, or the making of him to be stubborn (cf. Deut 2.30; Josh 11.20; Ezek 2.4; 3.7; Propp 1999, 217). The Gk. term occurs in Exodus exclusively in contexts of the hardening of Pharaō's heart as the object. The term occurs within "hardening" word groupings that, in biblical tradition, begin with the hardening of unbelievers and of enemies of the chosen people Israēl (TDNT 5.1022–1024; 1030–1031). It means "to harden, to make heavy" or "to harden (one's heart)" (Lust). Specifically, it refers to the hardening that leads to refusal to act in a certain way (Muraoka).

Mōusēs is to announce to Pharaō that Israēl is God's first-born son (v. 22) and command him to let the people go (v. 23) under pain of the death of Pharaō's own first-born son. Again a contrastive beginning marks a new sentence (δέ) where the subject returns to the second sg. (σύ)—Mōusēs. This time God indicates what Mōusēs will say to Pharaō (ἐρεῖς τῷ Φαραώ). Exod's τάδε, a demonstrative prn. from ὅδε, is used substantivally with reference to what follows: "thus says the Lord" (Muraoka). Here Exod uses τάδε λέγει Κύριος for the common כֹּה אָמַר יְהוָה. Wevers (1990, 53) indicates that this messenger introductory formula occurs ten times in Exod (here, 5.1; 7.17;

8.2, 20; 9.1, 13; 10.3; 11.4; 32.27). What he says is: Υἱὸς πρωτόκοτός μου Ἰσραήλ (Hebrew: בְּנִי בְכֹרִי יִשְׂרָאֵל). Πρωτόκοτός, "firstborn", is used of both humans and animals (Muraoka). Wevers (1990, 53) rightly indicates the continued stress on the contrast between the activity of God and that of Mōusēs. Whereas the MT reads וְאָמַרְתָּ, Exod reads ἐρεῖς with an emphatic σύ. An additional contribution of Exod is its omission of the first person prn. μου after υἱός. Propp (1999, 217) expands on the implications of such a declaration. First, he asserts, it most obviously connotes Yahweh's love for Israēl (cf. Deut 1.31; Jer 3.19; 31.9, 20; Hos 11.1–4) and Israēl's corresponding responsibilities of love (1 Esdr 6.58) and obedience (Deut 8.5; 32.5, 19; Isa 1.2; 30.1, 9; 63.16; Mal 1.6). Furthermore, Propp argues, 4.22 suggests "that Yahweh is bound by a kinship duty to rescue or ransom his enslaved son" (Gen 14.12–16; Lev 25.39–43; Neh 5.8).

Exod continues the account of what God tells Mōusēs to say to Pharaō in v. 23. The verse commences with a declaration on God's part pertaining to what he told Pharaō (εἶπα δέ σοι). What he told him is in the form of a command, following the Heb. imperv.: Ἐξαπόστειλον τὸν λαόν μου. Exod's command replicates that of the Heb. save the object. Whereas the MT records "my son" (בְּנִי), Exod preserves "my people" (τὸν λαόν μου). Though some traditions preserve τὸν υἱόν (75), it is not the preferred reading. Perhaps the intent on the part of Exod is to clarify that it is not a single individual in view, such as Mōusēs, which could be understood with the sg. "son," but the entirety of Israēl, designated with the collective sg. "my people." Regardless, the reading "my people" assimilates with the recurring expression in subsequent chapters (5.1; 7.16, 26; 8.16; 9.1, 13; 10.3) and λαός is a substitution for υἱός (cf. Jer 23.7; BS 1989)

Exod's alterations of its Heb. parent continues where it substitutes a simple *wāw* with a purpose ἵνα, clearly underscoring the intent of the Heb. but nonetheless clarifying and escalating the intent of the commanded release is for the purposes of serving the κύριος, as is made apparent in the ἵνα clause. That is, the purpose of the command is that God's people μοι λατρεύσῃ ("may worship me"). The juxtaposition of the vb. and its object may connote emphasis on the speaker: it is none other than the *Lord* whom they are intended to "serve." The term λατρεύω, here an aor. subjtv., can mean "serve" or "worship." It occurs forty-two times in the Pentateuch alone, sixteen of which are in Exod, one each in Leviticus and Numbers, and the rest in Deuteronomy. In each, except Num 16.9 and Deut 11.28, it translates what the MT has as עבד. In Exod it always refers to service to God, either generally (τῷ θεῷ 3.12; 10.7, 11), with the first person "me" (μοι 4.23; 7.16; 8.1 [7.26], 20 [16]; 9.1, 13), or in different but related formulas, such as "the

Lord your God" (κυρίῳ τῷ θεῷ ὑμῶν 10.24; cf. 10.8, 26; 23.25) or simply "the Lord" (κυρίῳ 10.26; 12.31). The only place where service is not to God is in a severe prohibition *against* such service to other deities (20.5). The connotation suggests a service by means of worship. Muraoka indicates that its primary meaning is to "perform religious, cultic services." It may be that the suggestion of worship looks ahead to the command of worshipping God alone offered in the Decalogue later in the book.

The command to release God's people is followed by a contrastive alternative scenario. Exod words the situation slightly differently from the MT. The latter uses the conj. *wāw* with a *piʿel* imperf. form of מאן, with no conditional "if," though clearly intended ("if you refuse"). Exod interprets the simple *wāw* with a conditional εἰ and not a word for "refuse," but the negation of a word for "will" or "desire" (μὴ βούλει). This is followed by a complementary inf. ἐξαποστεῖλαι (for לְשַׁלְּחוֹ) and an object. Curiously, in Exod the object is in the pl. (αὐτούς) whereas in the MT the object is the sg. Apparently Exod is concerned with the plurality of "my people," whereas the Heb. is content to preserve the sg. sense of "my son." For the variant reading σὺ δὲ οὐκ ἐβούλου, see Wevers 1992, 111, 149. Some traditions further clarify αὐτούς with τὸν λαόν μου (118′-537, etc. see Wevers 1992, 191).

Also curious is Exod's rendering of הִנֵּה with ὅρα οὖν, when perhaps ἰδού would have captured the interjective sense more concisely. Regardless, the point remains to get the attention of Pharaō. The first person personal prn. ἐγώ, reflecting the Heb. אָנֹכִי, is emphatic. Here Exod clarifies the otherwise odd Heb., which uses the ptc. הֹרֵג which Exod then smooths to ἀποκτέννω, "I will kill." Heb. participial predicates are often rendered in Gk. by a pres. tense form of the vb. (Wevers 1990, 54). Who God will kill is identified as τὸν υἱόν σου τὸν πρωτότοκον, "your firstborn son." Here Exod omits the possessive prn. following "firstborn." Moreover, here is where Exod's previous choice of λαός over υἱός changes the MT's direction. It replaces the Hebrew: *my son* and *your son* contrast with *my people* and *your son*. In doing so ExodB takes the MT in a slightly differet direction. For the MT, Propp (1999, 218) asserts, "now the battle becomes personal" (cf. also BS 1989).

A strange incident occurs on the way to Egypt (vv. 24–25). The angel of the Lord meets Mōusēs and threatens to kill him (v. 24). Sepphōra intercedes by circumcising her son (v. 25), somehow averting her husband's death. BS designate this among the more enigmatic pericopae in the Heb. Bible. It is not even mentioned by Philo or Josephus, and takes on new meaning in LXX Exod. For renderings of the episode in early Judaism, see Vermes 1961, 178–192. The difficulty of this next section is not clarified by Exod. The wording seems to indicate a temporal and spatial interpolation in the preceding

and following narrative, setting this scene off by itself. The δέ confirms this, indicating a change of scene. Exod preserves the MT's וַיְהִי with its ἐγένετο δὲ, "and it happened." Following the Heb., Exod provides two adverbial prepositional phrases prior to the fin. vb. they modify. The subject is the ἄγγελος Κυρίου, "angel of the Lord." This reading is affirmed by Targum, Targ Neof I (Targ Ps-J has "destroying angel"; cf. *Jub.* 48.2 where it is Mastemah; Propp 1999), though the MT reads יְהוָה and makes no mention of an "angel." BS (1989) suggest that the use of "angel of the Lord" is to avoid too flagrant an anthropomorphism. They note that elsewhere in the Pentateuch the Heb. text's distinction between Yahweh (or "God") and the angel of Yahweh (or "angel of God") is maintained. Wevers (1990, 54) suggests the change is "probably to mitigate the harshness of the account." That is, Exod is reluctant to attribute such severity to the Lord himself. The figure meets with him (συνήντησεν αὐτῷ). Presumably the referent of αὐτῷ is Mōusēs (Syr adds "Mōusēs"), though Pharaō's name is previously mentioned. The prepositional phrases are difficult. Brenton renders them "by the way in the inn" for Exod's τῇ ὁδῷ ἐν τῷ καταλύματι. Syr adds "Mōusēs was" to "on the way." Apparently the sense is that the meeting occurred along the way to Egypt, at a lodging place where Mōusēs was staying. BS (1989) suggest the term καταλύμα designates a place of refuge, an inn, or a room similar to the one in which Iōsēf and Mary resided (Luke 2.7; cf. Exod 15.13). The vb. συναντάω can suggest a chance meeting, though seemingly few occasions occur by chance in Exod's view. Rather, the sense of the vb. here (from פגשׁ) is one of presenting oneself in a hostile or confrontational manner (cf. Muraoka). This is confirmed by the intended action of the figure articulated at the close of the sentence: καὶ ἐζήτει αὐτὸν ἀποκτεῖναι ("and [he] was seeking to kill him"; Heb הֲמִיתוֹ, cf. 4 Kdgms 5.7). The reason the Lord, or his messenger, would want to kill Mōusēs is not immediately apparent. The imperf. aspect suggests the continuous nature of the figure's quest. It seems as though Mōusēs is (finally!) being obedient to the call of the Lord to return to Egypt and confront Pharaō. Indeed, in the immediately preceding context mention is made of killing the firstborn son of Pharaō, also by the Lord (ἐγὼ ἀποκτέννω τὸν υἱόν σου τὸν πρωτότοκον, v. 23). A solution must be sought in the following context by examining the means by which this near catastrophe was averted.

Verse 25 provides some solutions. It begins with an aor. ptc. (λαβοῦσα) for the *qal* imperf. (תִּקַּח), providing temporal subordination to the primary action: "after taking a smooth stone" (λαβοῦσα … ψῆφον). Ψῆφος here is simply a pebble used for circumcision (Muraoka), or just a pebble, sometimes used for voting (M&M; cf. LSJ). Wevers (1990, 54–55; and n. 28) indicates that the term means a "pebble," which Aq "corrects" to πέτραν "rock." Sym adds

πετρίνην to make "a rocky pebble" whereas Theod uses σκρότομον a "cutting stone." The main action of the sentence is indicated by the aor. vb. περιέτεμεν. The subject here is Σεπφώρα, Mōusēs' wife. She "circumcised the uncircumcision of her son" (περιέτεμεν τὴν ἀκροβυστίαν τοῦ υἱοῦ αὐτῆς). The use of the sg. here (cf. v. 20) indicates that only the eldest son, Gērsam, is in view (Wevers 1990, 54–55). She then falls to the feet (προσέπεσεν πρὸς τοὺς πόδας). Wevers (1990, 55) suggests that Exod reads the MT's תגע as a *qal*, though the Masoretes vocalized it as a *puʿal*.

Exod's πρὸς τοὺς πόδας literally translates the MT's לְרַגְלָיו "his feet," though curiously omits the third sg. prn. "his" (αὐτοῦ), a feature added by some traditions (313*, etc.). Wevers (1990, 55 n. 29) rightly comments that "one still does not know whether it refers to Mōusēs or the angel or to her son." The Heb. would suggest that she threw it at Mōusēs' feet, whereas the Gk. could be read to mean that she threw it at her own feet (cf. Wevers 1992, 183). The Heb. רֶגֶל ("feet") is euphemism for genitals (HALOT). Exod's use of πόδος, however, has no such connotation (cf. Muraoka; so also BS 1989). On πόδος for רֶגֶל, see SS 1965, 93. BS (1989) suggest that the context indicates she may have fallen at the feet of the angel, and the "gesture is one of supplication following the accomplishment of a religious rite" (BS 1989; Vermes 1961, 180).

Finally, she says (καὶ εἶπεν) "the blood of the circumcision of my son is stopped" (ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου). The location of the vb. at the beginning of the sentence may suggest emphasis, especially since the Heb. has no explicit vb. but an implied "you are." Exod is then highly interpretative. Not only does it change the vb. from what would be a form of presumably εἰμί to the aor. of ἵστημι (ἔστη), but it also changes the subject from the second person sg. (in אַתָּה) to τὸ αἷμα. Perhaps a lit. translation from the Heb. to Gk. would be: ὅτι νύμφιος αἱμάτων σύ μοι, present in Aq, Sym, and Theod. Nevertheless, this does not clarify the ambiguity of the Heb. but merely preserves it. Instead, Exod interprets and reads ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου. Exod's ἔστη connotes the stoppage of blood, which BS (1989, 103) suggests is clear from Luke 8.44. The vb. could be read differently as "here is the blood …" (BS 1989). Propp (1999, 189) suggests that the Gk. may indicate clotting, which in Syr and Arabic can describe the healing of wounds (Lev 15.3), and which for later Judaism connotes circumcision (cf. Rom 4.11; Bar 4.7; Targ Cant 3.8). The Hebrew's allusion to a "bridegroom of blood" is not found here. Verse 26 adds to the ambiguity of the Heb., but is missing in ExodB. Wevers (1990, 55) attributes this to simple homoiteleuton.

Next (vv. 27–31) attention turns to Aarōn's meeting with Mōusēs and their approaching the Israēlites. First (v. 27) the Lord speaks directly to Aarōn,

instructing him to go to Mōusēs in the desert. Verse 27 leaves the difficult scene of the circumcision and returns (δέ) to the narration of Mōusēs' travels to Egypt. The scene begins with God speaking, for the first time in Exod, to Aarōn (πρὸς Ἀαρών). The speech is in the form of a command: Πορεύθητι εἰς συνάντησιν Μωσεῖ εἰς τὴν ἔρημον. Exod uses an aor. pass. imperv. of πορεύομαι for the Heb. imperv. of לֵךְ. Exod uses the same vb. (πορεύομαι) for the same Heb. vb. in the next phrase. It strikes the reader that Aarōn's obedience to the command of the Lord is both immediate and unquestioning, in contrast to that of Mōusēs. The Lord commands him to meet Mōusēs in the desert (εἰς τὴν ἔρημον), and later finds him at the mountain of God (ἐν τῷ ὄρει τοῦ θεοῦ; MT's בְּהַר הָאֱלֹהִים; cf. 3.1). Pesh adds "Horeb" here, likely cognizant of the Heb. reading at 3.1. The result of the encounter is καὶ κατεφίλησαν ἀλλήλους "and they kissed one another." Here Exod uses the pl. ἀλλήλους with a pl. vb., whereas the MT has a third sg. vb. with a third sg. object suffix (וַיִּשַּׁק־לוֹ; "and he kissed him"). Perhaps Exod wishes to convey the brotherly affection as mutual (Wevers 1990, 55), affirming the prediction that Aarōn will rejoice in seeing Mōusēs (4.14; Propp 1999).

At their meeting Mōusēs recounts to Aarōn all that the Lord commanded him (v. 28). This verse returns to Mōusēs as the primary subject, who reports to Aarōn all the words of the Lord (ἀνήγγειλεν … πάντας τοὺς λόγους Κυρίου). The addition of the definite art. before Ἀαρών is an ExodB addition, perhaps for clarity (cf. Wevers 1992, 150–151). Exod uses three different words, following the Heb. quite lit.: ἀνήγγειλεν (נגד), ἀπέστειλεν (שׁלח), ἐνετείλατο (צוה). The first item is ἀνήγγειλεν, "reported" to Aarōn, and is "all the matters of the Lord" (πάντας τοὺς λόγους Κυρίου). This is clarified in the next phrase, οὓς ἀπέστειλεν "that he sent," referring to the commands given him in Madiam. The Heb. אֲשֶׁר שְׁלָחוֹ is ambiguous (Wevers 1990; BS 1989). The clause must modify דִּבְרֵי יְהוָה, as Exod takes it, and has οὓς ἀπέστειλεν without the suffix (Wevers 1990, 57). The object is added in some mss traditions with αὐτόν ($O^{(-72)}$, Aeth, Arab, SyrH, etc). Vulg reads here *quibus miserat eum*. Finally, Mōusēs reported πάντα τὰ ῥήματα ἃ ἐνετείλατο αὐτῷ "all the words that he commanded to him." ExodB modifies the text here, which otherwise reads σημεῖα for ῥήματα. Wevers (1990, 57) suggests this modification is due to the vb. ἐνετείλατο; " 'words' are more readily commanded than 'signs.' "

After the meeting Mōusēs and Aarōn together approach the Israēlites (v. 29), and Aarōn relates God's words to Mōusēs and performs signs before them (v. 30). Verse 29 changes the subject (δέ) to Mōusēs and Aarōn, though the sg. vb. ἐπορεύθη suggests Mōusēs remains central. However, SamP, Pesh, and Vulg all have this vb. in the pl. also. Wevers (1990, 57) indicates that when a vb. has a compound subject in Heb., the vb. is usually sg. to agree

with the nearer subject. Exod followed the pattern of the Heb. of the MT in this respect. Exod uses the aor. pass. of πορεύομαι for the MT's *qal* imperf. of הלך. The Gk. vb. typically only occurs in the mid. or pass. However, the vb. switches from the sg.—for just Mōusēs—to the pl. in order to include Aarōn also with the next action. The final phrase in the verse reports in the aor. that συνήγαγον τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ, "they assembled the elders of the sons of Israēl." The MT reports that "all the elders" were assembled, whereas Exod omits "all," though some mss traditions replace it (F M *O2*(-72) Aeth, Arab, Arm, Bo, SyrH, etc.). Readers have not encountered the elders since Exod 3.18, nor the Israēlites since 3.15. Here is where their story and that of Mōusēs converge.

Exod (v. 30), following the Heb., is quick to point out that it is Aarōn who spoke (καὶ ἐλάλησεν Ἀαρὼν) first, in accord with the arrangements in vv. 15–16. His task was to relate all the words (πάντα τὰ ῥήματα ταῦτα). Exod adds a clarifying demonstrative prn. ταῦτα not present in the MT. The next phrase further clarifies which words are in view: those ἃ ἐλάλησεν ὁ θεὸς πρὸς Μωυσῆν. The repetition of the vb. λαλέω, following the Heb. דבר, has the effect of faithfully relaying directly the words that were spoken first by God to Mōusēs, then from Mōusēs to Aarōn, and finally from Aarōn to the elders. Curiously, Exod uses ὁ θεός here for the MT's יְהוָה as the original speaker. Other ancient witnesses agree with the MT reading. The same situation is found in 5.17, 21. Wevers (1990, 57) indicates that it is not until 6.9 that there is an indication that Mōusēs has communicated with the "Lord." Previously, Mōusēs and Aarōn both use ὁ θεός in speaking of God to the Israēlites (Wevers 1990, 57). It is Aarōn (sg. ἐποίησεν) who performs the signs (τὰ σημεῖα), which were given not to him but Mōusēs, before the people.

Finally (v. 31), they believe and rejoice in God's attentiveness, resulting in worship. The chapter concludes (4.31) with the belief of the people (καὶ ἐπίστευσεν ὁ λαός). Their belief, in Exod, is accompanied by rejoicing (καὶ ἐχάρη), whereas the MT simply reads וַיִּשְׁתַּחֲוּוּ, "and they heard." Perhaps Exod considered that the vb. "rejoice" was more appropriate due to the following ὅτι clause. That is, it is more appropriate to "rejoice" (Exod) than simply to "hear" (MT) in response to God's attention to their hardships. BS (1989) suggest the Exod's text comes from reading the Heb. שׁמע, "to hear," as שׂמח, "to gladden onesself." See χαίρειν for שׂמח at v. 14 (Wevers 1990, 58). Exod articulates the reason for rejoicing in the following two ὅτι clauses. The first reason for their rejoicing is ὅτι ἐπεσκέψατο ὁ θεὸς τοὺς υἱοὺς Ἰσραήλ, "because God visited the sons of Israēl." Again Exod uses ὁ θεός for the MT's יְהוָה. The second reason for their rejoicing is ὅτι εἶδεν αὐτῶν τὴν θλίψιν, "because he saw their affliction."

The final sentence is syntactically typical of Exod. It begins with the aor. ptc. κύψας for the MT's *qal* imperf. from קדד, showing temporal subordination to the main action depicted in the last vb.: "stooping down." This is followed by δέ, indicating the change of subject. Moreover, Exod supplies the subject—absent in the explicit text of the MT—ὁ λαός lest the reader misunderstand the previous subject, ὁ θεός, to be performing the action here. It is the people (ὁ λαός) who worship (προσεκύνησεν). Exod, as is often the case, is concerned to maintain the word order of the Heb. while indicating the temporal sequence of events. Thus "stooping down the people worshipped" (cf. also 12.27; 34.8; Gen 43.28; Isa 46.6; Jdt 13.17; Wevers 1990, 58). Syr and some LXX witnesses add "before the Lord" (Propp 1999, 190). The first mention of worship in Exodus is here (Propp 1999, 221).

## Exodus 5

Chapter five begins with Mōusēs and Aarōn confronting Pharaō. They announce to him the Lord's words, entreating him to release the Israēlites to celebrate a festival in the desert (5.1). Pharaō refuses, citing his unfamiliarity with the deity (5.2). Apparently not discouraged, Mōusēs and Aarōn describe God's requirement (5.3). Pharaō is concerned about their neglect of work, so he increases their hardships (5.4–14). The Israēlites appeal to Pharaō (5.15–16), but he refuses to relent (5.17–18). The Israēlites in turn complain to Mōusēs and Aarōn (5.19–21), and Mōusēs carries the complaint to God (5.22–23).

In v. 1 there is an elapse of time (καὶ μετὰ ταῦτα) from the scene of chapter four, though how much is not specified. Exod adds the demonstrative prn. (ταῦτα), not present in the MT, thus clarifying that it was after "these things," referring to the events at the conclusion of chapter four. The purpose, again, is to provide narrative sequence to the account. The subject here is primarily Mōusēs (Μωυσῆς), as attested by the sg. vb. (εἰσῆλθεν). Yet again Aarōn is present both in name (Ἀαρὼν) and as the co-speaker in the pl. form εἶπαν. According to Exod, *Mōusēs* went to Pharaō (πρὸς Φαραὼ) and *they both* spoke to him (αὐτῷ), though Exod is likely following the Heb. syntax as in 4.29 above. Wevers (1990, 59) notes that though Mōusēs and the γερουσία are originally intended to confront Pharaō (3.18), here Mōusēs and Aarōn, representing the people, do it without the elders. Uniquely, Exod juxtaposes the Heb. direct object and the vb., putting πρὸς Φαραὼ first, then καὶ εἶπαν αὐτῷ. Exod adds the object αὐτῷ, not present in the MT.

What follows is the first correspondence with Pharaō himself. The exchange begins with a declaration to be repeated several times throughout the course of this section of Exod. It begins with a declaration of the source of the command: Τάδε λέγει Κύριος ὁ θεὸς Ἰσραήλ ("thus says the Lord, the God of Israēl"), for the Heb. כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל. The command itself begins, naturally, with the imperv. ἐξαπόστειλον for the MT's שַׁלַּח, the object being "my people" (τὸν λαόν μου for the MT's אֶת־עַמִּי). The command to "send my people away" is an often repeated quotation of God throughout Exodus (4.23; 7.16; 8.1, 20; 9.1, 13; 10.3). Whereas the MT proceeds with וְיָחֹגּוּ לִי, "and they will hold a festival to me" (the Heb a *qal* imperf. [jussive] from חגג), Exod inserts the interpretive purpose ἵνα "so that." The purpose, then, articulated by Exod is μοι ἑορτάσωσιν. Exod's use of the aor. subjtv. ἑορτάζω underscores the notion of intent: "they may celebrate a festival." Wevers (1990, 59) comments that of the eight commands to send the people away, only here does it occur with the purposive clause with ἑορτάσωσιν rather than the vb. λατρεύω, though the two verbs could be synonymous—making a feast in Israēlite cultic contexts is surely an act of worship. Some traditions (ExodA) rearrange the object and the vb. to align more precisely with the Heb. (μοι ἑορτάσωσιν). Finally, Exod, following the Heb., records the locus of the intended festival and thus the necessity of departure: ἐν τῇ ἐρήμῳ (MT בַּמִּדְבָּר).

Pharaō responds (v. 2), though, with indifference to the command of this Lord whom he does not know. Here in v. 2 we first hear Pharaō's voice (καὶ εἶπεν Φαραώ) in response to Mōusēs' and Aarōn's demands. Exod follows the Heb. in beginning with an interrogative particle τίς (מִי). Yet the MT's question is worded "who is the Lord?," whereas Exod reads τίς ἐστιν ("who is [he]?"), perhaps reading the Heb. יְהוָה as a vb. rather than the divine name (so also BS 1989). Next Exod follows the Heb. precisely, using a relative prn. to introduce a relative clause: οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ for אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ (lit: "who I should listen to his voice"). As is often the case, Exod then makes explicit what is implicit in the Heb. It preserves the inf. sense of לְשַׁלַּח with ἐξαποστεῖλαι, but precedes that vb. with a resultant ὥστε "so as to." The matter concerns ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραήλ ("to send the sons of Israēl"). Here the MT simply has יִשְׂרָאֵל and not בְּנֵי. Pharaō's answer to the request is based on his ignorance of the god who requested it: οὐκ οἶδα τὸν κύριον. The result of such ignorance, then, is a denial of the request: καὶ τὸν Ἰσραὴλ οὐκ ἐξαποστέλλω. It seems curious that Exod would use a pres. tense vb. here (ἐξαποστέλλω) where the MT's imperf. אֲשַׁלֵּחַ likely suggests a fut., though the following vb. is also in the pres. tense. Wevers (1992, 224–225) suggests the pres. is used to represent a dialogue, and the "translator has

adopted a lively style to bring out and enhance the tension inherent in the interchange." It "shows the adamance of Pharaō's refusal" (Wevers 1990, 59). The fut. is the reading of some Gk. traditions (cf. Wevers 1992, 224–225). Where the MT has וְגַם, Exod simply reads καί, likely seeing the single Gk. word as serving the function of both the conjunctive *wāw* and גַּם. The logic in this verse is simple but important: the request to be sent from Egypt is made by the Lord. Pharaō, in response, cites his ignorance of this source—the Lord—as the basis for disallowing the request. Evidence for the identity of the Lord to Pharaō is forthcoming.

In another appeal (v. 3) Mōusēs identifies their God as that of the Hebrews, and specifies their intent to make a three-day journey into the desert, where they intend to offer sacrifices. Verse 3 constitutes the response of Mōusēs and Aarōn to Pharaō's denial. Exod begins the verse καὶ λέγουσιν αὐτῷ. The MT has no object suffix; Exod's addition of αὐτῷ clarifies to the reader that the dialogue is continuing and that what was said by Mōusēs and Aarōn is directed back to Pharaō. Wevers (1990, 60) indicates that in the narrative portions of Exod εἶπεν / λέγει or εἶπαν / λέγουσιν occur 192 times, of which 124 name the addressee and many name the speaker also. Their response begins with a declaration of the identity of their deity, not in terms of the divine name—which Pharaō does not recognize—but in terms of the deity's relation to the Heb. people: he is identified as Ὁ θεὸς τῶν Ἐβραίων προσκέκληται ἡμᾶς ("the God of the Hebrews has summoned us"). The phrase Ὁ … ἡμᾶς is identical to that in 3.18, though here it is quite literal to the MT (Wevers 1990, 60). The MT's entreaty נֵלֲכָה נָּא ("let us go") is changed to a more decisive fut. in Exod: πορευσόμεθα οὖν ("we will go, then"). BS (1989) suggest the fut. asserts the priority given to obedience to God. Exod's οὖν, likely intended to replicate the Heb. נָא, instead has the effect of a causal relationship: "then" or even "therefore" (Brenton). It conveys "the logical consequence of the divine summons of the preceding clause" (Wevers 1990, 60). That is, *because* the God of the Hebrews has summoned them, they *will* go. They intend to go on "a three-day journey into the desert." The purpose of the journey is emphasized with Exod's unique ὅπως, followed by the aor. subjtv. vb. (θύσωμεν): thus we may sacrifice "to our God" (τῷ θεῷ ἡμῶν). Τῷ θεῷ is a reading particular to ExodA and ExodB (see Wevers 1992, 240). Exod's choice of θεός here is strange. The MT reads לַיהוָה אֱלֹהֵינוּ ("to the Lord our God"). Mōusēs and Aarōn reveal a new element to the need to go to the desert for a festival: μή ποτε συναντήσῃ ἡμῖν θάνατος ἢ φόνος ("that death or murder may not encounter us"). BS (1989) suggest συναντήσῃ connotes a sense of "attaining." They feared to arouse divine anger for failure to hold the mentioned festival. It is ironic that it

is actually Pharaō who will arouse divine wrath, precisely for disallowing the Israēlites to hold their festival. Indeed, it is θάνατος (Exod 9.3, 15) and φόνος that Pharaō will himself experience at the hand of the God of the Hebrews in the plagues to follow. Exod's φόνος ("murder") is an interpretation of the MT's חֶרֶב, "sword," where μάχαιρα (Aq, Sym) or ῥομφαία (Theod) are expected (cf. BS 1989). Θάνατος ("death") is an interpretation of the MT's דֶּבֶר, "plague" (so also Targ Onq and Targ Ps-J), though the order of these two nouns is reversed in Syr. Wevers (1990, 60) indicates that θάνατος is a standard translation for דֶּבֶר, and occurs forty-six times in LXX for "fatal illness, pestilence."

Again Pharaō responds with indignation (v. 4), complaining that the brothers are keeping his slaves from their work. Verse 4 constitutes Pharaō's reply, though here he is called ὁ βασιλεὺς Αἰγύπτου, following the Heb. מֶלֶךְ מִצְרַיִם. His response to Mōusēs and Aarōn (αὐτοῖς) concerns their perceived intent to διαστρέφετε τὸν λαόν μου ἀπὸ τῶν ἔργων (lit.: "distort my people from work"). The interrogative ἵνα τί is a common way of expressing "why?" (cf. Gen 44.4, 7; 47.15; Exod 5.15, 22; LSJ; CS 1995, 127). Exod's choice of διαστρέφω can connote a pejorative sense (Wevers 1990, 61) and seems an odd choice for the Heb. תַּפְרִיעוּ. It seems odd that Exod would identify them as Pharaō's people (τὸν λαόν μου), especially since the prn. is absent in the Heb. Instead, the Heb. says "his work" (מַעֲשָׂיו). The choice seems either to indicate that Pharaō is concerned that the request involves Egyptians in addition to Israēlites, or, more likely, he is simply claiming the Israēlite slaves among his people (so also BS 1989; cf. Wevers 1992, 188). Perhaps this is to contrast the Lord's prior claim of Israēl as *his* people (5.1). The verse concludes after an implicit rejection with a command for each of them—Mōusēs and Aarōn, but perhaps also the Israēlites (so BS 1989)—to return to their labors. Exod's ἀπέλθατε ἕκαστος ὑμῶν πρὸς τὰ ἔργα αὐτοῦ is an amplification of the MT's לְכוּ לְסִבְלֹתֵיכֶם.

In what appears to be an aside (v. 5), Pharaō reiterates his unwillingness to let them stop working. The verse continues the narrative with Pharaō speaking (καὶ εἶπεν Φαραώ). His concern is that the people (ὁ λαός) have become numerous (πολυπληθεῖ). Exod's πολυπληθέω is a rare term more prevalent in cognate forms of Classical Gk. (LSJ; cf. Muraoka). ExodB omits τῆς γῆς, the MT's reference to הָאָרֶץ (see Wevers 1992, 252). Wevers (1990, 61) comments that the last clause reinterprets the MT to accuse Mōusēs and Aarōn in terms similar to v. 4. Moreover, he adds, Exod's interpretation connotes Pharaō's intent to increase the work load of the slaves to such an extent that their numbers may gradually decrease (Wevers 1990, 61). That is, it interrupts the work of the people (πολυπληθεῖ ὁ λαός).

Pharaō's response escalates in the next verses (v. 6–7), where he commands his overseers to withhold provisions of straw for the slaves' labors. In v. 6 the subject changes (δέ) to Pharaō, who orders (συντάσσω for צוה; cf. 6.13) the ἐργοδιώκταις and γραμματεῦσιν. Exod has previously observed the ἐργοδιώκται (3.7) as overseers of the work of the people (cf. 1 Chr 23.4; 2 Chr 2.18; 8.10; 1 Esd 5.56; CS 1995, 160–161). The γραμματεῦς is one who records (Muraoka), mentioned in contexts with taskmasters here and in 5.10. On Exod's use of "scribes" for the more common (Hebrew) "foremen" see Auld 2005, 91. Exod omits the Heb. בַּיּוֹם הַהוּא, replaced in one Gk. tradition with ἐν τῇ ἡμερᾳ ἐκεινῇ (ms 318). Propp indicates that Exod's rendering does not emphasize the role of Mōusēs and Aarōn in increasing Israēl's affliction as does the MT (Propp 1999, 254). The content of Pharaō's declaration is here disclosed (v. 7). An emphatic οὐκέτι underscores the cessation of what occurred previously, that is, the provision of straw. The verbal construction is literal but peculiar. Exod uses a fut. pass. of προστίθημι with a pres. inf. of δίδωμι, a construction Wevers notes (1990, 62) as a common LXX idiom, rendering here a *hipʿil* plus inf. The object is ἄχυρον (תֶּבֶן), straw, apparently an ingredient essential to the brick making task (εἰς τὴν πλινθουργίαν) for which Israēl was enslaved. The cessation of this provision indicated by the emphatic οὐκέτι is affirmed with Exod's καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν "as yesterday and previously (lit. the third day)." On the phrase ἐχθὲς καὶ τρίτην ἡμέραν as a Hebraic idiom of past time, see CS 1995, 78; cf. Wevers 1992, 206. This is followed by an expansive comment on the command, clarifying Pharaō's intent to increase the hardship of the Israēlites: they are to gather their own straw (αὐτοὶ πορευέσθωσαν καὶ συναγαγέτωσαν ἑαυτοῖς ἄχυρα).

Despite being denied straw, they are to continue to meet their quota of brick production (v. 8), with an explanation that they must work harder to avoid distraction by Mōusēs and Aarōn (v. 9). Pharaō provides further expansion and explanation in v. 8, where he commands the overseers, using a fut. act. ind. (ἐπιβαλεῖς), to place the demanded quantity of brick-making (τὴν σύνταξιν τῆς πλινθείας) on them (αὐτοῖς). On the translation σύνταξις see BS 1989. ExodA reads πλινθουργίας here (see Wevers 1990, 63; 1992, 259). The arrangement is described with the relative clause ἧς αὐτοὶ ποιοῦσιν καθ' ἑκάστην ἡμέραν. Here Exod reads "each day" for MT's "yesterday and the day before" (תְּמוֹל שִׁלְשֹׁם). This is coupled with the joint command not to lighten the burden at all (οὐκ ἀφελεῖς οὐδέν). Some manuscripts read ἀφελεῖτε for ἀφελεῖς (-λειτε (-ται 376 54 75–628 30 527 55 319; -ετε 458; -λητε 76) F M $O'^{-72}$-29′-135 *C″ b d* 246 *n s t* 619*(c pr m) $y^{-392}$ 128′ 18 55 59 76′ 130 646; see Wevers 1992, 220)). Regardless, both fin. verbs are in the pl., though Pharaō is talking to the overseers and scribes. The purpose clause (γάρ) provides

the rationale, because they are unoccupied (σχολάζουσιν), followed by a further explanation of the purpose (διὰ τοῦτο), because they are crying out (κεκράγασιν λέγοντες Ἐγερθῶμεν καὶ θύσωμεν τῷ θεῷ ἡμῶν). Exod chooses σχολάζουσιν to convey idleness rather than the MT's accusation of laziness (נִרְפִּים cf. 5.17 BS 1989). Exod's καὶ θύσωμεν, "and sacrifice," is not present in the MT (though cf. 4QGen-Exod[a]).

The discourse continues (5.9) with a third person imperv. from βαρύνω; a declaration by Pharaō to increase the demands on Israēl's work. The choice of this word well conveys the Heb. sense of כבד. Exod omits the MT's prep. עַל. This third person imperv. is followed by two others, both μεριμνάτωσαν. The first "let this distract them," connotes Pharaō's concern that the Israēlites return their attention to their work and not, as the second conveys, to "empty words" (ἐν λόγοις κενοῖς). Here Exod's two occurrences of the vb. correspond with the sg. occurrence of ישׁע in the MT and Targ and follows SamP, Syr, and Targ Onq (cf. Propp 1999, 246; BS 1989; Swete 1902, 442). Exod renders the Heb. שֶׁקֶר, a term of "lying," "deceit," and even "false prophecy" (Propp 1999), with κενοῖς, "vain," "empty," "worthless." The words for Exod, then, are not so much misleading as they are useless.

In obedience, the overseers convey to the people that Pharaō has withdrawn the supply of straw (v. 10) but that they must gather the same amount on their own (v. 11). With a change of subject (δέ, v. 10) the "overseers" (οἱ ἐργοδιῶκται; for alternative readings, see Wevers 1992, 241–242) and "scribes" (οἱ γραμματεῖς) return to the discussion and are the subject of the next two verbs. These verbs, both in the imperf., convey a continuous sense to their action, which is both κατασπεύδω "were egging on" (Muraoka), "harried" (Propp 1999), perhaps with a provocative and jeering sense, or "were pressing" (BS 1989), "urging them on" (Wevers 1990, 64). The MT simply reads וַיֵּצְאוּ "and they went," with no object (Propp 1999). The recipients of both the provocation and speech are, naturally, the people (πρὸς τὸν λαὸν). The speech of Pharaō is introduced by the marker λέγοντες and comes through the voices of the overseers and scribes. It announces: "no longer will I give you straw" (Οὐκέτι δίδωμι ὑμῖν ἄχυρα). The location of οὐκέτι at the head of the sentence is clearly emphatic. In v. 11 the declaration of Pharaō, through the voices of the overseers and scribes, continues from v. 10. It begins with an imperv. (συλλέγετε) to gather "for yourselves" (ἑαυτοῖς) straw, with the adverbial dependent clause ὅθεν ἐὰν εὕρητε; cf. CS 1995 92. This is followed by a ground clause (γάρ), revealing that none (οὐθέν cf. Wevers 1992, 259–260) of the "quota" (τῆς συντάξεως) will be reduced.

To meet these demands the Israēlites scatter over Egypt looking for straw (v. 12) with their overseers prodding them on to be productive (v. 13). The

result is that the people have no choice but to fend for their own needs, and subsequently "the people were scattered" (καὶ διεσπάρη ὁ λαὸς). The locus of their scattering is described in the adverbial ἐν ὅλῃ γῇ Αἰγύπτῳ. This, then, is followed by an inf. of purpose, indicating the reason for their scattering: συναγαγεῖν καλάμην εἰς ἄχυρα. The Heb. קַשׁ and תֶּבֶן convey the same substance (Propp 1999). Though in context they bear differing connotations, Exod makes this more explicit by choosing καλάμη, which Muraoka defines as the cut stalks of cereal plants left sticking up after harvest (stubble), which is then used here in the place of ἄχυρα, "straw," the more proper ingredient for brick-making. With a scene change marker, δέ (v. 13), Exod returns to the overseers as the subject. As in v. 11 (though here without the scribes) the overseers were provoking them (κατέσπευδον αὐτοὺς). Exod's αὐτούς is not rendering a prn. in the MT; the Gk. requires an object (Wevers 1990, 66). This time, though, they were commanding them to complete (imperv. from συντελέω) the works (τὰ ἔργα), which are described with the pres. ptc. τὰ καθήκοντα ("that are fitting"), "for the day." The overseers specify that the demand according to Pharaō's decree is the same as when straw was given to them (καθάπερ καὶ ὅτε τὸ ἄχυρον ἐδίδοτο ὑμῖν). The MT does not have the ἐδίδοτο ὑμῖν reading of Exod, also present as נתן לכם in SamP; cf. Vulg; Syr.

The harshness of Pharaō had its effects on the Israēlite overseers who were similarly abused (v. 14). Exod 5.14 is a long sentence set off by descriptive modifiers of the first subject, οἱ γραμματεῖς. These "scribes" are described not as Egyptians but Israēlites (τοῦ γένους τῶν υἱῶν Ἰσραὴλ). One need not see the term οἱ γραμματεῖς as pejorative (BS 1989). Exod's τοῦ γένους is unique (cf. 4QGen-Exod[a]), which may have derived from Exod 1.9 (Propp 1999). Wevers (1990, 66) suggests it was inserted to stress the difference in ethnicity between the Egyptian overseers and the Israēlite officers (שֹׁטְרִים and נֹגְשִׂים; cf. Propp 1999; BS 1989). They were appointed (οἱ κατασταθέντες) over "them" (the Israēlites; ἐπ᾽ αὐτοὺς) but under the taskmasters of Pharaō (ὑπὸ τῶν ἐπιστατῶν τοῦ Φαραώ). The scribes are the subject of the main vb., ἐμαστυγώθησαν, an aor. vb. from μαστιγόω meaning "to beat with a whip" or "flog," typically of servants (Muraoka; cf. LSJ); a punishment by scourging (M&M; Mark 15.15, etc.). On the variant readings of λέγοντες, see Wevers 1992, 201; 1990, 66. The basis for such abuse is explained in the following sentence, inquiring the reason for the Israēlites' inability to meet their quotas. Wevers (1990, 66) indicates that Exod's τὰς συντάξεις, in the pl., seems to indicate that each overseer had his own agenda. The question is clearly rhetorical, as the taskmaster knows full well the reason. Moreover, it is clear that their inability to meet their quotas is not a new problem (καθάπερ ἐχθὲς καὶ τρίτην

ἡμέραν καὶ τὸ τῆς σήμερον; cf. 5.7; Num 22.28; 3 Kdgms 17.10; CS 1995, 78). Neither yesterday nor today did they fill the quotas as formerly (Wevers 1990, 66). The concern is why they do not do so as they did previously.

In the next unit (vv. 15–21) the Israēlites respond. The scribes appeal to Pharaō first (v. 15), complaining about the injustice of not providing straw (v. 16). The response of the Israēlite scribes was, in a sense, to go over the heads of the overseers and taskmasters to appeal directly to Pharaō. The term κατεβόησαν means to appeal for help out of distress to someone in a position of authority (Muraoka). It seems curious that Exod would describe the Israēlites as τοῖς σοῖς οἰκέταις for the MT's לַעֲבָדֶיךָ. The term is used of domestic or household slaves (LSJ; M&M; cf. Luke 16.13; Thackeray 1909, 7) rather than laborers and brick-makers. Perhaps Exod chose this term so as not to confuse the Israēlites' role here with Mōusēs' servitude to the Lord (τῷ θεράποντί σου; 4.10). Exod 5.16 continues the scribes' plea to Pharaō by recounting the offence, that he does not give straw to his household servants (ἄχυρον οὐ δίδοται τοῖς οἰκέταις σου). Yet, the quota is still required (καὶ τὴν πλίνθον ἡμῖν λέγουσιν ποιεῖν). The discourse continues, but what is so astounding is that the officials (ἐπιστάτεις; the unstated subject of λέγουσιν) move from identifying themselves as his household servants (τοῖς οἰκέταις σου) to his "servants" (οἱ παῖδές σου; Aq, Sym, and Theod read οἱ δοῦλοί; cf. 4.10), though in both places the MT uses עֶבֶד. Ultimately, they are his "people" (τὸν λαόν σου). They even raise the concern that Pharaō will do injustice (ἀδικέω; so also Syr), MT's חָטָא ("sin"), to them. BS 1989 suggests that either of two senses could be present here, either referring to the Israēlites as Pharaō's people, or the injustice is done, in fact, to the Egyptians. The sense of the context, however, prefers the former, as the latter are not here in view. On the awkwardness of the Heb., see Propp 1999, 248; BS 1989. For how Aq, Sym, and Theod handle it, see Wevers 1990, 67 n. 20. Exod's fut. tense vb. here may show Pharaō what the continuation of these unjust requirements will involve (Wevers 1990, 67).

Predictably, Pharaō responds (v. 17) with a complaint about Israēlite idleness. Presumably he considers they have abundant time on their hands to consider offering sacrifice, and therefore increasing the demands of their labors would cure them of that. Exod next (5.17) records Pharaō's response to the Israēlite officials. When Pharaō speaks to them (καὶ εἶπεν αὐτοῖς), Exod adds "to them," absent in the Heb. of the MT. His words are very similar to his words in 5.8, as the table below indicates. For reference, the identical wording between the two texts has been underlined:

5.8 σχολάζουσιν γάρ, διὰ τοῦτο κεκράγασιν λέγοντες Ἐγερθῶμεν καὶ θύσωμεν τῷ θεῷ ἡμῶν.

5.17 καὶ εἶπεν αὐτοῖς Σχολάζετε, σχολασταί ἐστε· διὰ τοῦτο λέγετε Πορευθῶμεν θύσωμεν τῷ θεῷ ἡμῶν.

In v. 17 Pharaō is emphatic about the idleness of the Israēlites, employing both the verbal (σχολάζω) and noun (σχολάστη) forms. The rationale of what the Israēlites hope to do in their departure is repeated, θύσωμεν τῷ θεῷ ἡμῶν, though here preceded not by rising up (ἐγερθῶμεν; 5.8) but simply going (πορευθῶμεν; 5.17). The terseness of Exod's σχολάζετε, σχολασταί ἐστε replicates that of the Heb., where the MT repeats the ptc. נִרְפִּים separated by the pronominal subject אַתֶּם, with the effect being the same: "idle, you are idle" (Wevers 1990, 68). Wevers further notes that the repeated use of the present tense here with σχολάζετε, ἐστε, and λέγετε "makes for a lively narrative style" (1990, 68).

Exodus 5.18 continues the words of Pharaō with a causal "now, then" (νῦν οὖν). He commands them to go and work (πορευθέντες ἐργάζεσθε). ExodA reads ἀπελθόντες (cf. Wevers 1990, 68; 1992, 260). This is followed by another causal (γάρ for MT's simple *wāw*), indicating that the reason the Israēlites should get back to work now is that they will not be given straw (τὸ … ἄχυρον οὐ δοθήσεται ὑμῖν) and their quota will not be alleviated (καὶ τὴν σύνταξιν τῆς πλινθίας ἀποδώσετε). This is then passed on to the Israēlites (v. 19) and brought to the attention of Mōusēs and Aarōn (v. 20).

The subject changes in v. 19 (δέ). The scribes of the sons of Israēl (οἱ γραμματεῖς τῶν υἱῶν Ἰσραὴλ) "saw" (ἑώρων) themselves (ἑαυτοὺς). They were seeing themselves "in evil [situations]" (ἐν κακοῖς). A comment on that situation is then articulated (λέγοντες; cf. CS 1995, 97): Οὐκ ἀπολείψετε τῆς πλινθίας τὸ καθῆκον τῇ ἡμέρᾳ. For some discussion on whether the subject here is the Israēlite officials or the Egyptians (5.14), cf. BS 1989. In our view, they are clearly Heb. (so also CS 1995, 168). The art. τῆς is particular to ExodA and ExodB (cf. Wevers 1992, 209). While the hardship of making bricks without straw was difficult, the heaviest aspect of the burden emphasized here is that the expected quota of brick production is not to be reduced. Wevers (1990, 69) indicates that Exod's use of δέ in v. 20, which typically connotes a change of subjects, here connotes building upon v. 19. The Israēlite scribes then met (συνήντησαν) with Mōusēs and Aarōn who were themselves "coming" (ἐρχομένοις; for MT's נִצָּבִים, "standing") to meet them (εἰς συνάντησιν αὐτοῖς). Exod seems to consider "standing" to meet someone as ambiguious, so chooses a lexeme indicating movement (Wevers 1990, 69). It is the former, the Israēlite scribes, who "came from Pharaō," ἐκπορευομένων αὐτῶν ἀπὸ Φαραώ. On the gen. abs. construction here, see SS 1965, 177–180; CS 1995, 58.

The Israēlites are then indignant at Mōusēs and Aarōn (v. 21), accusing them of bringing this hardship upon them. Here the Israēlites confront Mōusēs and Aarōn (καὶ εἶπαν αὐτοῖς). ExodA reads εἶπον here. The subject here is ὁ θεὸς, a curious translation for the MT's יְהוָה. Wevers (1990, 70) suggests the possibility that this rendering shows that the Israēlite overseers still have not accepted the revealed name Κύριος. The action is conveyed with two optative verbs, Ἴδοι ("look") and κρίναι ("judge"), with the object of the first being ὑμᾶς (Mōusēs and Aarōn). The aor. optatives employ the classical means of expressing a fut. wish: "May God see you and judge" (Wevers 1990, 69). This is followed by a causal ὅτι and the content of the complaint lodged against them. On the ambiguious use of ὅτι after the opt., see Wevers 1990, 70. This complaint is centered on the primary action, that they have ἐβδελύξατε τὴν ὀσμὴν ἡμῶν, "made our aroma detestable," not only before Pharaō (ἐναντίον Φαραὼ) but also his servants (καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ). Exod uses ἐναντίον twice for the single occurrence of בְּעֵינֵי, because the word refers to both Pharaō and his officials. Exod's βδελύσσω is a classical term (cf. Lev 11.43; 20.25; 1Macc 1.48; CS 1995, 76) indicating the causal sense of creating loathing, making one sick (LSJ; cf. Rev 21.8). Aq and Sym use the more literal ἐσαπρίσατε "you make to stink" (Wevers 1990, 70 n. 26). The result is that they have given the Egyptians further enticement to oppress the Israēlites to the point of death. This is expressed metaphorically as δοῦναι ῥομφαίαν εἰς τὰς χεῖρας αὐτοῦ ἀποκτεῖναι ἡμᾶς. Exod's "his hands" is found also in SamP, whereas MT has "their hands" (בְּיָדָם; cf. Propp 1999, 249; Wevers 1990, 70). BS (1989) suggest that Exod seems to underscore the conflict between Pharaō and the Lord (cf. 5.3).

In the final pericope of the chapter (vv. 22–23) Mōusēs takes a complaint of his own to God. First (v. 22) he asks the Lord concerning *his* mistreatment of the people and sending Mōusēs. Here the subject changes (δέ) to Mōusēs, who returns (ἐπέστρεψεν) to the Lord (πρὸς Κύριον) and spoke (καὶ εἶπεν). Aarōn disappears from the scene and does not reappear until ordered by the Lord to appear before Pharaō with Mōusēs at 6.13 (Wevers 1990, 70). Mōusēs first beseeches the Lord (δέομαι), an emphatic element unique to ExodB (cf. 4.10, 13). Then he inquires of him using the interrogative τί followed by a second, stronger interrogative καὶ ἵνα τί (lit. "why" … "and for what reason"?). Wevers (1990, 71) notes that διὰ τί occurs four times in Exod, twice for מַדּוּעַ (5.14; 18.14) and twice for לָמָּה (2.13; 5.22). The other interrogative, ἵνα τί, occurs six times in Exod, three for לָמָּה (5.4, 15; 32.11) and three for לָמָּה זֶּה (2.20; 5.22; 17.3). The choice of one as opposed to another seems to be random (Wevers 1990, 71). The questions are in parallel structures, with the first asking of the Lord. Here Exod uses κύριος for the MT's אֲדֹנָי, whereas

earlier the narration uses κύριος for יְהוָה. His first question pertains to God's mistreatment (ἐκάκωσας) of this people (τὸν λαὸν τοῦτον). Exod's κακόω is used elsewhere in Exod, as here, to translate רעע (5.22, 23), ענה (1.11; 22.20, 22), or ינה (22.21[20]). Exod 23.9 has it for לחץ in ExodA, but not ExodB. The use of κακόω in Exod is in the contexts of the Egyptian taskmaster's affliction of the Israēlites (1.11) and the affliction against foreigners, widows, or ophans among Israēl prohibited by the Lord (22.20, 22). The accusation is severe. The second question is joined to the first in Exod by the conj. καί, not represented in the Heb. Exod is seemingly concerned to convey the continuance of the questioning. The second question is related to the first by the previous verse, and pertains to the Lord's sending of Mōusēs to undertake the task. Here the reader again encounters questioning on the part of Mōusēs so prominent early in the story. So far he sees no evidence of the promised blessings. The miracles have slipped from his mind rather quickly.

Next (v. 23) he explains his concern: God seems inactive in Mōusēs' confrontations with Pharaō and has not rescued the people. This seems to be the climax of Mōusēs' complaint. Readers may cringe at the patriarch's audacity. His complaint covers the duration of his call, reaching back to the time when he first went to Pharaō (ἀφ᾽ οὗ πεπόρευμαι πρὸς Φαραὼ). The reading πεπόρευομαι is unique to ExodA and ExodB; cf. Wevers 1992, 235–236. Wevers (1990, 71) suggests that the use of the perf. here (other mss read εἰσπεπόρευμαι) deliberately exaggerates the matter of Mōusēs' activity. The inf. serves to implicate the Lord in the crimes against the people, as it was "to speak in your name" (λαλῆσαι ἐπὶ τῷ σῷ ὀνόματι) that he went. Exod uses the prep. ἐπί, the dat. case for the MT's בִּשְׁמֶךָ. It is since that time that Pharaō has ἐκάκωσεν ("done badly to") the people. The accusation is more direct in Exod. The MT reads "it has gone badly," whereas Exod reads "he has done badly" to parallel v. 21 (Propp 1999, 258). Here Mōusēs is indicating that the Lord and Pharaō are guilty of the same offense: κακόω against the people (cf. v. 22). The real complaint and likely the nature of the accusations against the Lord is his failure to rescue (ῥύομαι) his people (τὸν λαόν σου). The juxtaposition of τὸν λαὸν τοῦτον and τὸν λαόν σου is dramatic. *This* people that are mistreated by Pharaō are *your* people whom *you* have not delivered. Wevers (1990, 71) suggests the Heb. makes the second complaint even more accusatory by means of a cognate free infin.: "you have not rescued your people at all."

## Exodus 6

In chapter six, the Lord speaks to Mōusēs again, this time telling him that God will cause Pharaō to expel Israēl from Egypt (6.1). Then (6.2–4) God recounts the history of his relationship with Israēl and his attention to their plight in Egypt (6.5). The Lord charges Mōusēs to speak to the Israēlites of his intent to deliver them (6.6–8), which Mōusēs does (6.9a). The Israēlites fail to listen (6.9b), and the Lord speaks to him again (6.10). This time he requires Mōusēs to speak to Pharaō again (6.11), which Mōusēs questions (6.12). The Lord nonetheless repeats the command, this time to both Mōusēs and Aarōn (6.13). Exod recounts the names of the ancestral houses of Israēl (6.14–25), including those of Mōusēs and Aarōn (6.26) who speak to Pharaō (6.27–30).

The chapter begins with the Lord's dialogue with Mōusēs (6.1–8). First (v. 1) the Lord addresses Mōusēs, announcing to the patriarch that he will see what the Lord will do. Specifically, he reveals to Mōusēs that Pharaō will indeed release the Israēlites. This verse, though, is likely the conclusion of the preceding pericope (Wevers 1990, 72; Propp 1999, 258). Exod begins the quotation with the adverbial ἤδη in an emphatic position to underscore and announce the present reality of what will be seen. It, with the fut. vb. to follow, indicates the immediate future. This is conveyed in predictive fashion with the fut. ὄψει. What he will see is introduced with a relative prn. ἃ, followed by the anticipated action, ποιήσω τῷ Φαραώ. Whatever else the Lord intends here, it is clear that his action of "doing" something to Pharaō leads to the result (γάρ) of Israēl's departure from Egypt. This is conveyed in twofold verbal expressions, both with the implied masc. third person personal prn. "he" as the subject. The verbs are, respectively, ἐξαποστελεῖ and ἐκβαλεῖ. Perhaps they convey an escalation in the reversal of Pharaō's attitude. Whereas previously he would not let the Israēlites go, now, as a result of the Lord's intervention (to be described below), Pharaō will not only permit them to go, but send them out (ἐξαποστέλλω) and even throw them out (ἐκβάλλω). Both verbs are modified by descriptive prepositional phrases, articulating the instrument by which the two-fold action will take place. On Exod's use of ἐν with the dat. here, see SS (1965, 119, 120); CS (1995, § 91, 82); Wevers (1992, 207). First, Pharaō will send them out ἐν γὰρ χειρὶ κραταιᾷ ("with a mighty hand") and second, he will throw them out ἐν βραχίονι ὑψηλῷ ("with a high arm"). These two expressions are differing renderings of the Heb. בְּיָד חֲזָקָה. Both are expressions that depict the use of Pharaō's authority and strength to expel Israēl (cf. Deut 4.34; 5.15; 7.19; 11.2; 26.8; BS 1989). That is, their departure from Egypt, though contrary

to Pharaō's will, will be procured purposefully and deliberately by God's intervention in the will and strength of Pharaō. Exod preserves the MT's מֵאַרְצוֹ with ἐκ τῆς γῆς αὐτοῦ, "from his land."

The Lord again (v. 2) speaks to Mōusēs, announcing his identity as the Lord. Verse 2 begins a new unit of thought, introduced by δέ. Here God (ὁ θεός for אֱלֹהִים; others, SamP, Vulg, Targ Onq and Targ Ps-J reflect יְהוָה) speaks to Mōusēs, and simply identifies himself: Ἐγὼ Κύριος for אֲנִי יְהוָה. The Gk. phrase also occurs at 6.6, 8, 29; 12.12; 35.3, and as ἐγώ εἰμι Κύριος at 15.26; 20.2, 5 (Wevers 1990, 72). On the Heb. phrase as an identity marker, see Propp (1999, 271). Furthermore (v. 3), the Lord discloses to Mōusēs that though he appeared to the fathers of Israēl, Mōusēs was the receipient of special privileges. Here God indicates his appearance (ὤφθην) to Abraam, Isaak, and Iakōb. Wevers (1990, 73) notes that this form of the aor. pass. is frequently used for divine appearances. Exod adds the conj. prior to Isaak, not present in the MT reading. Curiously, Exod renders בְּאֵל שַׁדָּי with θεὸς ὢν αὐτῶν. Wevers (1990, 73) notes that while θεός does render the Heb. אֵל, ὢν αὐτῶν is more difficult. The construction אֵל שַׁדָּי occurs six times in Genesis, and always is translated by ὁ θεός with the prn. "my" or "your." Wevers (1990, 73) suggests that ὢν either reflects that of 3.14 or renders שַׁדָּי (which Aq translates ἱκανῷ). Curiously, Exod uses καί for what is clearly disjunctive: "but …" The contrast is with the following statement, where God says that τὸ ὄνομά μου Κύριος οὐκ ἐδήλωσα αὐτοῖς. This is a lit. rendering of the MT. Here Exod uses δηλόω for the Heb. נוֹדַעְתִּי, a *nipʿal* from ידע. The Exod reading is likewise attested by the Syr, Targ, and Vulg. Elsewhere Exod uses δηλόω only once (33.12, for the *puʿal* of ידע). The vb. occurs elsewhere in the LXX to render: גלא (Dan 2.47), the Aramaic חוה (Dan 2.6, 9, 11, 16, 24), ידע (Esth 2.22; Pss 24 [25].14; 51(50).8; 147.9[20]; Jer 16.21; Dan 2.23, 25, 26, 28, 29, 30; 7.16 LXX; 4.15 Theod), and ירה (3 Kgdms 8.36; 2 Chr 6.27; Deut 33.10), ראה (3 Kdgms 3.21), and שׁמע (Isa 42.9).

The Lord then rehearses some of his history with them, beginning with the establishment of his covenant (v. 4), enduring their groanings under the afflictions of the Egyptians, and recalling the covenant (v. 5). The initial establishment of the covenant is rendered ἔστησα τὴν διαθήκην μου (for the MT's הֲקִמֹתִי אֶת־בְּרִיתִי). The purpose of this covenant is given strength by the Gk. rendering of the Heb. לָתֵת, for which it uses ὥστε δοῦναι. BS (1989) note that this is the only example in Exod of ἵστημι with διαθήκη, though it is used several times in Genesis (6.18; 9.17; 17.7; cf. 9.9) and elsewhere in the Pentateuch (Lev 26.9; Deut 8.18; 9.5). Ὥστε with the inf. conveys intended result (Wevers 1990, 73). This purpose, then, is to give the Israēlites the land of the Chananites (τὴν γῆν τῶν Χαναναίων). As in the Heb., the noun for "land"

(τὴν γῆν) is repeated, only the second time it continues with a relative clause, describing the land as that in which they sojourned (ἣν παρῳκήκασιν) and in which they dwelt as strangers (ἐν ᾗ καὶ παρῴκησαν ἐπ' αὐτῆς). Wevers (1990, 74) comments that the first vb. is perf. ("they had sojourned") and refers to the patriarchs. The next vb., then, being aor., is contemporary to the patriarchs. Here Exod uses forms of παροικέω twice to reflect the Heb. מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ. The Gk. term is used in the Pentateuch twenty-two times, here in Exod for the first time (also 12.40; 20.10). It translates the MT's גור (Gen 12.10; 19.9; 20.1; 21.23, 34; 26.2; 32.4[5]; 35.27; 47.4; Exod 6.4b; Deut 18.6; 26.5), מגור (Gen 17.8; 37.1; 47.9 [2×]; Exod 6.4a) or ישב (Gen 24.37; Exod 12.40; Num 20.15) or, on a few occassions, represents a reading not present in the Masoretic tradition (Exod 20.10; Deut 5.14). The vb. can either mean "to stay as [short-term] resident alien," or "to live as a new resident" (Muroaka).

The divine voice continues in v. 5, where the Lord declares that he has, first, heard the groanings of the Israēlites (ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ἰσραήλ) and, second, reminded (him)self of their covenant (ἐμνήσθην τῆς διαθήκης ὑμῶν). The first object, "groanings," is qualified by the relative clause ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, conveying the obvious cause of their groanings. The last phrase is curious, for the MT's בְּרִיתִי ("my covenant") is translated τῆς διαθήκης ὑμῶν ("your covenant") in ExodB. BS (1989) note that Exod follows the MT in this phrase elsewhere (Exod 2.24; 6.4; 19.5; 23.22). Wevers (1990, 74) comments that this verse is somewhat contrastive with the preceding verse. That is, previously the covenant with the patriarchs is in view, yet here the present situation is underscored. This likely helps explain the curious second person personal prn. at the end of the sentence. Syntactically, this suggests that the translation of בְּרִיתִי is an objective rather than subjective gen. Wevers (1990, 74, 75) notes that this is seldom the case in the LXX, citing Lev 26.42, 45; Deut 4.31; Ps 88.40; Mal 2.10; 1 Macc 2.20, 50; 4.10.

Next (v. 6) Exod turns attention to the Lord's command to Mōusēs to speak to the Israēlites and report to them his intended deliverance. It begins with a twofold command with, as in the Heb., no conj. between the verbs (βάδιζε εἰπόν). Exod seems to read הלך "go," here, rather than the MT's לָכֵן "therefore." The syntactical abruptness underscores the urgency of the commands, and what Mōusēs is then commanded to say to the sons of Israēl (τοῖς υἱοῖς Ἰσραήλ). Exod's λέγων is unattested in the MT, likely inserted to clarify that what follows is the content of what Mōusēs is to say. What follows, then, is a first-person narration on the part of the Lord through Mōusēs. It begins with the announcement of the identity of the speaker: Ἐγὼ Κύριος. The covenant name of Κύριος (for the MT's יְהוָה) reminds the reader

of his initial appearance to Mōusēs in the burning bush (Exod 3.14). It serves as a logical basis for the following words, which serve several functions. First, they serve as predictions of what God's covenant will do on behalf of his people. Second, they serve as a promise of deliverance. And third, they serve as a declaration of the will and intent of the Lord in the narrative as a whole. The account consists of three fut. tense verbs, articulating the content of the Lord's intent. The first is ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων. Their condition in Egypt is described here as ἡ δυναστεία, a term that occurs only here in the Pentateuch. Elsewhere, it occurs in fifty-five verses in the LXX. It refers to either the "mighty deeds" of kings or of the Lord. Specifically, when used of the Lord, it conveys the sense of his sovereign rule over all things, including nations and creation. It is commonly used to express the might of the Lord's sovereign rule over all things. When used of the strength of humans, it is often done so scoffingly. Perhaps the mocking use of the strength of men could also be in view here, suggesting that the Lord will deliver Israēlites from the futile strength of Egypt.

The next prediction (v. 6) is καὶ ῥύσομαι ὑμᾶς ἐκ τῆς δουλίας ("and I will rescue you from servitude"). Finally, as perhaps commentary on the rest, the Lord promises: καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλῃ. The use of λυτρόω here is significant, and quite common in the Pentateuch. Its various forms occur only six times in Exod, typically translating either גאל or פדה. In addition to the present context of redeeming from enslavement in Egypt (in the context of a display of might and judgment; Exod 6.6), it is also used of the redemption of every firstborn male by the offering of a sacrifical animal (Exod 6.13; 13.13, 15; cf. 30.12; 34.20). It is the paying of a price to save one's life (Exod 21.30). It is the language used for the acquisition of freedom from captivity in slavery (Lev 19.20), particularly looking toward Jubilee, when all will be released (Lev 25.51, 52, 54). It is the buying back of property for a poor relative who has lost it in their poverty (Lev 25.25; cf. 25.26, 29, 30, 31, 32, 33, 48, 49), or for oneself (Lev 27.13, 15, 19, 20, 27, 28, 31, 33), for buying first-born animals (Num 18.15, 16, 17), or for the land (Lev 25.24). Interestingly, Lev 27.29 notes that redemption is not applicable to one condemned to death ("No person devoted to destruction may be ransomed; he must be put to death" (NIV); LXX: καὶ πᾶν, ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται; cf. Num 35.31, 32). In a reading unique to the LXX the term λύτρα is employed. Where the MT of Num 3.12 reads: "I have taken the Leuitēs from among the Israēlites in place of the first male offspring of every Israēlite woman. The Leuitēs are mine." (NIV), the LXX reads "Behold, I have taken the Leuitēs from the midst of the children of Israēl, instead of every male that opens the womb from among the children

of Israēl: *they shall be their ransom* (λύτρα αὐτῶν ἔσονται), and the Leuitēs shall be mine" (Brenton, with modification) Wevers (1990, 37) comments that the Leuitēs' being a substitute is defined by the expression λύτρα αὐτῶν ἔσονται. This expression has no MT equivalent but is based on פדויהם יהיו of the SamP (cf. Num 3.46, 48, 49, 51). The term λύτρα is used for God's activity in deliverance from bondage in Egypt (Deut 13.6). Muraoka simply defines it as "to procure release from bondage" (Muraoka 351).

Wevers (1990, 75) observes that Exod's ἐν … μεγάλῃ is an unusual translation, where the Heb. for "outstretched" is typically translated ὑψηλός. Furthermore, Exod's sg. κρίσει μεγάλῃ is curious in light of the pl. employed by all other versions. Wevers (1990, 75) suggests that rather than making reference to the plagues here, Exod's sg. speaks of judgment in the abstract, taking שְׁפָטִים as an abstract pl. (Propp 1999, 273). "God is not just sending a number of plagues to redeem his people; redemption means a display of divine power, βραχίονι ὑψηλῷ, one of great judgment" (Wevers 1990, 75). BS (1989) suggest that the whole vocabulary of this verse underscores the weight of the oppression of bondage.

In addition to deliverance, the Lord announces his choice of Israēl as his people (v. 7). And he, as their God (v. 7), grants them the land promised to their forefathers (v. 8). The Lord first (v. 7) declares what he will do and, as a consequence, what he intends to be for Israēl. The first is that he intends to λήμψομαι ἐμαυτῷ ὑμᾶς λαὸν ἐμοί. The phrasing seems to be a cumbersome rendering of the Heb. of the MT: וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם. Exod's ἐμαυτῷ and ἐμοί seem redundant (see CS 1995, 30 § 13). ExodA (and some other traditions) omit(s) ἐμοί. Though awkward, Exod's reading is perfectly acceptable syntactically (Wevers [1990, 76]). For ἐμαυτῷ modifies the vb., and ἐμοί modifies λαόν. The resulting translation, then, could read "And I will take you to myself as my own people," emphasizing the first person in the covenantal context. Only here in Exod is a form of λαμβάνω employed for the redemptive activity of God. His intent in "taking" them surpasses a simple notion of deliverance *from* bondage, but conveys a deliverance *to* a particular relationship, which Exod defines as making them "a people for myself" (ἐμαυτῷ ὑμᾶς λαὸν ἐμοί). The nature of the relationship is further articulated by a fut. form of εἰμί, conveying what the deity intends to *be* for those he delivers. Specifically, he identifies himself as being "your God" (ὑμῶν θεός). The subject then switches to the second person pl. "and you will know" (καὶ γνώσεσθε). Wevers (1990, 76) calls this "the recognition formula." The content of what they will know (ὅτι) is fundamental to the nature of their relationship, and binds the identity of God with his delivering activity on behalf of Israēl. For his prediction is that they may know something of him: that is, that "I am the Lord"

(ἐγὼ Κύριος). This is modified by two expressions; the first is "your God" (ὁ θεὸς ὑμῶν). The identity is further underscored by the second description identifying the Lord by the deliverance he is executing, spoken not of in a fut., but in an aor. ptc., conveying an undefined aspect: "who delivers you …" (ὁ ἐξαγαγὼν ὑμᾶς).

The Lord's monologue continues in v. 8. Here he makes a two-fold promise with Exod using parallel fut. tense verbs: "I will lead in" (εἰσάξω) and "I will give" (δώσω). Here the "leading in" is described as "into the land" (εἰς τὴν γῆν), which is further described in the phrases that follow. First is is identified as the land that God stretched out his hand to give to the patriarchs (εἰς ἣν ἐξέτεινα τὴν χεῖρά μου δοῦναι αὐτὴν τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ). The complementary inf. δοῦναι indicates purpose in the stretching out of the hand. The expression of an outstretched hand connotes the swearing of an oath (Deut 32.40; BS 1989; so also Propp 1999, 273). This conveys the Heb. idiom of "I raised my hand." Second, the land is described with another fut. tense vb., δώσω, indicating that it will be given to them ἐν κλήρῳ ("as an inheritance"). Exod inserts the ὑμῖν, not present in the Heb. tradition, clarifying the recipients of the inheritance land. On the problems in word order of the pronouns in this verse, see Wevers (1992, 173). Exod also inserts the prep. ἐν prior to the κλήρῳ, whereas the MT simply reads מוֹרָשָׁה, without a prep. Curiously, the phrase ἐν κλήρῳ occurs only here in Exod. Forms of the same root occur elsewhere only twice. First, where the Lord intends to plant Israēl in the mountain of their inheritance (εἰς ὄρος κληρονομίας σου; Exod 15.17), and second, where God promises to dispossess the inhabitants of a promised land, until they should be increased and inherit the earth (ἕως ἂν αὐξηθῇς καὶ κληρονομήσῃς τὴν γῆν; Exod 23.30). Inheritance language is much more abundant in the LXX of Numbers and Deuteronomy, though the precise phrase ἐν κλήρῳ occurs throughout the Gk. OT. Other forms also occur, such as κληρονομία in Sir 23.12; 24.7; Ezek 47.14; and κληροδοσίᾳ in Dan 11.21, 34. Throughout the Pentateuch, it seems to be an expression of the allotment of inherited land to respective Israēlites. BS (1989) indicate that κλῆρος need not convey inheritance only, but even assigned land. This section is then concluded with another summative covenantal identification marker: ἐγὼ Κύριος, completing the speech begun in v. 2. Wevers (1990, 77) rightly remarks that it began the speech that Mōusēs was told to transmit to the Israēlites (v. 6) and that they are to receive as covenantal promises (v. 7).

Next Mōusēs reports the Lord's words to the Israēlites (6.9), but they fail to heed him. The verse begins with a change of subject, characteristically indicated in narratives of Exod with the postpositive δέ. Here the

subject changes to Mōusēs, who speaks (ἐλάλησεν, an aor. ind.). Exod's οὕτως refers back to the content of the Lord's speech in vv. 2–8, which is conveyed, as commanded, to the Israēlites (τοῖς υἱοῖς Ἰσραήλ). The response of the Israēlites is negative. Preserving the Heb. word order, Exod conveys that "they," the implied subject in the third pl. vb. εἰσήκουσαν, do not listen to Mōusēs. Wevers (1990, 77) indicates that Exod's εἰσακούω, rather than the simplex version attested in other manuscript traditions, correctly conveys the sense of "pay close attention." The nature of their failure to heed is articulated in two coordinate adverbial phrases, perhaps indicating either the purpose of their unbelief, or simply the state in which they found themselves at the time of unbelief. Regardless, the phrases are, first, ἀπὸ τῆς ὀλιγοψυχίας ("due to discouragement"). The term ὀλιγοψυχία occurs only here in Exod. Elsewhere it is used of the impatient spirit of a foolish person (Prov 14.29; cf. 18.14; Isa 25.5) and exhortations not to be downcast in judgment (Sir 4.9) or prayer (Sir 7.10). Discouragement from suffering (*Pss. Sol.* 16.11; cf. Isa 35.4; 54.6; 57.15) is in view in several texts and is likely the connotation here (cf. Muraoka; LSJ; M&M). BS (1989) indicate that the term is found in medical vocabulary, where it conveys a loss of breath, also found in the Heb. מִקֹּצֶר רוּחַ (Propp 1999, 273). The second descriptive adverbial phrase modifying their failure to heed Mōusēs is καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν ("and [due to] the hard work"). Σκληρός is used in Exod to convey the hardships of the Israēlites experienced in their labors in Egypt (Exod 1.14; 6.9). A related form (σκληρύνω) is used by Exod in connection with the Lord "hardening" the heart of Pharaō (Exod 4.21; 7.3; 14.4, 17). Ironically, it is also used for the "stiff-necked" nature of the Israēlites in their disobedience (σκληροτράχηλος; Exod 33.3, 5; 34.9).

The Lord replies to Mōusēs in v. 10, perhaps to renew the patriarch's mission (BS 1989). Exod uses λέγων for MT's לֵאמֹר. The Lord (Κύριος for יְהוָה in v. 10) commands Mōusēs to "go in" (Εἴσελθε) and "speak" (λάλησον; v. 11). The abruptness of the two imperatives, reflecting the Heb., is underscored by the omission of a coordinating conj. (asyndeton). Mōusēs is speaking to Φαραώ, who is further identified as βασιλεῖ Αἰγύπτου. Curiously, Exod provides no prep. before Φαραώ to correspond to the Heb. reading אֶל־פַּרְעֹה, though πρός is supplied in some mss traditions (see Wevers 1992, 209–210). Exod provides an important interpretative insertion in the account not present in the Heb. (v. 11). Whereas the Heb. of the MT simply reads וִישַׁלַּח, "and he will send," Exod inserts ἵνα and uses not a fut. vb. but a subjtv. (ἐξαποστείλῃ) to convey purpose. Mōusēs is commanded to speak to Pharaō in order that he (Pharaō) may send the Israēlites out of his land. The importance here is that the speech of Mōusēs is intended to bring about a result, which is surely present

in the Heb. (Wevers 1990, 78) but articulated with greater clarity and force in the Gk.

Mōusēs argues (v. 12) that if the Israēlites refused to listen, how much more will Pharaō. Moreover, Mōusēs reiterates his inadequacy to the task. In v. 12 the subject again changes (δέ) and Mōusēs speaks before (ἔναντι for לִפְנֵי) the Lord (Κυρίος for יְהוָה). ExodB's ἔναντι is more common later in the book (cf. Exod 28.12). Twenty times it is used with Κυρίου and once τοῦ θεοῦ (Wevers 1992, 214). Elsewhere Exod uses ἐναντίον (cf. Wevers 1990, 78). The content of what he said is a complaint, a rhetorical question, and a statement of Mōusēs' inadequacies for the task. First, Mōusēs complains that the Israēlites did not listen to him. Again, Exod's choice of εἰσακούω rather than the simplex ακούω for the Heb. שמע rightly conveys a sense of heeding and obeying rather than simply the passive act of hearing (see v. 9). It also reiterates their failure to heed him because of their hardship introduced in v. 9. Wevers (1990, 78) notes that Exod uses the same compound vb. to connote past experience (εἰσήκουσάν) with an anticipated fut. one (εἰσακούσεταί). This is compounded with a new element: Mōusēs' citation of his own ineptitude for the task. Curiously, Exod uses the postpositive δέ for the addition of an idea for which καί would seem more appropriate. Nevertheless, Mōusēs describes himself as ἄλογός, a term frequently used of animals (BDAG), conveying the sense of contrary to reason, absurd, or illogical (Muraoka). Here it seems to convey a simple lack of λόγος as "lacking verbal fluency" (Wevers 1990, 79). The Heb. here is עֲרַל שְׂפָתָיִם ("uncircumcised lips"), an idiom that Exod understood well (Wevers 1992, 147). The expression has been variously rendered: Aq renders it lit. (ἀκρόβυστος χείλεσιν); Theod similarly (ἀπερίτμητος). Tar Onq reads "heavy of speech" here and in v. 30 (יקיר ממלל), whereas Targ Ps-J has "halting of speech" (חגר ממלל; so Wevers 1990, 79). Propp (1999, 273) comments that this uniquely biblical metaphor is also applied to the ear (Jer 6.10) and the heart (Lev 26.41; Jer 9.25; Ezek 44.7, 9; cf. Deut 10.16; 30.6; Jer 4.4), which are likewise associated with communication and understanding. These images are used of one's "moral imperviousness to the divine word" (Propp 1999, 273).

The Lord does not respond to these excuses (v. 13). Instead, he speaks to Mōusēs *and* Aarōn, sending them to Pharaō that he may let them go. The verse begins with a subject change (δέ). Here the Lord (Κυρίος for יְהוָה) speaks to Mōusēs and Aarōn. Rather than quoting the words of the Lord, Exod provides the sense or content of what the Lord said. Exod's syntax and rendering of the Heb. is curious here. For the MT's וַיְצַוֵּם אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פַּרְעֹה ("And gave them a charge to the sons of Israel and to Pharaoh,"

NAU), Exod reads καὶ συνέταξεν αὐτοῖς πρὸς Φαραὼ ("and gave them a charge to Pharaoh," Brenton). Perhaps Exod considered the repetition of τοὺς υἱοὺς Ἰσραὴλ superfluous. Exod replaces the whole phrase אֶל־בְּנֵי יִשְׂרָאֵל with a simple αὐτοῖς. Yet the syntax remains cumbersome. Whereas the Heb. makes clear that there are two direct objects to the vb. יְצַוֵּם, Exod changes the first to an indirect object and removes the conj. ו. The sense is perhaps no longer that the command was given both to the Israēlites and Pharaō, but rather to Pharaō alone by means of the Israēlites (here taking the dat. to be instrumental). Wevers (1992, 260) comments that "by giving the orders to Pharaō alone rather than to both the Israēlites and Pharaō the emphasis falls on Pharaō and the subject of the inf. is most easily understood as being Pharaō." The vb. "to command" (συντάσσω) is found elsewhere in Exod usually for a form of דבר (1.17; 9.12; 12.35; 31.13) or, more commonly, צוה as here (6.13). It occurs numerous times in the Gk. Pentateuch, most abundantly in Exod, and almost exclusively for צוה. The content of the command is simply given with the intent (ὥστε) that he (Pharaō) would send (ἐξαποστεῖλαι) the Israēlites from Egypt. Where ExodB reads ὥστε ἐξαποστεῖλαι, ExodA uses ἐξαγάγειν for the Heb. לְהוֹצִיא. Wevers (1990, 79) comments that the Heb. here means "he gave them orders over against the Israelites and Pharaoh … that they (i.e. Mōusēs and Aarōn) should bring out the Israelites." It is important to note that here language is no longer used of passive permission to leave Egypt, but active sending on the part of Pharaō. The demonstration of the Lord's activity in reversing the purposes of the Egyptian lurks behind the text.

An abrupt change occurs in the next section (vv. 14–25) where Exod lists all the heads of families involved in the events of the ensuing deliverance. Exod begins with a conjunctive καί, like the SamP and the Syr but unlike the MT. Clearly Exod sees the list of names as a continuation of the narrative in some sense. The list itself is given a sort of title, which Exod calls ἀρχηγοὶ οἴκων πατριῶν αὐτῶν for the MT's אֵלֶּה רָאשֵׁי בֵית־אֲבֹתָם. Wevers (1992, 162) notes that throughout Exod 6.14–25 (the list), when more than one offspring is listed for a clan father they are typically connected with καί. Exod begins with the υἱοὶ Ῥουβὴν (MT בְּנֵי רְאוּבֵן; "sons of Roubēn") πρωτοτόκου Ἰσραὴλ (MT בְּכֹר יִשְׂרָאֵל; "firstborn of Israēl"), first named in biblical tradition as son of Iakōb and Leah (Gen 29.32; cf. 30.14; 35.22; 37.21, 22, 29; 42.22, 37; 48.5; 49.3). He is Iakōb's firstborn (Gen 35.23; 46.8) and listed among those Israēlites in Exod 1.2. His descendants are also listed at Gen 46.9 in identical fashion to here: Ἑνὼχ καὶ Φαλλούς, Ἀσρὼν καὶ Χαρμεί (MT חֲנוֹךְ וּפַלּוּא חֶצְרוֹן וְכַרְמִי). The section closes with the formula αὕτη ἡ συγγενία Ῥουβήν (cf. Exod 6.19; 12.21) common to Pentateuchal registers (Gen 12.1; 50.8; Lev 20.5, 20) especially in

Numbers (1.2, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42; 3.15). For variations in spelling of the Gk. names, see Wevers (1990, 80).

The list continues in v. 15 to include the "sons of Symeōn" (υἱοὶ Συμεών; וּבְנֵי שִׁמְעוֹן). Wevers (1990, 80) notes that all the names here are careful transliterations of the Heb., except the first one: Iemiēl (Ἰεμιήλ, יְמוּאֵל), a reading unique to ExodB in Gk. tradition. ExodA reads Ἰεμουήλ. Propp (1999, 263) observes that the Syr, SamP, and MT support the ExodA reading (cf. Gen 46.10 (Ἰεμουήλ), Num 26.12 (Ναμουήλ; cf. 1 Chr 4.24)). Also included are Iamein (καὶ Ἰαμεὶν, וְיָמִין), and Iōad (καὶ Ἰώαδ, וְאֹהַד). Spelling of this name in Gk. tradition varies; ExodA reads Ἰαώαδι (see Wevers 1992, 207). Included also are Iachein (καὶ Ἰαχεὶν, וְיָכִין), Saar (καὶ Σάαρ, וְצֹחַר), and Saoul (καὶ Σαοὺλ, וְשָׁאוּל). Propp observes that this is both the name of the first king, Saul, and that of an Edomite ruler (Gen 36.37–38; 1 Chr 1.48–49; cf. 1 Chr 6.9). He is further designated ὁ ἐκ τῆς Φοινίσσης ("the son of a Phoinissa"; MT's בֶּן־הַכְּנַעֲנִית; cf. Gen 38.2; 1 Chr 2.3). Wevers (1990, 81) comments that the names Phoenicia and Canaan were synonymous in ancient times, with the name Phoenicia in the original merely translating כנען "place of purple." The list concludes with the completion formula, αὗται αἱ πατριαὶ τῶν υἱῶν Συμεών. MT reads אֵלֶּה מִשְׁפְּחֹת שִׁמְעוֹן. Cf. Targ Neof I Exod 6.15. Propp (1999, 264) suggests this is an expansion based on the beginning of the verse. Exod's αἱ πατριαὶ is but one of several translations Exod offers for the MT's מִשְׁפְּחֹת: ἡ συγγενία (6.14), αἱ πατριαὶ (6.15), οἶκοι πατριᾶς (6.17), οἶκοι πατριῶν (6.19), αἱ γενέσεις (6.24) and γενέσεις (6.25; Wevers 1990, 81).

The continuation of the geneaological register is found in v. 16 where the Leuitēs are listed. ExodB reads καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Λευεὶ κατὰ συγγενίας αὐτῶν for what in the MT is וְאֵלֶּה שְׁמוֹת בְּנֵי־לֵוִי לְתֹלְדֹתָם. The names are then listed as follows: Γεδσών (ExodA reads Γηρσών) for the Heb. גֵּרְשׁוֹן, seemingly reading a *dālet* for the *rêš* (so also Propp 1999, 262; Wevers 1990, 82). Syriac reads ܓܪܫܘܢ. Next is listed Kaath (καὶ Καὰθ; MT וּקְהָת; cf. Gen 49.10; Prov 30.17; 4 Kdgms 22.14; 2 Chr 34.22). The Gk. is evidently a transliteration of the Heb. name. The καί is present in ExodB but omitted in other mss traditions. Merarei (καὶ Μεραρεί; MT וּמְרָרִי) is also listed. To this list is added a final statement regarding the duration of Leui's life: "and the years of the life of Leui were a hundred thirty-seven." The Gk. καὶ τὰ ἔτη τῆς ζωῆς Λευεὶ ἑκατὸν τριάκοντα ἑπτά corresponds to the MT's וּשְׁנֵי חַיֵּי לֵוִי שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה. Exod drops the second occurrence of the noun שָׁנָה in favor of simplicity (cf. Propp 1999, 264; Wevers 1990, 82).

Exod's v. 17 begins καὶ οὗτοι υἱοὶ Γεδσών, which differs slightly from MT's simple בְּנֵי גֵרְשׁוֹן. SamP and Syr read ובני. Exod's insertion of καὶ οὗτοι is perhaps intended to provide some narrative coherence with the same formulaic

introduction that begins v. 16. The names listed include Λοβενὶ καὶ Σεμεεί (MT לִבְנִי וְשִׁמְעִי). Again the Gk. provides a careful transliteration of the Heb. (cf. Josh 21.13; 1Chr 6.42). On variations in Gk. tradition of the spelling of these names, see Wevers (1990, 82–83). They are finally described as οἶκοι πατριᾶς αὐτῶν, where MT reads לְמִשְׁפְּחֹתָם ("according to their families" NAS). Wevers (1990, 83) suggests that that difference is insignificant, as both would connote "ancestral houses," and the Exod reading here corresponds to v. 19.

Verse 18 lists the "sons of Kaath" (καὶ υἱοὶ Καάθ; MT וּבְנֵי קְהָת). These are provided in two sets of two: Ambram and Issachar (Ἀμβρὰμ καὶ Ἰσσαχάρ; MT עַמְרָם וְיִצְהָר) and Chebrōn and Ozeiēl (Χεβρὼν καὶ Ὀζειήλ; MT וחֶבְרוֹן וְעֻזִּיאֵל). SamP and LXX omit the conj. before the first name. On the reading Ἀμρὰμ for ExodB and Ἀμβράμ for ExodA, see Wevers (1990, 83); Wevers (1992, 207–208). The verse concludes with a summary of the life of Kaath: καὶ τὰ ἔτη τῆς ζωῆς Καὰθ ἑκατὸν τριάκοντα ἔτη. This reading omits the Heb. שָׁלֹשׁ ("three"). Propp (1999, 264) suggests haplography within the sequence "three and thirty" (שָׁלֹשׁ וּשְׁלֹשִׁים), or "parablepsis caused by homoiarchon" (Wevers 1990, 83).

Exod 6.19 mentions the "sons of Merarei" (καὶ υἱοὶ Μεραρεί; MT וּבְנֵי מְרָרִי), who are "Moolei and Omousei" (Μοολεὶ καὶ Ὁμουσεί; MT מַחְלִי וּמוּשִׁי). On the variations in spelling of respective names in the Gk. traditions, see Wevers (1990, 84). This completes the list of Leuitēs begun in v. 16, and is summarized here: οὗτοι οἶκοι πατριῶν Λευεὶ κατὰ συγγενίαν αὐτῶν. Exod's οἶκοι is unattested in the MT. In v. 20 Exod expands upon the simple listing to explain some relationships within them. Specifically, Ἀμβράν, mentioned in v. 18, married Iōchabed. Wevers (1990, 85) notes that the phrase εἰς γυναῖκα is a Hebraism for לְאִשָּׁה, elsewhere rendered in Exod with just γυναῖκα (vv. 23, 25; 22.16). The phrase εἰς γυναῖκα occurs elsewhere in Genesis (12.19; 20.12; 34.4, 12), and ten times without the prep. (Wevers 1990, 85). It seems curious that Exod would identify her as Ambram's cousin, whereas the MT calls her his aunt. There can be no mistaking the precise familial relationship Iōchabed had to Ambram in the Gk. tradition. Where there is ambiguity, however, is in the Heb. term דוֹדָה, which can mean "aunt" (Lev 18.14; 20.20) but also "kinswoman" (Exod 2.1; Propp 1999, 277). Later the Heb. text affirms that she is, in fact, Ambram's father's sister—his aunt (Num 26.59). Why would Exod, along with Syr, Vulg, and Targ Neof I make them cousins here (Exod 6.20) whereas they are clearly aunt/nephew elsewhere (Num 26.59)? The question is an important one because it provides a union prohibited in Torah (Lev 18.12; 20.19) and thus leaves Mōusēs, Aarōn, and Miriam in doubt as to their legitimacy. Propp (1999, 277) speculates simply that "Amram and Iōchabed are conceived to be exempt from the yet ungiven Law." Stuart gives a more satisfying solution. While Lev 18.6 prohibits marriage among

close relatives, a cousin is technically not a close relative according to Lev 18. The LXX translator, then, "apparently felt that something that violated the later law could not have occurred in the immediate lineage of the law-giver Mōusēs and thus came up with his translation" (Stuart 2006, 177–178). Rightly, though, Stuart notes that Amram had violated no law, as no such law yet existed (cf. Abram's marriage to his half-sister in Gen 20.12).

The account reaches a climax when she gives birth to Aarōn, Mōusēs, and Miriam their sister. The name of Miriam is not read in the MT, but only in Exod and SamP for this text (cf. Num 26.59). Syr only mentions her name without Exod's identification of her as τὴν ἀδελφὴν αὐτῶν. This then is concluded with a summary statement of the years of Ambram: τὰ δὲ ἔτη τῆς ζωῆς Ἀμβρὰν ἑκατὸν τριάκοντα δύο ἔτη. "Two" (δύο) is unique to ExodB. SamP and ExodA read "six," MT, Syr, Targs have "seven" (see Wevers 1992, 203–204).

Exod 6.21 lists additional names, here the three "sons of Issaar" (καὶ υἱοὶ Ἰσσαάρ; MT וּבְנֵי יִצְהָר). They are identified as "Kore and Nathek and Zechrei" (Κόρε καὶ Νάθεκ καὶ Ζεχρεί; קֹרַח וָנֶפֶג וְזִכְרִי). Kore is both a Levitic and Edomite name (Propp 1999, 278; Gen 36.5, 14, 16, 18; 1Chr 1.35), and the Psalms are attributed to Kore's sons (Pss 43, 44–49; 84–85; 87–88). They were Temple singers (2Chr 20.19), gate-keepers (1Chr 9.19; 26.1, 19), and bakers (1Chr 9.31; Propp 1999, 278). For Exod's Νάθεκ, MT reads נֶפֶג (cf. 2Kgdms 5.1; 1Chr 3.7; 14.6). For variants in the Gk. tradition, see Wevers (1992, 208); Wevers (1990, 85). Verse 22 lists the "sons of Ozeiēl" (καὶ υἱοὶ Ὀζειήλ; MT וּבְנֵי עֻזִּיאֵל). These are "Elisaphan and Segrei" (Ἐλισαφὰν καὶ Σεγρεί; MT וְאֶלְצָפָן וְסִתְרִי). ExodB omits the name מִישָׁאֵל, as does ExodA, likely by haplography (Propp 1999, 264). For Gk. traditions where it is included, see Wevers (1992, 252). Exod's rendering of Ἐλισαφάν seems to reflect an older prounanciation of the name (so SamP, Vulg, Syr; cf. Lev 10.4; Num 3.30; see Wevers 1990, 86). ExodB has Σεγρεί for the MT's סִתְרִי, appropriately transliterated in other Gk. traditions Σέτρι.

Verse 23 begins with the postpositive δέ, indicating a change of subject. Here Exod uses the same marriage and bearing formula of v. 20. Only here Exod uses ἔτεκεν rather than ἐγέννησεν. BS (1989) comment that the former is usually used of women, the latter for men, a trend disrupted at 6.20. Here it is Aarōn (Ἀαρών; MT אַהֲרֹן) who "took … for himself as a wife" Eleisabeth (τὴν Ἐλεισάβεθ; MT אֶת־אֱלִישֶׁבַע). The spelling of Ἐλεισάβεθ is unique to ExodB. ExodA* reads Ἐλισάβε (see Wevers 1992, 208; cf. 4 Kdgms 11.2; 2Chr 22.11). This woman is further described using two clarifying familial relations: "daughter of Ameinadab" (θυγατέρα Ἀμειναδὰβ) and "sister of Naasōn" (ἀδελφὴν Νααασσὼν). Propp (1999, 279) suggests these two men were her primary guardians and therefore the means of her identification here. She now

becomes the subject of the next vb., ἔτεκεν ("she bore"). She bore as sons "to him (Aarōn)" (αὐτῷ) "Nadab" (τόν τε Ναδὰβ; נָדָב) "and Abioud" (καὶ τὸν Ἀβιοὺδ; MT וְאֶת־אֲבִיהוּא) "and Eleazar" (καὶ τὸν Ἐλεαζὰρ; MT אֶת־אֶלְעָזָר) "and Ithamar" (καὶ Ἰθαμάρ; MT וְאֶת־אִיתָמָר). ExodB* reads ἀδάβ here (see Wevers 1992, 242).

At 6.24, Exod identifies the "sons of Kore" (υἱοὶ δὲ Κόρε; MT וּבְנֵי קֹרַח). Again Exod uses the postpositive to articulate the abrupt change of subject. Here the sons are listed "Aseir" (Ἀσεὶρ; MT אַסִּיר; SamP אסור) "and Elkana" (καὶ Ἐλκανὰ; MT וְאֶלְקָנָה) "and Abiasar" (καὶ Ἀβιασάρ; MT וַאֲבִיאָסָף). SamP reads ואביסף (cf. 1 Chr 6.8, 22; 9.19). And, in typical biblical geneaological fashion, the list is concluded with a summary statement, αὗται αἱ γενέσεις Κόρε (MT אֵלֶּה מִשְׁפְּחֹת הַקָּרְחִי). Exod's simplified Κόρε for the MT's קָרְחִי is attested in Targ and Pesh as קרח (Wevers 1990, 88).

Verse 25 returns to Eleazar (v. 23), the (son) of Aarōn (καὶ Ἐλεαζὰρ ὁ τοῦ Ἀαρὼν; MT וְאֶלְעָזָר בֶּן־אַהֲרֹן), who "took of the daughters of Phoutiēl to himself as wife." Exod renders לִבְנוֹת with the gen. θυγατέρων, which is clearly partitive (Wevers 1990, 88). Exod omits the first לוֹ as redundant. The name of the woman Aarōn's son marries is not as important for Exod as her pedigree. Her role here is one of procreation: "and she bore to him Phinees" (καὶ ἔτεκεν αὐτῷ τὸν Φινεές; MT וַתֵּלֶד לוֹ אֶת־פִּינְחָס). This geneaological register concludes with the summative formula αὗται αἱ ἀρχαὶ πατριᾶς Λευειτῶν κατὰ γενέσεις αὐτῶν. Exod's use of ἀρχαὶ for רֹאשׁ is unique in the Pentateuch (BS 1989).

Verses 26–30 repeat the identity of the main figures—Mōusēs and Aarōn (v. 26)—and their calling. Verse 26 serves to clarify the identity of the two major figures who will be featured throughout the duration of the book. Exod uses the sg. οὗτος for both Aarōn (Ἀαρών) and Mōusēs (Μωυσῆς), following the Heb. of the MT (הוּא). The sg. is used in reference to the nearest member of the compound subject (אַהֲרֹן; Wevers 1990, 88). Though the pl. is used in the next phrase: "to whom God said …" (οἷς εἶπεν αὐτοῖς). The redundance is Semitic: אֲשֶׁר אָמַר לָהֶם. Exod uses ὁ θεός for MT's יְהוָה. Wevers (1990, 89) notes that this is common in Exod. Of the 182 occurrences of θεός in Exod alone, forty-three correspond to the Tetragrammaton. God told them ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν. Exod uses a complementary inf. (ἐξαγαγεῖν) for the Heb. imperv. הוֹצִיאוּ. Exod's δυνάμει for the MT's צִבְאֹתָם ("brigades" Propp 1999, 281) is common in Exod (7.4; 12.17, 41, 51; cf. Gen 21.22, 32; 26.26), but also translates חַיִל (14.28; 15.4). The reference here is to armed military forces (Muraoka; BS, 1989). Exod uses the collective sg. for the Heb. pl. here and throughout (cf. Exod 7.4; 12.17, 41).

The Aarōn and Mōusēs who spoke to Pharaō are the same ones who led the Israēlites out of Egypt (v. 27). The demonstrative prn. οὗτοί is the sub-

ject of both verbs (εἰσιν and ἐξήγαγον), in reference to Aarōn and Mōusēs. As above, they are listed in birth order (Wevers 1992, 171; Propp 1999, 265). First they are described with a pres. ptc. as being those who "dialogued" (οἱ διαλεγόμενοι) with Pharaō, king of Egypt. So far in the narrative no such confrontation has yet taken place. Clearly this section sets out to articulate with meticulous clarity the identity of the figures involved in the confrontation, which is described in subsequent chapters. Secondly, the outcome of the aforementioned confrontation is anticipated well in advance with the second vb. (ἐξήγαγον; לְהוֹצִיא). Exod smoothes the abruptness of the MT's sentence by inserting the conj. καί before the vb. ExodB's ἐκ γῆς Αἰγύπτου is unique to it and SamP. Other Gk. traditions, the Targ, and many mss of the Syr and MT read "out from the land of Egypt" (see Propp 1999, 265). Finally, their identity is again underscored: αὐτὸς Ἀαρὼν καὶ Μωυσῆς. The sentence started in v. 27 is continued in v. 28 with an adverbial phrase modifying the closest fin. vb., here ἐξήγαγον. The deliverance occurred Ἧ ἡμέρᾳ ἐλάλησεν Κύριος Μωυσῇ. Finally, this vb. ἐλάλησεν is modified by the prepositional phrase ἐν γῇ Αἰγύπτῳ (MT בְּאֶרֶץ מִצְרָיִם).

The Lord speaks to Mōusēs and commands him to convey his instructions to Pharaō (v. 29). This is followed by the Lord's covenantal introduction formula Ἐγὼ Κύριος (MT אֲנִי יְהוָה). Cassuto (1967, 88) sees the expression "I am the Lord" as a summary of the speech in 6.2–8 that begins and ends with the same expression (Propp 1999, 282). The content of the Lord's speech to Mōusēs is summarized in the command to speak to Pharaō all that he (the Lord) says to Mōusēs: λάλησον πρὸς Φαραὼ βασιλέα Αἰγύπτου ὅσα ἐγὼ λέγω πρὸς σέ. Exod uses ὅσα for the Heb. אֲשֶׁר, but omits אֵת כָּל, a curious omission for Exod though perhaps considered redundant by the translator. Wevers (1990, 90) comments that the relative adj. ὅσα as neut. pl. is often used for either כָּל־אֲשֶׁר or אֲשֶׁר.

The final verse of the chapter (6.30) summarizes Mōusēs' complaint of his own ineptitude for the task at hand. It recounts the earlier dialogue in concise form. In effect, it is a shorter version of v. 12 (Wevers 1990, 90). It recounts Mōusēs' speaking ἐναντίον Κυρίου concerning his own "impaired speech" (ἐγὼ ἰσχνόφωνός εἰμι). Exod's ἰσχνόφωνός literally means "weak voiced" (ἰσχνός, "weak" + φωνή, LSJ) and is used in reference to impediment in one's speech (1 Clem 17.5; Exod 4.10; cf. BDAG; see esp. CS 1995, 164–165). The point of such an observation is to raise the issue of Pharaō's disinclination to heed Mōusēs' instructions. Curiously, Exod uses μου for the Heb. prep. (with first sg. enclitic) אֵלַי.

## Exodus 7

The Lord speaks again to Mōusēs in chapter seven. This time he describes how Aarōn will speak for him (7.1), and Aarōn will speak to Mōusēs to get them out of Egypt (7.2). But God will harden Pharaō's heart (7.3), and he will not listen (7.4a). But God will intervene in power on behalf of his people (7.4b), so that even the Egyptians will know he is the Lord (7.5). Mōusēs and Aarōn obey (7.6). At that time, they are eighty and eighty-three years old, respectively (7.7). Again, the Lord speaks to them (7.8) and instructs them to show Pharaō the staff that turns to a snake (7.9–10). Pharaō's sorcerers are able to duplicate the miracle (7.11–12). But Pharaō's heart is hard and he will not listen (7.13–14). The Lord then tells Mōusēs to go to Pharaō at the river and tell Aarōn to raise the staff and to turn the water to blood (7.15–19). They obey (7.20–21), but Pharaō's men duplicate the miracle and Pharaō's heart is again hardened (7.22–25).

ExodB 7.1–5 is the Lord's (Κύριος for יְהוָה) speech to Mōusēs, continuing the flow of chapter six uninterrupted. Exod inserts λέγων, not found in the MT. The declaration of Mōusēs' relationship to Pharaō is striking: he is made "a god" (θεόν, אֱלֹהִים). Curiously, Exod omits the Heb. directive proclitic ל. Mōusēs is as a god to Pharaō, and Aarōn is his prophet. Mōusēs is instructed to convey all that the Lord commands him (v. 2), with the aid of Aarōn, to procure release of the Israēlites. Verse 2 begins with a change of subject (δέ) to the second sg., σύ. The Lord says that "you" (Mōusēs) λαλήσεις αὐτῷ. Here Exod uses a fut. that, perhaps like the Heb. imperf., may convey imperv. force. Exod's αὐτῷ is not present in the Heb., though likely implied. It is omitted in some Gk. and other mss traditions (see Wevers 1992, 188). Another change of subject turns attention to "Aarōn, your brother," who "will speak to Pharaō" (λαλήσει πρὸς Φαραώ; MT יְדַבֵּר אֶל־פַּרְעֹה). Ultimately, the intended outcome is the departure of the Israēlites from Egypt. However, Exod clarifies the point with greater force than the MT. Exod's ὥστε underscores purpose. Exod does not use an aor. ind., as one would expect for the *piʿel*, but an aor. inf. ἐξαποστεῖλαι ("so that he may send"). Here Exod correctly understands the *piʿel* in a causative function (Williams 1976, § 142). Exod finishes the verse verbatim with the Heb. אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ with its τοὺς υἱοὺς Ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ.

Strikingly, the Lord informs Mōusēs that he (the Lord) will harden Pharaō's heart and increase his signs and wonders in Egypt (v. 3). The verse begins with an abrupt change by the introduction of the Lord as the speaker. Here Exod, following MT, uses the first person ἐγώ and the postpostive δέ (MT וַאֲנִי). The Lord announces that he will harden (σκληρυνῶ) τὴν καρδίαν

Φαραώ. MT reads אַקְשֶׁה אֶת־לֵב פַּרְעֹה. The repetition of the subject both in the personal prn. and within the vb. is emphatic, underscoring the Lord's responsibility in bringing about the hardening of Pharaō's heart. Σκληρόω and its cognates appear in various contexts throughout the LXX and eighteen times in Exodus. Here the vb. translates the MT קשה (at 7.3 and 13.15). In Exod it also translates כבד (10.1) and more commonly, חזק (4.21; 7.22; 8.19 [23]; 9.12, 35; 10.20, 27; 11.10; 14.4, 8, 17). There are several uses for the term in Exod. First, it is used to describe the difficulties of the Israēlites' labor in brick-making as slaves in Egypt (Exod 1.14; 6.9; cf. Deut 26.6). Second, in the context of miracles, it is used with respect to the condition of Pharaō's heart that will cause him to forbid the Israēlites to leave (Exod 4.21; 7.3; cf. 9.12; 10.1, 20, 27; 11.10; 14.4). This hardness of heart is also extended to his servants (Exod 14.8) and even all Egyptians (14.17), resulting in the pursuit of the released Israēlites. It is also an explicit condition of unbelief in response to the miracles (Exod 7.22; 8.19; 9.35). Though the Lord is said to harden Pharaō's heart, Pharaō also hardens his own heart to such an extreme that it leads to the Lord's slaying of infants (Exod 13.15). In at least one instance, this hardness of Pharaō's heart results in the Lord being "glorified in Pharaō" (Exod 14.4). Related terminology is used not only of Pharaō, but also of the Israēlites. The Lord refuses to go with them because they are a "stiff-necked people" (τὸ λαὸν σκληροτράχηλόν) and the Lord would potentially "consume" them along the way (Exod 33.3; cf. 33.5). Since the hardening of Pharaō's heart is always expressed in the context of the miracles that Pharaō refuses to believe, we conclude that the means by which the Lord hardened Pharaō's heart was the display of miracles: they solidified his unbelief (cf. Lust 2.429; Muraoka). Integral to the explanation of the "hardening" is the next statement about "multiplying." The Lord will both "harden" and "multiply" not simply as two distinct actions but as one. It is possible that the hardening will take place *by means of* the multiplying of signs and wonders, as readers will see with the unfolding of the confrontation scenes below.

What is "multiplied" is τὰ σημεῖά μου καὶ τὰ τέρατα (MT וְאֶת־מוֹפְתַי אֶת־אֹתֹתַי). Both are important nouns in the Exod narrative. Σημεῖα occurs eighteen times in Exod alone and has several connotations that fit into two broad categories. The first category includes signs performed by God and intended to evoke belief. The first of these signs is promised to Mōusēs, that he will serve God on the mountain where he first encountered God (Exod 3.12). The second category of miraculous occurrences is intended to evoke belief on the part of the Israēlites: that the Lord had, indeed, appeared to Mōusēs (Exod 4.8, 9, 17, 28, 30), specifically through the miracles he performed with his staff. The third is a set of miracles intended to evoke belief

on the part of Pharaō and his court to allow the Israēlites freedom from their bondage (Exod 7.3, 9; 10.1, 2; 11.9, 11). These miracles will multiply because of Pharaō's unbelief, all done so that they "will know that I am the Lord" (ἐγὼ Κύριος; 10.2). The most severe of these signs is the blood on the doorposts to protect the firstborn of the Israēlites from destruction (Exod 12.13). It is also something that distinguishes God's people from others (Exod 8.19 [23]). This is a sign most immediately for the Israēlites, but also to illustrate for the Egyptians that Israēl's God distinguishes his own people from others. The exodus itself will be a sign "that the law of the Lord may be in your mouth" (Exod 13.9, 16). The second broad category is a less common use of the term where belief is demonstrated as signs or acts of obedience. For example, the sabbaths are considered signs of covenant fidelity (Exod 31.13, 17).

Τέρατα occurs only six times in Exod, only two of which (4.21; 15.11) occur without σημεῖα. The connotation in each of these contexts is the role of τέρατα in demonstrating God's supernatural and unique power and authority (Exod 4.21; 7.3, 9; 11.9, 10; 15.11). The term also occurs in Christian literature of a portent, omen, or wonder (BDAG; Mark 13.22; John 4.48; Acts 5.12; 14.3; Rom 15.19; 2 Cor 12.12).

The combination σημεῖα καὶ τέρατα seems to occur in contexts specific to confrontations with Pharaō, where the hardening of his heart is most strikingly in view (Exod 7.3, 9; 11.9, 10). Perhaps the point is to emphasize the great demonstrations done by the Lord, to demonstrate the authenticity of Mōusēs' message and the severity of punishment for failure to heed it. Yet even these great demonstrations are insufficient to soften the hardness of the calloused heart of the Egyptian king. Wevers (1990, 93) rightly indicates that such double designation is "appropriate here since the plagues were not only signs accompanying the communicated orders to release the people but were in themselves 'portents, wonders' displaying the divine power." This is qualified by the multiplication occurring specifically ἐν γῇ Αἰγύπτῳ (MT בְּאֶרֶץ מִצְרָיִם).

Despite their pleas and miracles, Pharaō will not listen to Mōusēs and Aarōn (v. 4). Verse 4 continues the narrative with the Lord's prediction of Pharaō's response: "Pharaō will not listen to you" (οὐκ εἰσακούσεται ὑμῶν Φαραώ). Exod uses the continuous καί rather than the characteristic δέ. The pl. "you" (ὑμῶν) indicates that Pharaō will not heed Mōusēs and Aarōn. The Lord also anticipates two actions that demonstrate the Lord's power despite Pharaō's unbelief. First, the Lord will "stretch out my hand upon Egypt." Exod's ἐπιβαλῶ τὴν χεῖρά μου ἐπ' Αἴγυπτον is found in MT as וְנָתַתִּי אֶת־יָדִי בְּמִצְרָיִם. Wevers (1990, 93) suggests the Gk. ἐπιβαλῶ here is more appropriate than δέδωκά (v. 1) for the Heb. נָתַתִּי because of its pejorative sense. The "hand"

of the Lord is mentioned in eighty-one verses in Exod alone, though its thematic significance far outweighs its lexical occurrences. In sum, it is an expression for the sovereign might and glory of the Lord (Κύριος) specifically exercised in delivering his people from bondage in Egypt (cf. Muraoka). The Heb. connotation is one of judgment (Propp 1999, 282).

The second vb. is ἐξάξω for MT's וְהוֹצֵאתִי. It is a familiar term of deliverance in Exod. The object of the action is his people (τὸν λαόν μου), who are further identified as the sons of Israēl (τοὺς υἱοὺς Ἰσραήλ). The vb. itself is modified by no less than three phrases. First, "with my power" (σὺν δυνάμει μου), second "from the land of Egypt" (ἐκ γῆς Αἰγύπτου), and third "with great vengeance" (σὺν ἐκδικήσει μεγάλῃ). The MT reads אֶת … אֶת, a clear sense of apposition that Exod understands differently. Rather than taking both as direct object markers, Exod reads the first as a direct object marker and the second as a prep., which is evident by its rendering of σύν ("together with its force"; Propp 1999, 265).

In v. 5 the Lord discloses his intent to make himself known among all the Egyptians. The first subject in Exod is πάντες οἱ Αἰγύπτιοι. MT reads simply מִצְרַיִם. Perhaps Exod's *Vorlage* read כָל־מִצְרַיִם as in SamP. The inclusion of the adj. underscores the comprehensiveness of those who will acquire the intended knowledge. None will fail to know of the Lord's identity, which Exod renders ὅτι ἐγώ εἰμι Κύριος. For the reading simply εἰμί see Wevers (1992, 252; 1990, 94). Propp (1999, 282) comments that such "knowledge" amounts to a recognition of sovereignty and is language found frequently in ancient Near Eastern treaties. The reference is likely to the plagues and ultimate exodus event itself (Propp 1999, Wevers 1990). The next phrase in Heb. begins with a *qal* inf. construct: בִּנְטֹתִי אֶת־יָדִי ("when I stretch out my hand …"; Williams §§ 200, 504). Exod renders this with an aor. ptc. ἐκτείνων. As above, the extension of God's hand upon Egypt is a demonstration of his might and judgment. The next vb. is also a fut., ἐξάξω, and retains the first person sg. personal prn. as its subject. Again the Lord asserts his intention to lead the Israēlites out from their (Egyptians) midst (τοὺς υἱοὺς Ἰσραὴλ ἐκ μέσου αὐτῶν).

Mōusēs and Aarōn carry out the Lord's commands (v. 6). The verse begins with a change of subjects (δέ) to Mōusēs, though Aarōn is also included. Following the MT, Exod uses a sg. ἐποίησεν for MT's יַּעַשׂ. It could convey that Mōusēs is primarily in view. However, Wevers (1990, 5) indicates that the sg. reading acknowledges that technically the single speaker to Pharaō is, in fact, Aarōn. What they did is described in two adverbial phrases. The first is καθάπερ ἐνετείλατο αὐτοῖς Κύριος. For discussion of the phrase modifying ἐποίησεν, see Wevers (1990, 95). The second adverbial phrase is simply οὕτως

ἐποίησαν (MT כֵּן עָשׂוּ), which is clearly emphatic of their obedience (Propp 1999, 283).

In an editorial aside (v. 7), Exod reports the ages of Mōusēs and Aarōn. Mōusēs is eighty years old, and Aarōn is eighty-three (cf. Exod 4.14). Exod correctly understands the Heb. בֶּן־ "son of" to express age (Propp 1999, 283; see Wevers 1990, 95). Exod inserts ὁ ἀδελφὸς αὐτοῦ, not present in the MT, to clarify the identity of Aarōn and his relationship with Mōusēs. Some mss traditions omit this (see Wevers 1992, 252; 1990, 95). ExodB omits the common ἦν here (see Wevers 1992, 176). For the MT's *pi'el* inf. construct בְּדַבְּרָם, Exod uses the appropriate temporal indicator with the vb.: ἡνίκα ἐλάλησεν. This is in the final phrase that indicates the time at which they were this age: when he spoke to Pharaō. ExodA reads ἐλάλησαν (see Wevers 1992, 220). ExodB's choice of the sg. vb. ἐλάλησεν, contrary to the Heb. inf. construct בְּדַבְּרָם, is consistent with the sg. vb. in v. 6 and indicates that it is not two but one from the pair, Aarōn, who actually speaks (Wevers 1990, 95). In v. 8 the Lord (Κύριος for יְהוָה) speaks to Mōusēs and Aarōn. Exod uses the prep. πρός for the first of the MT's two אֶל but seems to consider a second redundant.

Pharaō's objections are to be met with the miracle of the staff (v. 9). Verse 9 begins with a conj. and conditional (καὶ ἐὰν) where the MT reads simply כִּי (see Wevers 1990, 96). The condition is a hypothetical one, indicated by the Gk. subjtv. λαλήσῃ. The subject is Pharaō, who may speak "to you" (πρὸς ὑμᾶς); here the pl. is used for both Mōusēs and Aarōn. The hypothetical situation is one in which Pharaō commands the brothers to "give us a sign or wonder" (Δότε ἡμῖν σημεῖον ἢ τέρας). Propp (1999, 322) points out the irony: "Pharaoh, who first suggests a wonder, will get(?) many more than he bargained for." The request for a sign indicates at least two things. First, Pharaō's use of the first person pl. indicates that he himself is working within a collective group of officials and is demanding that they all participate in observing a miracle. Second, Pharaō views the sign "or" wonder as evidence, presumably, of the authority with which Mōusēs and Aarōn are claiming to make their demands. Upon the request for a sign, the Lord tells Mōusēs that he "will tell your brother Aarōn." Exod's insertion of τῷ ἀδελφῷ σου, as above, clarifies the identity of the figure in view. Mōusēs is to say two things to Aarōn: first, he is to command him to "take the staff" (Λάβὲ τὴν ῥάβδον). Exod omits the second person suffix of the Heb. here. Second, Mōusēs is to command Aarōn to "cast (it)" (ῥίψον; MT וְהַשְׁלֵךְ; see Walters 1973, 98). Following the Heb., Exod has no stated object for the action, though clearly the staff is in view. The latter vb. is followed by a series of three adverbial phrases, though the Heb. only has one. Exod reads: (1) ἐπὶ τὴν γῆν; (2) ἐν-

αντίον Φαραὼ; (3) καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ; whereas the MT reads only לִפְנֵי־פַרְעֹה. Exod's insertions are clarifying on one hand and a significant addition on the other. The clarification inserts the statement that the staff is to be cast upon the ground. This directly corresponds to the demonstration exhibited previously in Exod 4.3 (so also Propp 1999, 292) where the same phrase (ἐπὶ τὴν γῆν) occurs twice. On the omission of this phrase, see Wevers (1992, 252–253). While it certainly indicates that this same miracle occurred in 4.3, it also may underscore the precision and care that Mōusēs took to obey the particulars of the original command. Furthermore, the addition of "and before his servants" (καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ), not present in the Heb., multiplies the witnesses and illustrates the corporate nature of the guilt incurred by the Egyptians. That is, though it was Pharaō's heart that is hardened, the miracles are witnessed *and rejected* by both him and his servants. Again, the precise phrase here, καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, occurs elsewhere in Exod, in 5.21, here in 7.20, and in 9.8 (cf. Exod 7.9; 11.3; Jdt 11.20). The following table illustrates Exod's trends with respect to the MT:

| | Exod | MT |
|---|---|---|
| Exod 5.21 | καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ | בְּעֵינֵי עֲבָדָיו |
| Exod 7.9 | καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ | — |
| Exod 7.10 | καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ | בְּעֵינֵי עֲבָדָיו |
| Exod 7.20 | καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ | לְעֵינֵי עֲבָדָיו |
| Exod 9.8 | καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ | — |
| Exod 11.3 | καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ | בְּעֵינֵי עַבְדֵי־פַרְעֹה |

Often where ἐναντίον Φαραὼ occurs, Exod is certain that ἐναντίον τῶν θεραπόντων αὐτοῦ follows. However, this is not true in some cases where ἐναντίον Φαραὼ is used to designate simply standing in the presence of Pharaō (Exod 8.16; 9.10, 13; 10.3; though cf. 4.21). Where the phrase occurs in the display of miracles and explicit confrontation, the servants are included in Exod.

The result of the casting of the staff is that it becomes a serpent (δράκων; cf. 7.10). Elsewhere it is used for a sea beast present in chaotic waters (Ps 103.26 LXX; Job 7.12; Ezek 32.2), the god of the Babylonians (Bel 1.23; cf. Jer 28.34 LXX), and the great eschatological beast (the devil) of Revelation (Rev 12.3, 4, 7, 9, 13, 16, 17; 13.2, 11; BDAG). Propp (1999, 322) indicates that in Exod 4.3 the staff becomes a "mere snake" (נָחָשׁ), whereas here it is תַּנִּין. Though both refer to reptiles, the latter is "grander, describing the great beings believed to inhabit the seas" (Propp 1999, 322). On the potential significance of the figure in the distinctly Egyptian confrontation, see Propp (1999, 322).

Immediately, the serpent is displayed before Pharaō and his servants (v. 10). Verse 10 begins with a characteristic subject change, δέ, to discuss Mōusēs and Aarōn's entrance into the presence of Pharaō and his servants (εἰσῆλθεν ... ἐναντίον Φαραὼ καὶ τῶν θεραπόντων αὐτοῦ). The vb. is sg., presumably taking Mōusēs as its primary subject, as in the MT. It is pl. in the Syr, which also omits the "and" at the beginning of the sentence. The vb. is coupled with another aor. act. vb., ἐποίησαν, which together constitute the actions that set the scene to follow. Both verbs are modified by adverbial phrases. His "entering" (εἰσῆλθεν) is ἐναντίον Φαραὼ καὶ τῶν θεραπόντων αὐτοῦ. MT simply reads "to Pharaoh" (אֶל־פַּרְעֹה). Exod's ἐναντίον is likewise reflected in SamP with לִפְנֵי. Exod inserts an addition of "and his servants" as above. Their "doing" (ἐποίησαν) is "thus just as the Lord commanded them," rendered in Exod with οὕτως καθάπερ ἐνετείλατο αὐτοῖς Κύριος. Exod's αὐτοῖς is not attested in the Heb., and is inserted for assured clarity (so also the Syriac, ܠܗܘܢ). The nature of what they did in obedience to the Lord's command is then described: Aarōn cast the staff. Exod uses the vb. ἔριψεν and the noun τὴν ῥάβδον for the direct object. The Gk. word order is Semitic, precisely following the Heb. This action is described with an adverbial phrase describing the location of the casting: ἐναντίον Φαραὼ and his τῶν θεραπόντων. The final action is the climactic—though anticipated—result: it becomes a serpent (καὶ ἐγένετο δράκων).

Pharaō's diviners and magicians perform duplicate acts (v. 11) by throwing down their staffs also (v. 12) to become serpents. Exod's characteristic δέ in v. 11 both serves to indicate the change of subject and contrast two ideas. Here the contrast is between the seemingly unique miracle performed by Mōusēs and Aarōn and the strikingly identical miracle performed by Pharaō's sorcerers. Pharaō's response indicates the beginning of a power struggle between the Lord and the magical arts of the Egyptians that will escalate through the actual exodus event itself. His response is to call together (συνεκάλεσεν) the "sages" of Egypt and the "sorcerers" (τοὺς σοφιστὰς ... τοὺς φαρμακούς). Exod omits the MT's גַּם, which seems to be an important adv. underscoring the comparison of the actions described. Perhaps Exod omitted גַּם because he did not consider these actions (Mōusēs' casting the staff and Pharaō's summoning of his diviners) the primary point of comparison. Exod is also careful to clarify that the MT's חֲכָמִים (σοφιστής, "diviners") are Egyptian (Αἰγύπτου), a detail not stated but clearly implied in the MT. The term σοφιστής refers to a "master of one's craft" or "diviner" (LSJ). It is found in the LXX only here and at Exod 7.20 in the Pentatuech, and elsewhere only in Daniel (Dan 2.14, 18, 24), where it refers to the sages of Babylon (though cf. Dan 4.18, 37, where the referent is not entirely clear). In the LXX it

is used of a "wise person" or "sage" of a non-Israēlite background (Muraoka; cf. BS 1989, 36–37). Similarly, φάρμακος is a "magician" (LSJ), or a "sorcerer" (Rev 21.8; Muraoka; BS 1989, 36; Walters 1973, 95–96).

The next subject is οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων, the "enchanters" (Muraoka; Lust; Exod 7.22; 8.3, 14, 15; cf. CS 1995, 29; SS 1965, 73) of the Egyptians. The form is Hellenistic from the Attic ἐπῳδοί (LSJ; Wevers 1990, 97–98). Here the MT does include the descriptive מִצְרַיִם after the head noun, absent above. The identity of these figures is obscure. Wevers (1990, 97) rightly indicates that though three classes of people are summoned, the distinction between them is no longer clear, which leads to some ambiguity in the Targ traditions. On the Egyptian reverence for wisdom sages and the possible Semitic identities of the diviners, see Propp (1999, 322–323).

In v. 12 the sages proceed to cast down their staffs. Exod's καὶ ἔρριψαν ἕκαστος τὴν ῥάβδον αὐτῶν is awkward, though it replicates verbatim the Heb. word order. ExodB's reading of αὐτῶν is unique to it and mss 107′–125. ExodA and others have the sg. αὐτοῦ, following the Heb., to create congruity with the sg. ἕκαστος (Wevers 1990, 98). ExodB's pl. simply underscores that there were several staffs cast by the several magicians. Syr adds "before Pharaō" (7.9, 10; Propp 1999, 293). The next vb. presumes an implied subject ("they") in reference to the staffs that "became serpents" (καὶ ἐγένοντο δράκοντες). Following the Heb., Exod uses the same word for serpent as was used for Aarōn's staff. The next subject-vb. sequence is also cumbersome: the "staff of Aarōn" is the subject, though ἡ as a relative prn. before Ἀαρών seems out of place (see Wevers 1992, 153–154; Wevers 1990, 98). Wevers (1992, 154) suggests that the addition of the article serves to "heighten the contrast between Aarōn's staff and the staffs of the Egyptian magi." This is also seen "by the proposing of ἐκείνων to the noun in τὰς ἐκείνων ῥάβδους, thus heightening the contrast of 'one' vs 'them'" (Wevers 1990, 98). As is often the case, Exod inserts a clarifying element ἐκείνων for the suffix of מַטֹּתָם and places it before the noun to underscore that it is *those* staffs that were consumed by Aarōn's. MT simply has an object marker אֶת. The devouring of the Egyptians' staffs by Aarōn's is clearly a display of superior power.

Verse 13 presents the result of the display: the predictable hardening of Pharaō's heart (cf. BS 1989, 38). The expression for what is often regarded as hardening, according to Propp (1999, 323), is misleading here. Rather, the Heb. חזק suggests courage and firmness of resolve. Wevers (1990, 98) observes that κατίσχυσεν for יֶחֱזַק occurs only here in Exod, though the Heb. term almost always refers to Pharaō's heart in the *qal* (7.13, 22; 8.15; 9.35), or with God as the subject in the *pi'el* (4.21; 9.12; 10.20, 27; 11.10; 14.4, 8, 17). For all of these, except at 7.13, σκληρύνω is used (Wevers 1990, 98). Wevers further

speculates that the vb. κατίσχυσεν is chosen here "to set the scene of the struggle between the divine signs and the stubborn heart of Pharaō; in spite of the powerful sign Pharaō won the first round, a struggle which he would certainly lose in due course to God's signs" (Wevers 1990, 98). The result, joined by καί, is that "he will not heed them" (οὐκ εἰσήκουσεν αὐτῶν). Wilson (1979, 31–32; cited in Propp 1999, 323) recognizes that the MT uses the same expression in Exod 6.9, where the stubbornness is applied to Israēlites. Here, the indication seems to be that Pharaō is being like the Israēlites. Verbal parallels in Gk. help to clarify:

| | | |
|---|---|---|
| 6.9 | Israēl | καὶ οὐκ εἰσήκουσαν Μωυσῇ |
| 7.13 | Pharaō | οὐκ εἰσήκουσεν αὐτῶν |

Exod 15.26 underscores the connection: "If you listen, listen to Yahweh your deity's voice, and what is straight in his eyes you do, and give ear to his commands and observe all his rules, all the disease that I set in Egypt I will not set upon you" (Propp 1999, 323).

The sovereignty of the Lord is underscored when Pharaō's state occurs just as (καθάπερ) the Lord anticipates. Exod's ἐνετείλατο αὐτοῖς is unexpected. First, the insertion of αὐτοῖς, not present in the MT, clarifies that the prediction was clearly made to Mōusēs and Aarōn. Second, the choice of verbs by ExodB is striking. ExodA, followed by many others, reads a more appropriate ἐλάλησεν (MT דִּבֶּר) as "spoken," since there was no "command" (ἐντέλλομαι) apparent to Mōusēs and Aarōn that Pharaō should have a hardened heart. On the variations or omissions of the vb. here, see Wevers (1992, 188). Λαλέω in Exod is used almost exclusively for the *piʿel* of דבר, but also the for the noun form דָּבָר, three times for the *qal* of אמר, and twice for קרא. In Exod, ἐντέλλομαι appropriately translates the *piʿel* or *puʿal* of צוה (Exod 4.28; 7.2, etc.). Only twice in Exod (Exod 23.22; 34.32b) is it used for דבר in the *piʿel*. Indeed, the Heb. almost never means "to order" (HALOT), though the use of the Heb. vb. for command is correctly understood elsewhere (Exod 23.22; 34.32b). It seems out of place here and should perhaps be considered a mistranslation and misunderstanding of what from context would clearly prefer λαλέω. Muraoka correctly takes the vb. to mean "to issue an order or instruction, enjoin" or "to prescribe, charge with the execution of." Lust has "to command, to charge, to demand" (1.154; cf. Pelletier 1982, 236–242).

After this latest refusal, the Lord speaks to Mōusēs again, explaining the condition of Pharaō's heart (v. 14). Exod's δέ indicates a change of subject. Wevers (1990, 99) suggests that it also serves to introduce the next sign—water turned to blood. Now the Lord speaks to Mōusēs, saying that Pharaō's

heart is weighed down (Βεβάρηται). Exod's choice of βαρέω is appropriate for the Heb. כָּבֵד, though different from what is elsewhere used to describe the condition of Pharaō's heart. Wevers (1990, 99) suggests that the Gk. here is a "literalism" of the Heb., with its root occurring seven times for כבד in the *qal* or *pu'al*, always in reference to the heart of Pharaō. Moreover, the aspect of the perf. connotes that the heart "has been weighed down" (Wevers 1990, 99). The form in other traditions reads βεβάρυνται, though Wevers (1992, 260–261) indicates the roots βαρύνω and βαρέω are "semantically indistinguishable" (cf. also Wevers 1990, 99). Finally, an articular inf. with a strong negation connotes Pharaō's resultant unwillingness to release the people (τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν). Whereas in the LXX the gen. inf. is often used in an explanatory sense, here it is used to indicate consequence (CS 1995, 59; cf. Heb 11.5). Wevers (1990, 99) suggests Exod's μή is a rather loose translation of the MT's מֵאֵן. However, Propp (1999, 293) suggests the distinction is in how Exod reads its (unpointed) *Vorlage* not as מֵאֵן (7.27; 9.2; 10.3, 4), but as מֵאַיִן. Τοῦ with μή gives the sense of "so as not to" (Wevers 1990, 99; Thackeray 1909, 261).

The Lord commands Mōusēs to approach Pharaō at the river, staff in-hand (v. 15). Βάδισον, an aor. imperv. from βάδιζω, is a good choice for the Heb. הלך, meaning to go or walk (Muraoka). Here it is in the second person sg., likely connoting that Mōusēs is the primary person in view for the command. The command is to go to Pharaō τὸ πρωί ("early in the morning"; בַּבֹּקֶר), used as an acc. of time when indicating the morning (Wevers 1990, 99). Exod's interjection ἰδοὺ is appropriate for the MT's הִנֵּה, though Exod's αὐτός is an insertion found in Gk. and SamP but not in the MT. The insertion of the prn. simply emphasizes the subject implied in the following vb. (ἐκπορεύεται) and clarifies for the reader that the subject differs from that of the prior vb., implied in βάδισον. The prn. is the subject of two verbs describing the action of Pharaō. Wevers (1990, 99) indicates the pattern of αὐτός with a pres. ind. vb. for a Heb. ptc. occurs only here in Exod. The first vb. indicates Pharaō proceeds (ἐκπορεύεται) to the water. The MT uses a ptc., translated by Exod with a pres. tense fin. vb. The aspect of the pres. tense vb. surely indicates a continuous, habitual action on the part of Pharaō, suggested also by the Heb. *qal* ptc. (Williams 1996, § 213, 39). Exod's choice of the prep. ἐπί for what in the MT is the directional enclitic הַמַּיְמָה seems curious. One would expect, perhaps, πρός, though Exod's reading seems to occur without variation in Gk. traditions. The second vb. is a fut. ind. ἔσῃ. The form, unique to ExodB, is irregular. One would perhaps expect the more common στήσῃ. Wevers (1990, 100) conjectures that the pres. form is likely due to "palaeographic conditioning." The MT here reads וְנִצַּבְתָּ, a *nip'al* perf. second sg. is

sometimes translated as an imperv. (NAS), but Exod does not take it this way. Rather, it employs the fut. tense, which perhaps may have an imperv. force ("you will stand ..."). Perhaps, as in Classical Gk. (Smyth 1984, § 532), the subjtv. aspect is in view: "(that) you may stand ..." The MT follows this vb. with a straightforward infin.: נִצַּבְתָּ לִקְרָאתוֹ ("you go forth to meet him"). Exod renders the inf. with a pres. ptc. "standing," perhaps indicating the simultaneous nature of the action "*while* meeting with." This seems odd, though, as it could be read to ignore the purposive sense of the Heb. Regardless, the meeting with Pharaō occurs ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ (MT עַל־שְׂפַת הַיְאֹר). Mōusēs is then commanded to take the staff "that turned into a serpent" (τὴν στραφεῖσαν εἰς ὄψιν) in his hand.

Mōusēs is required to repeat the Lord's command to release Israēl (v. 16). Exod uses Κύριος for יְהוָה and identifies the deity as ὁ θεὸς τῶν Ἑβραίων. Wevers (1990, 100) observes that this is the first time that "the God of the Hebrews" is identified as Κύριος (cf. 9.1, 13; 10.3). This deity, Mōusēs reports, is the one who sent him to Pharaō (ἀπέσταλκέν με πρὸς σὲ). Exod uses the perf. rather than the aor. Characteristically, Exod renders the MT's לֵאמֹר with λέγων, and the content of the Lord's speech follows. The governing vb. is an imperv. from ἐξαποστέλλω, rendering the MT's שַׁלַּח, indicating that the Lord commands Pharaō to send away his people (τὸν λαόν μου). The people then become the subject of the next dependent (ἵνα) clause: "that they might serve me in the desert" (ἵνα μοι λατρεύσῃ ἐν τῇ ἐρήμῳ). Appropriately, Exod employs the aor. subjtv. of λατρεύω for the MT's יַעַבְדֻנִי, a *qal* imperf. vb. that likely conveys a permissive sense (Williams 1976, § 170). For the reading μοι λατρεύσωσιν, see Wevers (1992, 173). The release of the Israēlites for the purpose of worship occurs first at 4.23. Wevers (1990, 100) indicates that the vb. is pl. in 8.1, 20; 9.1, 13; 10.3, 7 (throughout the "plague narrative") and that the sg. here makes it congruent with λαόν. So, Exod conveys the permissive sense of the imperf. with ἵνα + subjtv. Finally, the Lord provides a comment anticipating the response of Pharaō: καὶ ἰδοὺ οὐκ εἰσήκουσας ἕως τούτου.

In addition to the command to release Israēl (v. 16), Mōusēs is commanded to relate to Pharaō his intent to turn the river to blood (v. 17). Verse 17 begins with a common introductory formula: τάδε λέγει Κύριος (cf. Exod 4.22; 5.1, 10; 7.17, 26; 9.1, 13, 16; 10.3; 11.4; 32.27). The phrase is used especially in contexts where Pharaō is confronted. It functions as an introduction to a prophetic command on the part of the Lord through his mediators. Exod's ἐν τούτῳ, following the Heb. בְּזֹאת, is instrumental and emphatic. The vb. (γνώσῃ) is a fut. second sg. from γινώσκω (תֵּדַע). What will be known is ὅτι ἐγὼ Κύριος. This is imperv. for clarifying that the ensuing conflict is between the Lord and Pharaō, since the identity of the god of Mōusēs and Aarōn is

"the Lord." The means by which this end will be established is here introduced in the first of a series of plagues: turning the river's water into blood. Exod's emphatic ἐγὼ τύπτω follows the Heb. (אָנֹכִי מַכֶּה), underscoring the Lord's role in the miracle. Wevers (1990, 100–101) indicates the Gk. represents a common pattern for conveying a Heb. noun with a (tenseless) ptc. The action is incipient: "I am about to …" (Wevers 1990, 101). The Lord is clearly the referent in Exod's ἐγώ, though Propp (1999, 324) rightly indicates that the close association between a prophet and the Lord prohibits stark distinction, for Mōusēs' staff is also God's (4.20; 17.9), and Mōusēs is a "deity to Pharaō" (7.1; cf. Jer 43.10 MT). So while 7.20 indicates that Aarōn strikes the river, 7.25 says that it is the Lord, and 17.5 says that it is Mōusēs! The turning of water into blood recalls 4.9, where Exod recounts that Mōusēs and Aarōn will pour water upon the dry land and it will turn to blood. Exod's choice of μεταβάλλω suggests a distinct transformation in substance (for the *nipʿal* of הפך; cf. Muraoka).

The result of the miracle is that the fish will die and the water will stink and be unusable (v. 18). Exod's ἐπόζω is also used in reference to rotten food (Exod 16.20, 24; Muraoka; see Walters 1973, 72–73). The result of the contaminated water is the Egyptians' inability to drink from (ἀπό) it (as a source; Wevers 1990, 101). For the MT's וְנִלְאוּ followed by an infin., Exod uses καὶ οὐ δυνήσονται (cf. v. 21).

The Lord instructs Mōusēs to tell Aarōn to stretch out his staff over the waters of Egypt (7.19). The verse is a lengthy sentence recounting a command of what Mōusēs is to say to Aarōn, his brother (τῷ ἀδελφῷ σου). The MT reads simply "Aarōn," with no mention of a designation of his relationship to Mōusēs. Again we find a concern to clarify the precise identity of Aarōn to avoid possibility of confusion—it is the same Aarōn seen before. What Mōusēs is instructed to say to Aarōn is a two-fold command, designated by two imperv. vb. phrases: Λάβε τὴν ῥάβδον σου ἐν τῇ χειρί σου and ἔκτεινον τὴν χεῖρά σου ἐπὶ … Exod then lists no less than five adverbial clauses modifying the last imperv., designating "upon what" he is to extend the staff-bearing hand:

"upon the waters of Egypt" (ἐπὶ τὰ ὕδατα Αἰγύπτου).
"and upon their rivers" (καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν).
"and upon their canals" (καὶ ἐπὶ τὰς διώρυγας αὐτῶν). These are likely irrigation canals (Propp 1999, 324).
"and upon their marshes" (καὶ ἐπὶ τὰ ἕλη αὐτῶν).
"and upon all their vessels of water" (καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν). Wevers (1990, 102) indicates that the perf. ptc. here is from the vb. συνίστημι and refers to the "collecting of water in man-made cisterns or reservoirs."

The result is terse: “and it will be blood” (*καὶ ἔσται αἷμα*). This fut. tense prediction is changed to an aor. in the very next phrase: “and it became blood in all the land of Egypt,” rendered *καὶ ἐγένετο αἷμα ἐν πάσῃ γῇ Αἰγύπτου* (see Exod 7.21; 8.16, 17; 9.9, 11, 25; 10.15, 19; 12.30; SamP here reads ויהי הדם). This phrase is odd, as it seems to jump ahead of the narrative and speak of the event as having passed when it has not yet occurred. Perhaps this accounts for the SamP’s יהי imperf. rather than the MT’s perf. היה. Exod’s Gk. clearly follows the latter. Some mss traditions (notably Aq, Sym, codices 74, 75) recognize the problem and read γενήσεται here (an attested feature in Byzantine traditons; see Wevers 1992, 57). SyrH reads ܗܘܐ ... ܢܗܘܐ respectively. The totality of the miracle is expressed in the last two parallel phrases: “and in the vessels of wood and stone” (ἔν τε τοῖς ξύλοις *καὶ* ἐν τοῖς λίθοις). Propp (1999, 325) suggests that the Heb. connotes buildings rather than vessels.

Exodus 7.20 continues the narrative with Mōusēs’ and Aarōn’s obedience, doing “so” (οὕτως) and “just as” (*καθάπερ*) the Lord commanded them (ἐνετείλατο αὐτοῖς Κύριος). This time, Exod uses a pl. vb. for the compound subject, whereas previously he was content with the sg. Exod’s αὐτοῖς, characteristically, is a clarifying insertion (so also Syr) not found in MT. ExodB omits the subject of the next vb., Ἀαρὼν, included in ExodA and other mss though absent from the MT (see Wevers 1992, 253). ExodA also reads an acc. rather than dat. of ῥάβδος. Exod’s αὐτοῦ is found also in SamP and Pesh, though absent in the MT. Following the Heb., Exod begins with a ptc., here an aor. (ἐπάρας), coupled with the fin. vb. ἐπάταξεν. What he struck is articulated with careful literalness to the MT: “the water that (is) in the river”:

> ExodB: τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ
> MT: אֶת־הַמַּיִם אֲשֶׁר בַּיְאֹר

Also modifying the vb. are two parallel phrases: before Pharaō (ἐναντίον Φαραὼ) and before his servants (*καὶ* ἐναντίον τῶν θεραπόντων αὐτοῦ). As a result the water in the river is changed (μετέβαλεν) into blood. Exod chooses μετέβαλεν ... εἰς αἷμα for the MT’s וַיֵּהָפְכוּ ... לְדָם. Exod uses the vb. only three times, and always for הפך (7.17, 20; 10.19). It is more common in Leviticus (10×), where it translates הפך (13.3, 4, 10, 13, 16, 17, 20, 25, 55) and פשׂה (13.7) and is used for the transformation of infected skin. Clearly the transforming nature of the miracle is in view (see Muraoka).

Predictably (see v. 18), the fish die and the river stinks, and the Egyptians are unable to drink from its water (v. 21). The parallel with v. 18 is precise,

save only the tense of the verbs. Naturally, v. 18 is fut., and here the verbs are aor. (ἐτελεύτησαν, ἐπώζεσεν) and imperf. (ἠδύναντο):

| | |
|---|---|
| 7.18 καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ τελευτήσουσιν, καὶ ἐποζέσει ὁ ποταμός, καὶ οὐ δυνήσονται οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ. | 7.21 καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ ἐτελεύτησαν, καὶ ἐπώζεσεν ὁ ποταμός, καὶ οὐκ ἠδύναντο οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἐκ τοῦ ποταμοῦ, καὶ ἦν τὸ αἷμα ἐν πάσῃ γῇ Αἰγύπτου. |

Exodus 7.21 is a summative statement: "and blood was in all the land of Egypt" (καὶ ἦν τὸ αἷμα ἐν πάσῃ γῇ Αἰγύπτου), following the MT.

Despite the miracle, Pharaō's enchanters do the same thing and Pharaō's heart is hardened (v. 22–23). Exod uses the postpositive δέ to introduce a new subject, οἱ ἐπαοιδοὶ (an unusual term in the LXX), and contrast with the prior context. The term in Exod refers to sorcerers who conjure miracles like those of Mōusēs and Aarōn in direct confrontation to the uniqueness of their miracles and demonstration of the power of the Lord who called them (7.11, 22; 8.3, 14, 15). In Leviticus, it refers to the enchanters who have divining spirits and should be put to death (Lev 19.31; 20.6, 27). It is used of the enchanters of Philistines (1 Kgdms 6.2; cf. 2 Chr 33.6; Sir 12.13) and the Babylonians (Dan 2.2; 5.7, 8; Dan (Theod) 1.20; 2.2, 10; 4.7; cf. Muraoka; LSJ). Such figures were known among Greeks, especially as medical professionals (Pindar, *Pyth.* 3.51; *Nem.* 8.49; Herodotus, *Hist.* 1.132.15) who also employed magical skills (Homer's *Od.* 19.457). They were honorable people (Aristophanes, *Frag* 29.2) who taught their trade to others (Pindar, *Pyth.* 4.217). Philo, following biblical (Exodus) tradition, sees them as conjurers, opponents of God (Philo, *Migration* 83).

Exod's καί is redundant, as the Heb. כֵּן is already rendered with ὡσαύτως; perhaps it is emphatic. On the question of how they could duplicate Aarōn's deed without water, see Propp (1999, 325). The means by which these figures procured a miracle was "by their sorceries" (ταῖς φαρμακίαις αὐτῶν), the dat. being instrumental. Muraoka, though, suggests that the term refers not to magical arts or skills, but rather to magical potions (cf. also Isa 47.9, 12; Wis 12.4; LSJ). The results are predictable, as the end of the verse indicates (καθάπερ εἶπεν Κύριος): the heart of Pharaō was hardened, and he would not heed them. On ExodB's reading ἐσκλήρυνεν, see Wevers (1992, 104).

The resulting scene (7.23) is dramatic: Pharaō turns about and enters his house. Exod reads καὶ οὐκ ἐπέστησεν τὸν νοῦν αὐτοῦ, lit. "he did not set his mind" for the MT's וְלֹא־שָׁת לִבּוֹ. Typically Exod translates לֵב with καρδία. Of the twenty-five occurrences of לֵב in Exod, all but eight translate καρδία (Exod 7.3, 13, 14; 8.15; 9.7, 12, 35; 10.1, 20, 27; 11.10; 14.4, 8, 17; 31.6; 35.10; 36.2). This is

the only occurrence of νοῦς in Exod (7.22), though elsewhere לֵב is translated with more of the mind, will, or inclination of a person (διάνοια; 28.3; 35.22, 25, 35; 36.1; στήθους 28.30; σοφός 36.8). Here it is clearly the will of Pharaō's mind that is making such a decision (cf. BS 1989). The expression is Semitic: Pharaō "set his heart" (Propp 1999, 325). Wevers (1990, 104) comments that though Exod usually ignores גַּם, here it renders it with οὐδέ (οὐδὲ ἐπὶ τούτῳ for גַּם־לָזֹאת).

The results (7.24) were immediately felt by the Egyptians, who "dug" (ὤρυξαν) all around the river. Their purpose for digging is for drinking water (מַיִם לִשְׁתּוֹת), translated ὥστε πιεῖν ὕδωρ ("so as to drink water"; Wevers 1990, 104). Curiously also, Exod uses καί for the MT's כִּי, where one would expect γάρ. Verse 25 mentions the completion of seven days since the Lord struck the river. Why such a time designation is given is unclear. Propp (1999, 325) suggests that such time was needed to recover from blood defilement. Wevers (1990, 104–105) indicates that it could serve as either a conclusion to the prior context or an introduction to the following, depending on paragraph divisions.

## Exodus 8

The Lord again speaks to Mōusēs in chapter eight (8.1 [7.26]). ExodB (fol. 55) has a secondary marginal notation identifying the beginning of this sentence as chapter eight, ending chapters seven at v. 25. This is also found in modern English translations. Rahlfs-Hanhart (LXX) and BHS (MT) continue to v. 29. Here we adopt the English versification with that of the LXX/MT in brackets. The Lord instructs him to repeat the command to send the Israēlites out of Egypt. This time there is a threat of a plague of frogs that will cover Egypt and the Egyptians (8.2 [7.27]–8.4 [7.29]). The Lord instructs Mōusēs and Aarōn to summon the frogs (8.5 [1]–6[2]), an act that the Egyptians duplicate (8.7 [3]). Pharaō appeals to Mōusēs and Aarōn to pray for relief (8.8 [4]). Although they pray (8.9[5]–14[10]), Pharaō's heart is hardened (8.15 [11]). The Lord instructs Mōusēs and Aarōn to bring a plague of flees (8.16 [12]–18[15]). Though Pharaō's magicians recognize the hand of God behind this (8.19 [15]), Pharaō does not and he refuses to listen. The Lord instructs Mōusēs to confront Pharaō again with a plague of flies (8.20[16]–21 [17]). They will infest the whole land except where the Israēlites live (8.22[18]–24[20]). This time Pharaō tells Mōusēs and Aarōn to go from the land (8.25[21]), and Mōusēs describes the intent of his journey (8.26[22]–29[25]). Mōusēs leaves Pharaō and prays for him (8.30[26]–

31[27]), but Pharaō's heart is again hardened and he refuses to let the people go (8.32[28]).

Verses 1–4 of Exod 8 in Gk. correspond to 7.26–29 of the Heb. (CS 1995, 175). The chapter begins with a change of subjects (δέ) to the Lord. The Lord speaks to Mōusēs in the form of a second person imperv.: "go" (εἴσελθε) to Pharaō. Curiously, the next vb. is not an imperv. but a fut. (ἐρεῖς), following the Heb. precisely (see Porter 1992, 44). Again, Mōusēs is instructed to speak what the Lord says to Pharaō (Τάδε λέγει Κύριος). Exod uses the familiar aor. imperv. ἐξαπόστειλον (cf. Exod 4.23; 5.1; 7.16; 8.16 [20]; 9.1, 13; 10.3, 7) for the command to release the Israēlites from Egypt. The purpose (ἵνα) is given with an aor. subjtv. λατρεύσωσιν (Exod 8.16 [20]; 9.1, 13; 10.3, 7).

The Lord's command comes with a threat (8.2 [7.27]) whereby he will infest the land with frogs (8.3–4 [7.28–29]). Verse 8.2 (7.27) provides an alternative (εἰ δὲ) should Pharaō prove unwilling to send them (μὴ βούλει σὺ ἐξαποστεῖλαι; cf. 9.2; 10.4; Jer 38.21). The result is depicted intensely: Exod's ἐγὼ τύπτω is grammatically emphatic, following the Heb. Previously we have seen the Lord striking the water (7.17), here he is striking "all your boundaries" (πάντα τὰ ὅριά σου). The instrument is not Aarōn's staff (7.17) but frogs (τοῖς βατράχοις; MT בַּצְפַרְדְּעִים). Wevers (1990, 106) posits that Exod uses τύπτω interchangeably with πατάσσω. The former is used here for נגף, whereas elsewhere it translates the *puʿal* of נכה. The fut. tense continues to be used in 8.3 [7.28], when the Lord announces that the "rivers will empty themselves of frogs" (καὶ ἐξερεύξεται ὁ ποταμὸς βατράχους). Here the mid. voice is important, as it bears the reflective sense. The vb. ἐξερεύγομαι translates the MT's שָׁרַץ ("teem"). The MT connotes abundance of breeding (Propp 1999, 326), whereas the Gk. translates "emit" or "spew out" (Muraoka). LSJ indicate that when it occurs in the mid. or pass., it is used of rivers emptying themselves. The change is subtle but significant. It is not the case that the rivers will simply "teem" with frogs (MT), but rather that the frogs will be spewed forth by the rivers into the dwellings of the Egyptians. The expression for the latter is comprehensive, designated by no less than six adverbial phrases modifying the second fin. vb. εἰσελεύσονται: they will enter into the Egyptians' houses, inner rooms, bedrooms, couches, homes of their servants and people, their dough (MT "dough pans"; מִשְׁאֶרֶת) and their ovens. ExodA adds "cisterns" (καὶ ἐν τοῖς φρεασίν σου). Exod uses the pl. for all these nouns, whereas the MT is sg. The totality of this plague is expressed in v. 4 (7.29), and includes Pharaō, his servants, and his people. Finally, creating a closure to the initial ἀναβαίνω (8.3), Exod again says that the frogs will come up (ἀναβήσονται). Syr reads "and upon all your people." Propp (1999, 294) indicates that the order differs from that of the MT, though the LXX recounts the order that the frogs

actually appear in the narrative (Exod 8.5, 7, 17, 25, 27; 9.14; 10.6; 12.30; cf. 8.4; 9.15, 30, 34; 11.1).

The Lord instructs Mōusēs (8.5 [8.1]) to command Aarōn to call up the frogs, which Aarōn does (8.6 [2]). Aarōn is to stretch forth (ἔκτεινον) his staff (τὴν ῥάβδον σου). Again Exod inserts "your brother" (τῷ ἀδελφῷ σου), not found in the MT (cf. 7.7). The MT here reads אֶת־יָדְךָ בְּמַטֶּךָ. Wevers (1990, 108) suggests the Gk. is an improvement. The command to stretch forth with the hand is followed by three modifying adverbial phrases, describing where this is to occur: upon the rivers (ἐπὶ τοὺς ποταμούς), the canals (καὶ ἐπὶ τὰς διώρυγας), and the marshes (καὶ ἐπὶ τὰ ἕλη). The command to "extend" is followed by another command resulting from the first, to "bring up the frogs" (καὶ ἀνάγαγε τοὺς βατράχους). Curiously, ExodB omits the MT's עַל־אֶרֶץ מִצְרָיִם, included in some mss (F[a] O′-15 108[mg] Arm Syh). Propp (1999, 295) suggests they were omitted from Exod's *Vorlage* by homoioteleuton since frogs (צְפַרְדְּעִים) and Egypt (מִצְרָיִם) have similar endings. SamP adds "and Mōusēs said to Aarōn, 'Extend your arm with your rod and raise the frog upon the land of Egypt'" (Propp 1999, 295).

Exodus 8.6 [2] recounts Aarōn's obedience to the aforementioned command. He stretches "the hand" upon the waters of Egypt (ἐπὶ τὰ ὕδατα Αἰγύπτου) and subsequently the frogs come up. The Gk. continues with Aarōn as the subject and inserts καὶ ἀνήγαγεν τοὺς βατράχους ("and he brought up the frogs"), a reading absent from the MT. Moreover, the next phrase in Heb. says that "the frogs went up" (וַתַּעַל הַצְּפַרְדֵּעַ), whereas Exod changes the vb. from an act. to a pass. (ἀνεβιβάσθη), indicating that they did not simply "come up" but *were brought up* (by Aarōn). Curiously, Exod switches from the pl. (τοὺς βατράχους) to the sg. (ὁ βάτραχος), though the Heb. (הַצְּפַרְדֵּעַ) could be a collective sg. or pl. (so also in Gk.; Thackeray 1909, 146; CS 1995, 54; BS 1989, 123). The result is that it (sg.) covered the land of Egypt (καὶ ἐκάλυψεν τὴν γῆν Αἰγύπτου), using the sg. because the subject stated, ὁ βάτραχος, is last written as sg.

Exod 8.7 [3] begins what will be a repeated theme throughout the confrontation: the Egyptian sorcerers' ability to replicate the miracle performed by Mōusēs and Aarōn. Exod describes the work of the οἱ ἐπαοιδοὶ ("sorcerers" or "magicians"; ExodA reads ἐπαοιδίας, see Wevers 1990, 8; Walters 1973, 69), who "also did likewise." Exod's καί coupled with ὡσαύτως is redundant for the MT's single כֵּן. Exod also inserts a qualifying τῶν Αἰγυπτίων, not present in the MT (cf. 7.11; SamP; BS 1989, 123). Despite the Egyptian display of power (8.7 [3]), Pharaō summons Mōusēs and Aarōn, pleads for the removal of the frogs, and permits their departure (8.8 [4]). Notably, Pharaō calls their God Κύριος (MT יְהוָה). Furthermore, the MT simply says Pharaō requested that

Mōusēs “pray to the Lord” (הַעְתִּירוּ אֶל־יְהוָה), where Exod inserts the prepositional phrase ἀπ᾽ ἐμοῦ, clarifying, as is common in Exod, who is in view (cf. 8.24; Propp 1999, 295). Wevers (1990, 109) suggests that this indicates Pharaō’s recognition of a need for a mediator: “Exod’s version puts Pharaō into the prayer relationship, not just as the one who orders prayer to be performed, but as the one on whose behalf the prayer is made.” The final phrases articulate Pharaō’s intended response: first, that he “will send them” (ἐξαποστελῶ αὐτὸυς). The MT here reads וַאֲשַׁלְּחָה אֶת־הָעָם (“and I will send the people”). The second phrase is “and they may sacrifice to the Lord” (καὶ θύσωσιν τῷ κυρίῳ). The MT reads וְיִזְבְּחוּ לַיהוָה, a *qal* imperf. (jussive) vb. appropriately translated with the Gk. subjtv. On the recurrence of the fut. with an aor. subjtv. in Exod, see CS (1995, 131); BS (1989, 123). In ExodB, Pharaō says he will send αὐτόυς (“them”), rather than ExodA’s τὸν λαόν (following the MT’s אֶת־הָעָם; see Wevers 1990, 109). Propp (1999, 326) comments that Pharaō offers only temporary leave, but not leave *from Egypt* (cf. 8.21).

After Pharaō’s concession (8.8 [4]), Mōusēs allows Pharaō to set the time of the removal of the frogs (8.9 [5]). At that time Mōusēs will pray for Pharaō (περὶ σοῦ), his servants (καὶ περὶ τῶν θεραπόντων σου), and his people (καὶ περὶ τοῦ λαοῦ σου; cf. MT of 8.4). ExodB’s subjtv. in the question is rendered in the ind. elsewhere (ExodA, etc; Wevers 1990, 109). Wevers (1990, 109) suggests that Exod’s use of τάξαι for הִתְפָּאֵר softens the polite Heb. to use a “blunt fashion” (cf. BS 1989, 123) and is the only such occurrence of τάσσειν in Exod (BS 1989, 123). The περί before τοῦ λαοῦ is unique to ExodB and related traditions (see Wevers 1992, 210). The goal of the prayer is ἀφανίσαι τοὺς βατράχους (“to cause the frogs to disappear”). In Deut 19.1 ἀφανίσαι is used with respect to the Lord driving out nations. The conclusion renders the frogs into their normal locations (Wevers 1990, 110) and effectively withdraws the plague.

Pharaō sets the next day as that for the removal of the frogs (8.10 [6]), to which Mōusēs agrees (8.11 [7]). Exod’s translation is telling: the MT reads לְמַעַן תֵּדַע כִּי־אֵין כַּיהוָה אֱלֹהֵינוּ, “that you may know that there is no one like the LORD our God” (NAS). The Gk. removes “like,” and reads ἵνα ἴδῃς ὅτι οὐκ ἔστιν ἄλλος πλὴν Κυρίου (“that you may know that [it] is no other but the Lord”). Brenton translates “that there is no other *God* but the Lord,” but the word “God” is not present in the Gk. Instead, the implication seems to be that there is no other but the Lord *who does these things*. Surely the focus is not simply that there is no other God, though that may be true. Instead, Exod is concerned with exactly who is doing these miracles: the Lord. The point is not simply that there is none “like” the Lord (MT), but that there is no other *but* the Lord. Why Exod omits “our God” is not clear, as this would be an excellent opportunity for the translator to affirm that the

single god is in fact *theirs*. Wevers (1990, 111) suggests that it is omitted "since that detracks from the absoluteness of the statement." NETS has "there is no other except the Lord," which is better. Propp (1999, 296, following Wevers 1990, 110) suggests the LXX "makes a vigorously monotheistic and universal claim" by its wording (cf. Deut 33.26; Isa 44.6, 7; 45.5, 14, 18, 21; 46.9; 4 Kdgms 7.22; BS 1989, 124).

Exodus 8.11 (7) begins with περιαιρεθήσονται οἱ βάτραχοι, the frogs "will be turned away." That Exod uses the fut. pass. for the MT's סָרוּ, "they turn away" underscores the divine origin of the action (Wevers 1990, 111). The rest of the verse is similar to v. 9, as seen below:

| | |
|---|---|
| v. 9: ἀπὸ σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκῶν ὑμῶν· πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται. | v. 11 ἀπὸ σοῦ καὶ ἐκ τῶν οἰκιῶν ὑμῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἀπὸ τῶν θεραπόντων σου καὶ ἀπὸ τοῦ λαοῦ σου· πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται. |

The first difference between vv. 9 and 11 is v. 11's insertion of ἔπαυλις, a "temprorary living quarters" (Muraoka 205), "dwelling," or "unwalled village" (Lust 1.166). The term occurs also at LXX Exod 14.2, where CS (1995, 191) suggest it is an LXX substitute for the פִּי הַחִירֹת of the MT, which is Egyptian in origin (see also BS 1989, 124). The second difference is the insertion of Pharaō's servants (τῶν θεραπόντων σου), in addition to the rearrangment of word order. The verse ends as in v. 9 with the anticipation that frogs will only be found where they belong: in the river. On the prep. ἐκ versus ἀπό in the first instance, see Wevers (1992, 215). Wevers (1990, 111) notes Exod's care in using ἀπό with respect to the removal of frogs from people (Pharaō, people, servants), but ἐκ from places (houses, villages, etc.).

As requested, Mōusēs and Aarōn pray for the removal of the frogs (8.12 [8]), and the Lord does as requested (8.13 [9]). Exod 8.12 (8) begins with Mōusēs' and Aarōn's departure from Pharaō. Exod uses the sg. of ἐξέρχομαι, following the Heb. (יֵצֵא). Wevers (1990, 111) indicates that the sg. vb. is employed "by attraction to the nearer member of a compound subject." Mōusēs then "cried out" (βοάω for the MT יִצְעַק) to the Lord (πρὸς Κύριον for אֶל־יְהוָה). The prayer was "concerning the limitation," rendered περὶ τοῦ ὁρισμοῦ for MT's עַל־דְּבַר (cf. Thackeray 1909, 41). The term ὁρισμός is unusual in such a context (דָּבָר normally translates ῥῆμα, BS 1989, 124), where it could mean "the act of delimiting a territory" (Muraoka 414), whereas more commonly it means "clear determination as to what and how it ought to be done" (Muraoka 414). Similarly, from Classical uses it connotes "the marking out by boundaries, limitation" (LSJ 1251). In this sense, Exod's choice of words is

sensible; it refers to the limitations normally observed by frogs—the river (see BS 1989, 124). The choice of words is much more specific than that of the Heb. (Wevers 1990, 111). The final clause reads "as Pharaō set" (ὡς ἐτάξατο Φαραώ), where Exod again uses τάσσω as in v. 9, though the Heb. here, unlike v. 9, is שָׂם. Wevers (1990, 112) notes the ambiguity of the vb. usage, observing that the subject is either Pharaō ("as Pharaō commanded") or the Lord ("as was commanded for Pharaō"). The Heb. likely indicates the latter (Propp 1999, 296).

Exod 8.13 (9) announces that the Lord is doing just as Mōusēs says (ἐποίησεν δὲ Κύριος καθάπερ εἶπεν Μωυσῆς). The result is their removal by means of their death (Wevers 1990, 112). Again, the comprehensiveness of the event is underscored by the three-fold adverbial phrases modifying the death and referring to their locations: houses, villages, and fields. Exod reads the conj. καί between each, absent before "houses" in the MT (so also SamP, Targ Ps-J, Syr). The frogs are then gathered in "heaps and heaps" (θιμωνιὰς θιμωνιάς, 8.14 [10]), to which Pharaō responds with a hardened heart (8.15 [11]). The subject of the vb. συνήγαγον in v. 14 is the Egyptians (Wevers 1990, 112; similarly Targ, Pesh, Vulg) and renders the Heb יִּצְבְּרוּ. The Gk. expression is a Hebraism (cf. 1Macc 11.4; CS 1995, 77; BS 1989, 125). Wevers (1990, 112) indicates the normal Gk. for this would read κατά θιμωνιάς. The consequence of the heaped, dead frogs is that "the land stank" (ὤζεσεν ἡ γῆ).

In 8.15 (11) Exod uses the gen. abs. ἰδὼν δὲ Φαραὼ ("and when Pharaō saw") for what in the MT is simply וַיַּרְא פַּרְעֹה ("and Pharaō saw"). The temporal indication of the Gk. is appropriate here (though, cf. CS 1995, 74; Wevers 1992, 219). Pharaō saw that there was relief (ὅτι γέγονεν ἀνάψυξις). Exod's ἀνάψυξις occurs only here in the LXX (also at Isa 28.12 in Aq, and Isa 32.15 in Sym). It is also relatively rare in Classical Gk., where it is used for "cooling," "exposure" (Hippocrates, *Fract.* 25), "drying up" (Strabo, *Geog.* 10.2.19) or, as here, "relief, respite" (cf. LSJ; Acts 3.20; BS 1989, 125). Sym reads ἄνεσις ("relaxation"; Wevers 1990, 113 n. 15). The result was the hardening of his heart (ἐβαρύνθη ἡ καρδία αὐτοῦ). Here the heart is the subject and the aor. pass. vb. employed, whereas previously Pharaō was the subject (of ἰδὼν). MT has Pharaō as subject throughout (Wevers 1990, 113). Naturally, Pharaō would not heed them just as the Lord anticipates (καθάπερ ἐλάλησεν Κύριος). Exod's καθάπερ is common. Most commonly, it is used for Mōusēs' and Aarōn's obedience—"just as the Lord commanded" (Exod 7.6, 10, 20; 8.9, 15, 27; 9.35; 38.27; 40.27). On several occasions, this is followed by Pharaō hardening his heart, just as the Lord "said" (ἐλάλησεν/εἶπεν; 7.13, 22; 8.11). The term is also used for obedience to Mōusēs (cf. 8.23; 16.24; 17.10; cf. 23.15; 34.4, 18; cf. also 5.7, 13, 14).

The Lord responds to Pharaō's hardened heart with another miracle: fleas (8.16 [12]). Verse 8.16 (12) begins with the Lord speaking to Mōusēs and commanding him to pass it on to Aarōn. That command brings about the next plague, which first involves the extension of "your staff with the hand" (ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου) and striking the spot on the ground (καὶ πάταξον τὸ χῶμα τῆς γῆς), not "dust" (*pace* Wevers 1990, 113; Brenton). Exod's τῇ χειρὶ is not attested in the MT, but is inserted in the Gk. tradition (cf. 8.1, 13; also SamP). It serves to reinforce the textual formula (BS 1989, 125) used previously. Χῶμα is best translated as "space" or "location" (LSJ; cf. Muraoka). The result is anticipated with a fut. of εἰμί ("there will be"). What there will be is σκνῖφες, a masc. pl. noun from σκνίψ, which refers to "an insect found under the bark of trees, eaten by woodpeckers" (LSJ). The word is also used of "an insect that atttacks vines," or "flea" (LSJ 1613), or "mosquitoes" (BS 1989, 125; Propp 1999, 296; Heb = "lice," Propp 1999, 296; cf. also Ps 104.31; Song 19.10). For varying forms of the word, see Thackeray (1909, 106); CS (1995, 26). For various readings among ms traditions, see Wevers (1992, 197). Propp (1999, 327) indicates that the varying understandings all point to a biting insect. The extent of their presence is comprehensive: "on both man and beast and in all the land of Egypt." For Exod's use of πᾶς here, see CS 1995, 63. Exod's ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ is an insertion unique to the Gk. tradition. This insertion clarifies that the fleas were not simply in "all the land of the Egyptians," contrary to how the MT could be understood, but more specifically, inflicted upon its inhabitants—both man and animal (cf. 8.13, 14; 9.9, 10). The insertion is likely for internal consistency and is probably not read in a *Vorlage* (Wevers 1990, 113).

In obedience, Aarōn calls up fleas (8.17 [13]), which the Egyptian magicians also do (8.18 [14]). The account begins (8.17 [13]) by Aarōn extending the staff by means of the hand (ἐξέτεινεν οὖν Ἀαρων τῇ χειρὶ τὴν ῥάβδον). With it he strikes the spot of ground (ἐπάταξεν τὸ χῶμα τῆς γῆς). Curiously, Exod omits the MT's וַיַּעֲשׂוּ־כֵן ("and he did thus") at the beginning of the sentence. Exod also reads τῇ χειρὶ τὴν ῥάβδον for the MT's יָדוֹ בְמַטֵּהוּ ("his hand in his staff"). Exod has an implied subject for the next vb. (ἐγένοντο) referring back to the "spot of the ground." The "spot" then became οἱ σκνῖφες ("fleas") or "gnat" (Muraoka; cf. LSJ). On the reading σκνιπές see Wevers (1990, 197). The fleas were ἐν τοῖς ἀνθρώποις and ἐν τοῖς τετράποσιν. Wevers (1990, 114) indicates that ExodB's omission of τε omits the "both ... and" pattern, making it closer to the MT. The extent of the infestation is summarized in the final sentence: "and in all the mounds of earth they became fleas" (καὶ ἐν παντὶ χώματι τῆς γῆς ἐγένοντο οἱ σκνῖφες). Wevers (1990, 114) indicates that this translation is an interpretation of the MT. Whereas the latter indicates all the dust of

the land became fleas in all the land of Egypt (suggesting no dust was left?), Exod indicates that the insects were "in all the dust … and in all the land …" Verse 8.18 [14] indicates a change of subject (δέ), now to the "magicians" (οἱ ἐπαοιδοὶ) who did "likewise" (ὡσαύτως) with their magic arts (ταῖς φαρμακίαις αὐτῶν). Their goal was "to bring up the fleas" (ἐξαγαγεῖν τὸν σκνῖφα). Exod's sg. is occassionally used for a pl. (cf. CS 1995, 54, § 48). Despite their efforts, the Egyptians were unable to duplicate the miracle. Their deeds and magic arts were insufficient instruments for replicating the miracle enacted by Mōusēs and Aarōn. The result was that καὶ ἐγένοντο οἱ σκνῖφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν, repeated verbatim from v. 17 as the MT. Verse 19 [15] gives the response (οὖν) of the "magicians" (οἱ ἐπαοιδοὶ) to Pharaō. Ironically, they recognize the divine origin of the miracles ("this is the finger of God"), whereas Pharaō's response was the hardened heart and inattentiveness to Mōusēs and Aarōn. On the "finger of God" as a metaphor for divine agency, cf. Exod 31.18; Deut 9.10. Again, this result is anticipated by the Lord (καθάπερ ἐλάλησεν Κύριος).

After Pharaō's latest refusal, the Lord instructs Mōusēs to go before Pharaō in the morning (8.20 [16]) and threaten to infest Egypt with flies (8.21 [17]). The verse (20 [16]) begins with the Lord speaking to Mōusēs, again in the form of a command. Here Exod uses the aor. imperv. to convey the Lord's instruction to "get up early in the morning" (Ὄρθρισον τὸ πρωὶ) and "stand before Pharaō" (καὶ στῆθι ἐναντίον Φαραώ). Exod's ὄρθρισον τὸ πρωὶ is an idiomatic rendering of הַשְׁכֵּם בַּבֹּקֶר (Wevers 1990, 115). The Lord anticipates that Pharaō will go out to the water (ExodB, SamP, 4QReworked Pentateuch[C], Targ Neof I insert αὐτός / הוא, not present in the MT), and Mōusēs is commanded to speak to him (on ExodB's καὶ ἰδοὺ, see Wevers 1992, 164). Here Exod uses a fut. (ἐρεῖς) rather than an imperv. Mōusēs is instructed to speak the words of the Lord to Pharaō, and Exod uses the formulaic Τάδε λέγει Κύριος. These words are in the form of a terse command: "send out my people" (Ἐξαπόστειλον τὸν λαόν μου). This is followed by a purpose (ἵνα) statement: "that they may serve me in the wilderness" (ἵνα μοι λατρεύσωσιν ἐν τῇ ἐρήμῳ). Exod adds ἐν τῇ ἐρήμῳ, not found in the MT (cf. 5.1; 7.16; 8.24; see Wevers 1992, 242).

Verse 21 (17) begins with the postpostive δέ after a conditional ἐάν. The protasis concerns the unwillingness of Pharaō to send out the Lord's people (τὸν λαόν μου). This complicates the MT's "if you do not send away" (כִּי אִם־אֵינְךָ מְשַׁלֵּחַ; cf. 4.23; 8.2; 9.2). Wevers (1990, 116) comments that the renderings differ only in that Exod uses ἐάν with the subjtv. rather than the expected εἰ with an ind. The apodosis, introduced by ἰδού, is stated with an emphatic ἐγώ and the first sg. ἐπαποστέλλω, a rare term in the LXX (cf. Deut

28.48) meaning "to cause to come" (Muraoka). Perhaps Exod wants to preserve the Heb. play on words, which has first מְשַׁלֵּחַ and second מַשְׁלִיחַ by using a related verbal root (cf. Propp 1991, 328). God will cause κυνόμυιαν to come. This term is used for "flees, dog flies" (Muraoka; see Thackeray 1909, 140; CS 1995, 26 § 3). The vb. is modified by four parallel adverbial phrases, each beginning with ἐπί: upon "you" (σέ), "your magicians" (τοὺς θεράποντάς σου), "your people" (τὸν λαόν σου), and "your houses" (τοὺς οἴκους ὑμῶν). This is then summarized by the next sentence: καὶ πλησθήσονται αἱ οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίης (see Wevers 1992, 198; Wevers 1990, 117). This sentence is then reiterated in the last sentence, where they will be "in the land, upon which they are" (εἰς τὴν γῆν, ἐφ᾽ ἧς εἰσὶν ἐπ᾽ αὐτῆς). This interprets the MT's "even the land" probably because "the plague is to affect only that part of Egypt not occupied by the Israēlites" (Wevers 1990, 117).

The fleas will not come upon the Israēlites (8.22 [18]), for the Lord will make a distinction between Israēlites and Egyptians (8.23 [19]). Exod 8.22 (18) begins with a declaration by God that he intends to "treat with distinction" (παραδοξάσω) the land of Gesem. Exod's choice of verbs here is significant. It occurs in only a few places in the LXX (Exod 8.22, 23; 11.7; 2 Macc 3.20; 3 Macc 2.9; Deut 28.59; Sir 10.13), most often "to act in discriminating fashion" (Muraoka) and always with God as the subject (Heb פלה). Wevers (1990, 117) suggests translating it "I will deal gloriously, render glorious." The vb. is modified and qualified by the adverbial phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ ("in that day"). The object of the action is "the land Gesem" (τὴν γῆν Γέσεμ), which is itself described with an extended set of adjectival modifiers. The primary adjectival phrase modifying Gesem is ἐφ᾽ ἧς ὁ λαός μου ἔπεστιν "upon which my people dwell." Ἔπεστιν is from ἔπειμι (cf. ἐπειναι), meaning "to be upon." Here it translates the Heb. עֹמֵד. The Gk. term occurs only here and in 9.3 in Exod, where it translates היה. It occurs in 3 Kgdms 10.16, in 2 Chr 9.15 for עלה, in Sir 42.19, and in 4 Macc 1.10 in the LXX. The phrase ἐφ᾽ ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμυια could either describe "Gesem" or the "people." The repetition of the phrase ἐφ᾽ ἧς from that modifying Gesem suggests that this second occurence of the phrase does the same. "Upon which there will not be a fly" describes the land, and implicitly, its inhabitants (on Exod's use of ἐκεῖ, see CS 1995, 79, § 87). The second half of the verse articulates the purpose (ἵνα + subjtv.) of such a distinction: that is, that "you" (sg, Pharaō) "may know that (ὅτι) I am the Lord, the Lord of all the earth." This is clearly an escalation of the MT, which simply reads אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ ("I am Lord in the land"). The Gk. Exod does several interesting things here. First, it inserts the vb. εἰμί, which is implied by the MT but is no more necessary in Gk. than in Heb. (ExodA omits it also). Perhaps the inclusion in Gk. is emphatic, recalling the

identity of the Lord from Exod 3.14 (cf. BS 1989, 127). The second Gk. addition is the rendering twice of κύριος, one anathrous and one articular. Perhaps the first indicates the personal identity ("I am Lord"), and the second exclusivity, *the* Lord. On the originality of this reading, omitted by some mss and read ὁ θεος by ExodA, see Wevers (1992, 253). The third feature of the Gk. is its rendering of the Heb. בְּקֶרֶב. This noun occurs sixteen times in Exodus and many more elsewhere in the MT. Only here is it translated with πᾶς in the LXX. For Exod, then, the deity is not simply Lord within the boundaries of the land (of Gesem or Egypt), but *the* Lord of all the land and perhaps all the earth. Propp (1999, 297) suggests that the "translators seem troubled by the spatial limitations implicit in the Hebrew." It is the Lord, not Pharaō, who is master of all Egypt (Wevers 1990, 118).

Verse 8.23 (19) continues with the Lord's speech, rendered literally from the Heb. The latter reads וְשַׂמְתִּי פְדֻת, for which the Gk. reads δώσω διαστολήν. Διαστολή, rendered "distinction," occurs only four times in the LXX, and can translate פדות (Exod 8.23 [19]), חקה (Num 19.2), or מבטח (Num 30.7; cf. also 1Macc 8.7; Sym Ps 105[106].33; Muraoka 121). The MT's פְדֻת usually connotes "redemption" (see SamP and 4QpaleoExod's insertion below). Such distinction is placed between "my people" (τοῦ ἐμοῦ λαοῦ) and "your people" (τοῦ σοῦ λαοῦ). Next the MT and Exod differ. The MT reads: לְמָחָר יִהְיֶה הָאֹת הַזֶּה ("tomorrow this sign shall occur"). Exod reads ἐν δὲ τῇ αὔριον ἔσται τοῦτο ἐπὶ τῆς γῆς ("and tomorrow this will be on the land"). Propp (1999, 297) suggests that this reading is influenced by 8.20. SamP and 4QpaleoExod$^{m}$ read: "And Mōusēs and Aarōn came to Pharaō and said to him, 'Thus has Yahweh said: "Release my people, that they may serve me. For if you do not release my people, see: I am going to send against you and against your slaves and against your people and into your houses the *ʿārōb*; Egypt's houses will be full of the *ʿārōb*, as well as the land on which they are. But I will separate on that day the land of Goshen, on which my people stands, and there will be no *ʿārōb* there, that you may know that I am Yahweh in the land's midst. For I will put a redemption between my people and between your people; tomorrow this sign will occur"'" (Propp 1999, 297–298). ExodB here omits the popular τὸ σημεῖον.

The Lord infests the Egyptians with flies (8.24 [20]). The verse begins with the postpositive δέ, characteristically, to change the subject. Here it is "the Lord" (Κύριος) who acts and brings the "fly" (ἡ κυνόμυια) in abundance (πλῆθος). Here we take the πλῆθος adverbially; so also Wevers (1990, 119). The vb. παρεγένετο is modified by three adverbial phrases (εἰς …) articulating the location of the extensive (πλῆθος) infestation of insects. These are the houses of Pharaō, those of his servants, and "all the land of Egypt" (πᾶσαν τὴν γῆν

Αἰγύπτου). Exod's οἴκους correctly takes the collective understanding of the Heb. sg. בֵּית. The art. τήν is omitted by ExodA (see Wevers 1992, 154–155). The extent is summarized aptly at the end of the verse: "and the land was destroyed by the fly" (καὶ ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομυίης). Exod's conj. is absent in the MT and Targ traditions. Exod's ἐξολεθρεύω is a common word in the LXX, though it occurs only five times in Exod: 8.24 (20) for שׁחת; 12.15, 19; 30.33; 31.14 for כרת; 22.20 (19) in Exod A (not ExodB) for חרם. Its meaning is to "utterly destroy" (Lust; Muraoka 199). Wevers (1990, 119) comments that the ἀπό is causal: the land was destroyed because of the flies (see Thackeray 1909, 140).

Pharaō responds to the flies (8.25 [21]) by commanding Mōusēs and Aarōn to go and sacrifice to their God within Egypt. Pharaō's call (ἐκάλεσεν) to Mōusēs and Aarōn is followed by the injunction to "go." Whereas the MT uses the *qal* imperatives of הלך and זבח with no conj. between ("go, sacrifice!"), Exod first employs an aor. ptc. (ἐλθόντες) and then an aor. imperv. (θύσατε). The command is to sacrifice to their god in the land (ἐν τῇ γῇ for MT's בָּאָרֶץ), that is, within Egypt (Vulg "this land"; Targ Neof I and Targ Ps-J; "land of Egypt"; see Wevers 1991, 135). ExodA, Syr, and Targ Neof I insert "Yahweh" (Propp 1999, 298; Wevers 1990, 119). Wevers (1990, 119) further comments that "the real struggle between the Lord and Pharaō is Pharaō's constant refusal to recognize ὅτι ἐγω εἰμι Κύριος."

Exod 8.26 (22) continues the scene with Mōusēs' response, in which he rejects (Οὐ δυνατὸν γενέσθαι οὕτως) Pharaō's suggestion to offer sacrifices within Egypt. On ExodB's reading the fut. θύσομεν rather than the subjtv. θύσωμεν, see Wevers (1992, 228–229); Wevers (1990, 120). Mōusēs' rationale (γάρ) has to do with the nature of the sacrifices offered in the eyes of the Egyptians, which Mōusēs cites as "abominations" (τὰ βδελύγματα for the Heb. תּוֹעֲבַת). Βδελύγματα occurs thirty-eight times in the LXX. It clearly refers in the Pentateuch to detestable cultic practices that Israēl was sternly warned to avoid at all costs. The term is used in verbal and noun forms to describe an Israēlite's attitude toward the flesh of unclean animals (Lev 11.11, 20). It refers to the detestable practices of Israēl's neighbors (especially sexual perversions; Lev 18.27). It also is used of the human sacrifices of such pagan nations (Deut 12.31) and Mōusēs' exhortations to Israēl to avoid their "abominable" practices (Deut 18.9; 20.18), including idolatry (29.17 [16]). Elsewhere in the LXX, the term is used of the detestable idolatrous practices of Israēl's neighbors (4 Kdgms 16.3), but also of Israēl (4 Kdgms 17.32; 21.2, 11; 2 Chr 15.8, 28.3; 34.33; etc.), even within the temple (Jer 7.10, 30; see esp. Dan 9.27; 1 Macc 1.54). These practices are all subject to judgment. Later the term was used more metaphorically of the sins of

anger and wrath (Sir 27.30). Abominations were said to be in one's mouth (Zech 9.7; Jer 4.1), perhaps a reference to participation in idolatrous practices. Secular literature uses it of nausea, sickness (Xenophon, *Mem.* 3.11.13), or filthiness (Hippocrates, *Fist.* 1; cf. BS 1989, 128). On the abhorrence of Jewish sacrifices to Egyptians, see Tacitus, *Hist.* 5.4–5; Josephus, *Ag. Ap.* 1.26 (§§239, 249). The fear is that the offense caused by such an abomination would lead to a stoning (λιθοβοληθησόμεθα). The Gk. here is more definitive than the MT's וְלֹא יִסְקְלֻנוּ ("and will they not stone us?"; similarly Syr, Vulg). Propp (1999, 298) suggests that the omission of the negation was done to avoid misreading "they will *not* stone us." Aq and Theod also read καὶ οὐ.

In 8.27 (23) Mōusēs concludes his speech to Pharaō by reporting his intent to go on a three day journey (ὁδὸν τριῶν ἡμερῶν; cf. 3.18; 5.3) into the wilderness (εἰς τὴν ἔρημον). That is, they will leave Egypt. It is there, he says, that they will sacrifice to their God. On ExodB's omission of κυρίῳ, see Wevers 1990, 121. Exod underscores that this is the plan which is in accordance with the command given Mōusēs (and Aarōn) by the Lord (καθάπερ εἶπεν Κύριος ἡμῖν).

Pharaō seems to agree to letting them go into the desert (8.28 [24]), so Mōusēs agrees to pray for Pharaō (8.29 [25]–30 [26]). Perhaps emphatically, Exod, like the MT, provides the first person personal prn. with the accompanying vb. (Ἐγὼ ἀποστέλλω ὑμᾶς). If emphasis is in mind, perhaps the point is to underscore Pharaō's perception of his own control of the situation. In fact, we will see later that it is the Lord who forces Pharaō's hand to act. ExodB reads a pres. ind. ἀποστέλλω, whereas others use the compound form and put it in the fut.: ἐξαποστελῶ (see Wevers 1991, 235). Pharaō commands Mōusēs to "sacrifice to your god" (θύσατε τῷ θεῷ ὑμῶν). ExodB omits κυρίῳ, present in other Gk. traditions and the MT. This is followed by the injunction not to go far, rendered ἀλλ' οὐ μακρὰν ἀποτενεῖτε πορευθῆναι. Finally, Exod reads a command for intercession by prayer. For the rendering of רַק with the adversative ἀλλά see Wevers (1990, 121). Exod adds to the MT here. The latter simply reads "pray for me" (הַעְתִּירוּ בַּעֲדִי). Exod inserts an οὖν here, not present in the MT, perhaps indicating closure of the prior discussion where Pharaō and Mōusēs have fulfilled each other's requests. Regardless, the presence of οὖν clearly ties the clause to its context (Wevers 1990, 121). Exod's motive for the insertion of πρὸς Κύριον is not immediately apparent. It seems unnecessary to insert this element for clarification. Perhaps it serves as an indication of Pharaō's initial recognition of the Lord's sovereignty over the situation (similarly, Wevers 1990, 121). The insertion by Exod is likewise found in 8.4, 25; 9.28; 10.17, 18.

With a change of subject (δέ; Aq and Theod read καί), Exod 8.29 (25) provides Mōusēs' response to Pharaō. For someone who previously claimed to be inarticulate and unwilling / unable to speak with Pharaō, Mōusēs in Exod, like in the MT, is quite expressive in the narrative! The sentence is quite complicated and most easily divided by subjects. First, Mōusēs speaks in the first person (ἐγώ) to tell Pharaō (Syr inserts "to Pharaō") that he will go (ἐξελεύσομαι) and pray (εὔξομαι) to God (θεός, MT יְהוָה; Aq κύριος) on Pharaō's behalf. The first word is ὅδε, which means "right now, immediately," and renders MT's הִנֵּה "behold." The latter is typically translated ἰδοῦ; so Aq and Theod. The result is expressed with the next subject, the fly (ἡ κυνόμυια), which will depart (ἀπελεύσεται) from Pharaō, his servants, and his people "tomorrow" (αὔριον). Here Exod has made the MT's third person ("leave from Pharaō") into a second person ("from you …"). This is sensible, as Mōusēs is clearly speaking to Pharaō; perhaps the third person was awkward (Propp 1999, 299). So far, all the action is fut. Exod shifts the placement of the MT's רַק ("only") and renders it ἔτι ("yet"), with a condition of his own (cf. Propp 1999, 331). The next vb., with Pharaō as the implied second person subject, is an aor. subjtv. from προστίθημι, used in a Hebraic sense for "again" (BDAG; cf. Lust; CS 1995, 97 § 113). The structure gets more complicated because this vb. is followed by three aor. act. inf. verbs (ἐξαπατῆσαι, ἐξαποστεῖλαι, and θῦσαι). The τοῦ μή with an inf. of purpose connotes both the content and the intent of ἐξαπατῆσαι; that is, not sending away the people (Wevers 1990, 122; CS 1995, 59 § 60). Next, in Exod 8.30 (26), Mōusēs departs from Pharaō and prays to God using the same vb. for prayer (εὔχομαι) as the previous verse. Wevers (1990, 122) suggests that the use of θεός over κύριος for MT's יְהוָה is because Mōusēs promised Pharaō he would pray to θεός in the prior verse.

In answer to Mōusēs' prayer, the Lord removes the flies from the Egyptians (8.31 [27]), but again Pharaō refuses to send out the Israēlites (8.32 [28]). The verse begins with the Lord (κύριος) acting on the request of Mōusēs. Here Exod repeats the familiar phrase: "the Lord did just as (καθάπερ; see 8.13, 15, 19) he told Mōusēs." This time he "took away" or "removed" (περιαιρέω) the flies from Pharaō, his servants, and his people. On ExodB's use and omission of ἀπό here and in similar contexts, see Wevers (1992, 212). The totality of the Lord's activity is underscored in the last sentence: "and nothing was left." Exod's καὶ οὐ κατελείφθη οὐδεμία renders MT's לֹא נִשְׁאַר אֶחָד ("not one was left"). At Exod 8.32 (28), the chapter concludes with a predictable result: Pharaō's hardening (ἐβάρυνεν, see Wevers 1990, 123; CS 1995, 173 n. 14) of his own heart "also on this occasion" (καὶ ἐπὶ τοῦ καιροῦ τούτου). The consequence is his unwillingness to send away "the people" (τὸν λαόν). Exod differs from the MT in a small but significant manner. Whereas the MT

reads וְלֹא שִׁלַּח אֶת־הָעָם ("and he did not send the people"), Exod inserts an aor. form of θέλω and renders the sending vb. ἐξαποστέλλω as an inf. It was not simply that Pharaō did not send them, but that he was unwilling.

## Exodus 9

The Lord speaks to Mōusēs again in chapter nine. He instructs Mōusēs to return to Pharaō and repeat the command to release his people (9.1). This time, there is a threat of death against the livestock of the Egyptians (9.2–3). The Lord will spare his people Israēl (9.4). The Lord sets the next day for this to occur (9.5) and he brings a plague upon the Egyptian cattle. Though the Israēlite cattle are spared (9.6), Pharaō's heart remains hard (9.7). The Lord speaks again to Mōusēs and Aarōn (9.8), commanding them to spread dust in the air before Pharaō, seemingly to signify the boils the Lord will bring over the Egyptians and their animals (9.9). Mōusēs obeys (9.10). This time the Egyptians are unable to duplicate the miracle because of the boils (9.11). Again, Pharaō's heart is hardened (9.12). The Lord (9.13) tells Mōusēs to confront Pharaō with a plague of death (9.14–15). The Lord reveals that Pharaō has been preserved so that the Lord's strength may be demonstrated throughout the earth (9.16). The plague this time will involve excessive hail (9.17–23), the worst such storm in the history of Egypt (9.24). Egypt is struck (9.25), but the land inhabited by the Israēlites is spared (9.26). Pharaō requests prayer for relief (9.27–28) and Mōusēs agrees (9.29–33). But Pharaō again hardens his heart, as the Lord anticipates (9.34–35).

Chapter nine begins with the Lord speaking to Mōusēs again (9.1), commanding him to "go" (εἴσελθε) and confront Pharaō. The instruction to speak (ἐρεῖς) again employs a fut. rather than an imperv. (see CS 1995, 72 §74). Mōusēs' words to Pharaō are recounting words of the Lord the God of the Hebrews (Κύριος ὁ θεὸς τῶν Ἐβραίων). The command is a familiar one (cf. 4.23; 5.1; 8.1): Pharaō is to let God's people go, that (ἵνα) they may worship him (μοι λατρεύσωσιν). Should Pharaō again refuse to release the people (v. 2), the Lord will bring death upon the Egyptians (v. 3). Verse 9.2 begins the protasis statement (εἰ; cf. 4.23). If Pharaō is "not willing" (μὴ βούλει) to send the Israēlites and plans to "still detain" (ἔτι ἐγκρατεῖς) them, there will be consequences. Exod inserts the direct object τὸν λαόν μου (Syr "them"), absent in the MT though clearly implied. Exod's ἐγκρατέω is peculiar for MT's חזק (BS 1989, 129). It is a *hapax* in the LXX and takes its object in the gen. (Wevers 1990, 124). On the reading καί (cf. ExodA) for ExodB's ἀλλά here, see Wevers (1992, 261; 1990, 124).

In v. 3 the apodosis is introduced by ἰδού (MT הִנֵּה). Exod then depicts χεὶρ Κυρίου (יַד־יְהוָה) as an instrument of impending destruction upon the livestock of the Egyptians. Exod's ἐπέσται corresponds to the MT's *qal* fem. ptc. הוֹיָה (SamP הוה). For the reading ἔσται, see Wevers (1992, 236). The extent of the plague is described with adverbial phrases using ἐν + dat.: "your" cattle in the fields (τοῖς κτήνεσίν σου τοῖς ἐν τοῖς πεδίοις), both horses and donkeys (ἔν τε τοῖς ἵπποις καὶ ἐν ὑποζυγίοις), and the camels and the oxen and the sheep (καὶ ταῖς καμήλοις καὶ βουσὶν καὶ προβάτοις). On the omission of the prep. before these final three terms by ExodB, see Wevers (1992, 212). Exod's choice of ἐν corresponds to the Heb. prep. -ב.

The plague is explained as the hand of the Lord (χεὶρ Κυρίου; יַד־יְהוָה), an expression that occurs a number of times in the LXX. Here the hand is the instrument of death upon the livestock of the Egyptians. It also refers to the sufficiency of the Lord's "hand" to accomplish his purposes (Exod 9.23; Isa 59.1; 66.14). It is a clear statement of opposition (Jdg 2.15), where the Lord enacts his might and sovereignty against the plans and actions of those he opposes (Ruth 1.13; 1 Kgdms 5.3, 6, 9; 7.13; 12.15; Zech 14.13; Isa 41.20; cf. 1 Kgdms 6.3; Job 19.21). It is also used in a sense of affirmation and even empowerment for a task of service to the purposes of the Lord, such as prophecy (3 Kdgms 18.46; 4 Kdgms 3.15; 2 Chr 30.12; Ezra 7.6; Ezek 1.3; 3.14, 22; 8.1; 33.22; 37.1; 40.1), and of the Lord's handiwork in creation (Job 12.9). Exod's θάνατος μέγας σφόδρα is an interpretation of what the MT renders דֶּבֶר כָּבֵד מְאֹד, "an exceedingly great thing." Aq and Sym render the Heb. λοιμὸς βαρύς ("a heavy plague"; Wevers 1990, 125–126 n. 7). The LXX Pentateuch only uses θάνατος for דֶּבֶר six times (Exod 5.3; 9.3, 15; Lev 26.25; Num 14.12; Deut 28.21). All of the other thirty-nine occurrences of the Gk. word in the Pentateuch, where there are corresponding Heb. terms, render a form of מות. Outside, the Pentateuch, this is especially the case in LXX Ezekiel.

The rhetoric escalates in 9.4, where the Lord reveals that the devastation will not be delivered evenly, but fall exclusively on the Egyptians. This is because the Lord—here narrating in the first person, perhaps emphatically (ἐγώ; see Wevers 1990, 125)—"will make a great distinction" (παραδοξάζω) at the time of the impending plague. Exod's choice of words here, παραδοξάσω for what in the MT is פלה, is peculiar. The Gk. word can mean either "to act in a discriminating fashion" or "to render extraordinary" (Muraoka). The former is in view here (*pace* Wevers 1990, 125). For possible explanations of the Gk. rendering here, see especially Propp (1999, 299; cf. Lust; LSJ). Exod has also taken the MT's third person narration whereby "the Lord" (יְהוָה) is the subject and renders it as a first-person discourse (see Wevers 1992, 242). The result of the distinction is that none of the livestock from the Israēlites

will die. On the inclusion of the negation οὐ in ExodB, see Wevers (1992, 164). ExodB also includes the unique reading τοῦ Ἰσραὴλ υἱῶν (see Wevers 1992, 176). Unique in Exod is its naming of the Egyptian cattle first (Wevers 1990, 125). The final word is as syntactically ambiguous in Exod as it is in the MT. The MT's דָּבָר, "word, matter, thing," is rendered ῥητόν. LSJ define the term as something stated or specified; expressed. Here it simply means "stated," and best translates: "none of the stated things … will die" (Muraoka; cf. BS 1989, 129–130).

In v. 5 God sets a limit (ὅρον). Ἔδωκεν is an appropriate rendering of שׂים that occurs a number of times in LXX Exod (4.11, 15, 21; 8.23; 17.14; 21.13), though the Gk. term far more commonly renders forms of נתן. Here God speaks of himself in the third person, using Κύριος for the Heb. יְהוָה. Here Exod uses τὸ ῥῆμα for the MT's הַדָּבָר. Exod 9.6 returns to the narrator and recounts the Lord's promised activity. Here Exod uses τῇ ἐπαύριον rather than ἐν τῇ αὔριον (v. 5; Wevers 1990, 127). Again the contrast is between the death of "all the livestock of the Egyptians" (πάντα τὰ κτήνη τῶν Αἰγυπτίων) and none of those of the Israēlites (οὐκ … οὐδέν). Despite this remarkable distinction between Egyptians and Israēlites, Pharaō again hardens his heart (v. 7). The observation is made that clearly all of the Israēlite cattle are preserved. Exod's ἰδών indicates that the circumstances of his observation are related to the hardening of his heart, though the use of the ptc. here is irregular (see CS 1995, 74 § 80; Swete 1902, 306). In MT Pharaō seems to have sent a convoy to acquire the stated information, whereas the Gk. interprets it as an observation of his own (cf. 9.34; see BS 1989, 130). On the rendering of the ptc. clause, see Wevers (1992, 219). Moreover, the MT reads simply that they did not die "from the livestock of Israēl" (מִמִּקְנֵה יִשְׂרָאֵל), whereas ExodB emphasizes "from *all* the livestock of the Israēlites" (ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν Ἰσραήλ; see Wevers 1992, 242). Exod, like SamP, reads "sons of Israēl" (τῶν υἱῶν Ἰσραήλ) for MT's simply "Israēl" (יִשְׂרָאֵל). The consequence of such hardening, again, is his failure to release the Israēlites (καὶ οὐκ ἐξαπέστειλεν τὸν λαόν).

After Pharaō's latest refusal, the Lord instructs Mōusēs and Aarōn to sprinkle soot in the air (v. 8) that will then become dust in Egypt and inflict blisters on the Egyptians (v. 9). At the beginning of Exod 9.8, Exod omits the MT's second אֶל as redundant. Exod inserts λέγων though no לֵאמֹר is found in the MT. This time the command is to both Mōusēs and Aarōn: Exod's λάβετε is a second pl. imperv. (like the MT's קְחוּ). On ExodA's reading ὑμῖν for ExodB's ὑμεῖς see Wevers (1992, 194). They are both to take "handfuls of soot of the furnace" (πλήρεις τὰς χεῖρας αἰθάλης καμιναίας) and Mōusēs (only?) is to "sprinkle" or "scatter" it (see LSJ on πάσσω). He is to sprinkle it "into the

air" (εἰς τὸν οὐρανὸν). Οὐρανός occurs seventeen times in Exod (first occurring here), and where it has a corresponding Heb. text (all but three), it always renders שָׁמַיִם. Elsewhere in Exod it is used as a mark of identification for Yahweh, who created it and the earth (20.11; 31.17; cf. 32.13). It is the source of God's speech to Mōusēs (20.22; cf. 24.10). It is also the source of the raining down of bread (manna) for the liberated Israēlites (16.4). The memory of one's existence may be blotted from under it (17.14), and under it is the location of all creatures (20.4). Here in these confrontation texts within Egypt and with Pharaō, it is the direction in which Mōusēs scatters ashes before Pharaō (9.10) and his servants (9.8). It is used of the direction in which Mōusēs' hands are spread to bring hail (9.22, 23). It is the direction in which Mōusēs raised his staff to bring locusts (10.13), his hand for darkness (10.21, 22). It seems here and in these contexts to be a gesture invoking the activity of Yahweh on behalf of Mōusēs, Aarōn, and the Israēlites (see Pennington 2003). This was to occur not just ἐναντίον Φαραὼ, but also καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, an insertion unique to Exod found also at 7.20 (cf. 5.21; 7.9, 10).

In 9.9, the αἰθάλη is to become dust (κονιορτός; cf. Deut 28.24; Isa 5.24; 29.5; Ezek 26.10; BS 1989, 131) upon all the land of Egypt. On the insertion of γῆν in ExodB, see Wevers (1992, 154–155). The extent of the dust is articulated once in the MT but twice in Exod; not just upon animals but also upon people (ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα). The effect is to create ulcers (ἕλκη; Lev 13.18; Deut 28.27; Job 2.7; שְׁחִין see Propp 1999, 332) and blisters "bubbling up" (φλυκτίδες ἀναζέουσαι; LSJ). Mōusēs did as the Lord commanded and blistering sores broke out on the Egyptians (v. 10). Each word of v. 10 except αὐτήν is taken directly from the command of vv. 8–9:

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| 9.8–9 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν καὶ Ἀαρὼν λέγων <u>Λάβετε</u> ὑμεῖς πλήρεις τὰς χεῖρας <u>αἰθάλης καμιναίας</u>, <u>καὶ πασάτω Μωυσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραὼ</u> καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, 9 <u>καὶ γενηθήτω</u> κονιορτὸς ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου· καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἕλκη, <u>φλυκτίδες ἀναζέουσαι</u>, <u>ἔν</u> τε <u>τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν</u> καὶ πάσῃ γῇ Αἰγύπτου. | 9.10 καὶ ἔλαβεν τὴν αἰθάλην τῆς καμιναίας ἐναντίον Φαραὼ καὶ ἔπασεν αὐτὴν Μωυσῆς εἰς τὸν οὐρανόν, καὶ ἐγένετο ἕλκη, φλυκτίδες ἀναζέουσαι, ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. |

For the reading ἔλαβον of ExodA, see Wevers (1992, 220). In Exod 9.10, Mōusēs obeys the command: he takes the soot of the furnace and scatters it into the air. It becomes blistering sores breaking out on both people and the

animals. Exod omits the MT's "and stand" (וַיַּעַמְדוּ); its action is simply to scatter. In 9.11, the "sorcerers" (οἱ φαρμακοὶ) are unable to imitate the plague not because of their lack of know-how. Instead, they are unable because the sores render them (γάρ) unable even to stand in the presence of Mōusēs (οὐκ ἠδύναντο … στῆναι ἐναντίον Μωυσῆ). Propp (1999, 332) indicates that the Heb. עמד suggests the connotation of "resist." This infestation of sores occurred in "all the land of Egypt." Again Exod's γῇ (also in 4Qreworked Pentateuch[C]) is not read in the MT.

Exod 9.12 reports that the Lord (Κύριος; יְהוָה), rather than Pharaō, hardens Pharaō's heart (ἐσκλήρυνεν … τὴν καρδίαν Φαραώ). The result, of course, is that Pharaō would not heed them, as the Lord appointed (καθὰ συνέταξεν Κύριος). The latter phrase in the MT reads כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה, "as the Lord said to Mōusēs." ExodB removes the reference to Mōusēs entirely (see Wevers 1992, 253) and changes the vb. from "speaking" (דבר, likely best λαλέω; cf. 8.18 [11]: καθάπερ ἐλάλησεν Κύριος; Exod 7.6, 10, 20; 8.9, 15, 27; 9.35; 38.27; 40.27) to "appointing" (συντάσσω). This vb. occurs thirty-two times in Exodus alone, usually for the MT's צוה (Exod 1.22; 5.6; 6.13; etc.). Elsewhere it translates טרף (Exod 37.19 [38.21]). Here and in a few other locations in Exod (1.17; 9.12; 12.35; 31.13) it is found in the MT as דבר. These three occurrences are similar to what we have at 9.12: Pharaō did not simply tell the midwives to slaughter the infants, but "commanded" or "appointed" (1.17). The Israēlites plundered the Egyptians as Mōusēs "commanded" (12.35). Mōusēs was to "charge" or "set in order" the Israēlites to obey the Sabbath (31.13). The term, at least when rendering the MT's דבר, is one of authoritative appointment and arrangement, not simply the conveyance of information. It is an authoritative term meaning "to give orders" or "to communicate as order" (Muraoka 539; cf. Lust). The Lord's sovereignty could not be more clear: he hardened Pharaō's heart, and arranged or appointed that scenario.

The Lord again speaks to Mōusēs (v. 13), commanding him to confront Pharaō and announcing his intent to send yet another plague: death (vv. 14–15). The Lord (Κύριος; יְהוָה) commands Mōusēs to get up early in the morning (Ὄρθρισον τὸ πρωὶ) and stand before Pharaō (cf. Exod 8.20). Then, rather than the MT's *qal* perf. (אָמַרְתָּ), Exod uses a fut. ind. (ἐρεῖς) to indicate the instruction to speak to Pharaō. The content of the speech is the Lord's command to release his people that they may serve him (ἵνα λατρεύσωσίν μοι). On the jussive fut. from Attic occurring after the imperv., see CS (1995, 72 § 74).

The logical basis for the command (γάρ) is the Lord's intent to "send out" (ἐξαποστέλλω) all his "plagues" (τὰ συναντήματά). Exod chooses συνάντημα

for the MT מַגֵּפָה. The Gk. can translate "event, fate" (Eccl 2.14) or "plague, adversity" (Exod 9.14; Lust). Aq and Theod render it θραύσεις, Sym πληγάς. Exod's ἐν τῷ … νῦν καιρῷ may originate with Gen 29.34; 30.2 (Wevers 1990, 130). The purpose (ἵνα) is that "you may know that there is not another such as I in all the land" (εἰδῇς ὅτι οὐκ ἔστιν ὡς ἐγὼ ἄλλος ἐν πάσῃ τῇ γῇ). Exod inserts ἄλλος (cf. Exod 8.6; BS 1989, 132; Thackeray 1909, 137), absent in the MT, which reads: "like me in all the land" (כָּמֹנִי בְּכָל־הָאָרֶץ). Following the MT, Exod uses a play on "sending" language. Since Pharaō refuses to "send out" (ἐξαποστέλλω) the Israēlites, the Lord will "send out" (ἐξαποστέλλω) his plagues. On the idiomatic nature of εἰς τὴν καρδίαν σου, see Wevers (1990, 130).

The purpose (γάρ) of the statement (v. 14) is now explained. The Lord speaks in the first person, implied in the two fut. verbs πατάξω and θανατώσω. On the Hebraism of the Lord stretching out his hand, see BS (1989, 132); Thackeray (1909, 44). It seems like the second interprets the first: that is, the Lord's striking "you" (σε) will be demonstrated by putting to death his people (τὸν λαόν σου θανατώσω). On ExodB's reading θανατώσω, see Wevers (1992, 131). This, then, is interpreted with implications for Pharaō, where he—as a second sg. implied in the final verb—is the subject. The vb., ἐκτριβήσῃ, is a fut. pass.: "you will be rubbed out." The vb. ἐκτρίβω can mean to "rub out" or "destroy" (Lust). Muraoka (p. 170) renders it either "to rub thoroughly" (of a cooking vessel) or "to destroy completely" of persons. The extent of his destruction is articulated in the adverbial phrase ἀπὸ τῆς γῆς.

The Lord announces his purpose in sparing Pharaō (vv. 16, 17). Exod 9.16 begins with a conjunctive καί rather than the MT's adversative וְאוּלָם (see Wevers 1990, 131). At Exod 9.16 it seems that we arrive at the heart of the entire confrontation, answering why the clearly all-powerful God of Exodus would toy with the comparatively insignificant figure of Pharaō. This is expressed with a strong statement of purpose: "and for this purpose" (καὶ ἕνεκεν τούτου). In fact, this is the only occurrence of this phrase in Exod, though ἕνεκεν itself occurs in other contexts in 18.8, 11; 20.20; 23.7. The Lord explains that it is for a purpose that he has "kept" (διατηρέω), "allowed to survive" (Muraoka), or better, "spared" (Wevers 1990, 132) Pharaō. The vb. renders the *pu'al* of MT's עמד only here (9.16) in the LXX. One would expect a vb. connoting to "set up" or "establish," as is conveyed in the Heb. term (see HALOT). Exod's pass. voice again affirms the Lord's control over Pharaō's very existence! The purpose is "that I may demonstrate … my strength" (ἵνα ἐνδείξωμαι … τὴν ἰσχύν μου). For Exod's use of the subjtv. after the historic tenses in a final clause, see CS (1995, 73 § 75). Important is the adverbial qualifier involving Pharaō (ἐν σοὶ), absent in the MT (cf. Rom

9.17). Wevers (1990, 132) correctly affirms that whereas in the Heb. Pharaō is forced to recognize the power of Yahweh, Exod renders Pharaō as "simply the occasion, the arena … where God displays his power." "Strength" (ἰσχύς) is displayed in several instances in Exod. There is Israēl's strength, which caused Egypt to enslave them in the first place (Exod 1.9). Despite their oppression, Israēl grew in strength (1.12, 20; cf. 32.18). The strength of the Lord, as here in 9.16, is the means by which Israēl's deliverance is achieved (15.6, 13; 32.11). On ExodA's reading of δύναμιν rather than ἰσχύν, see Wevers (1990, 132).

The final result is that the Lord's name (τὸ ὄνομά μου) may be proclaimed widely (διαγγελῇ). Exod's διαγγέλλω means "to spread knowledge of" or "to make widely known" (Muraoka). The vb. occurs only a few times in the LXX, and only here in Exod (cf. Lev 25.9 [2×]; Job 6.9 [10]; Pss 2.6; 58[59].13; Sir 43.2; 2 Macc 1.33; 3.34). The Heb. here is the *pi'el* of ספר, the verbal form of blowing a trumpet in announcement. Finally, the adverbial phrase is significant: ἐν πάσῃ τῇ γῇ qualifies the extent of the dissemination of the Lord's name. Exod even inserts πᾶς to express the extent in the land to which the name will be spread (cf. Pss 22.23; 102.22). Γῆς here, like the MT's אֶרֶץ, probably means "world" rather than simply "land" (see Propp 1999, 333).

In 9.17 the Lord directly addresses Pharaō, inquiring of him if he still intends to interfere with the Lord's people. Exod uses ἔτι οὖν in light of the previous information in v. 16. Exod's ἐμποιέω is in a pres. mid. second sg. here (see also see 1 Esd 5.38; Sir 40.28; BS [1989, 132]). Wevers (1990, 132) suggests the MT's ptc. מִסְתּוֹלֵל connotes Pharaō's arrogance against the people. The Lord announces his intent to bring an unprecedented hailstorm (v. 18). Exod—aside from the location of τοιαύτη—follows the MT even down to word order. The promise is to "rain down" hail (LSJ). On Exod's use of an acc. of time, see CS (1995, 56 § 55). The extreme nature of the plague is clarified in terms of the worst storm of hail in the history of Egypt "until this day." Exod's ἕως τῆς ἡμέρας ταύτης is rendered for MT's simple "until now." The MT describes the hail as "very heavy" (כָּבֵד מְאֹד); Exod has "many" (πολλήν; Aq, Sym βαρεῖαν).

In light of the coming storm, Mōusēs is exhorted to bring his people and animals indoors (v. 19). Wevers (1990, 133) appropriately labels this verse: "Instructions on how to avoid the coming catastrophe." Verse 19 is a complicated sentence in Gk. and Heb. Again the verse begins with a causal indication (νῦν οὖν) related to the prior verse. The imperv. is to "hurry" or "make haste" (κατάσπευσον; in the second sg.), followed by the complementary inf. "to gather together" (συναγαγεῖν). On Exod's choice of κατασπεύδω (cf. κατάσπευδειν), see BS (1989, 133); cf. Exod 9.7; 10.16. The command is to

gather together his "cattle" (τὰ κτήνη) and "whomever" or "that which" (ὅσα) he has in the fields. The former, κτῆνος, can refer specifically to "cattle," or more generally, domesticated animals (Muraoka 333). The reason (γάρ) is that every living thing—people and animals—in the field which does not come in doors "may" have hail fall upon it (subjtv. πέσῃ). Wevers (1990, 134) renders μὴ εἰσέλθῃ εἰς οἰκίαν as "come home." Regardless, the result is that they "will" be killed; using the fut. τελευτήσει. Exod uses an act. εἰσέλθῃ ("has entered") for the imperf. *nipʿal* יֵאָסֵף ("be collected"; see BS 1989, 133; Wevers 1990, 134). For ExodB's and ExodA's sg. πεδίον, see Wevers (1992, 198). Exod rendering of the MT is peculiar and warrants some attention. A comparison of Exod with the MT is helpful:

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| 9.19 νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ ὅσα σοί ἐστιν ἐν τῷ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη ὅσα σοί ἐστιν ἐν τῷ πεδίῳ καὶ μὴ εἰσέλθῃ εἰς οἰκίαν, πέσῃ δὲ ἐπ᾽ αὐτὰ ἡ χάλαζα, τελευτήσει. | וְעַתָּה שְׁלַח הָעֵז אֶת־מִקְנְךָ וְאֵת כָּל־אֲשֶׁר לְךָ בַּשָּׂדֶה כָּל־הָאָדָם וְהַבְּהֵמָה אֲשֶׁר־יִמָּצֵא בַשָּׂדֶה וְלֹא יֵאָסֵף הַבַּיְתָה וְיָרַד עֲלֵהֶם הַבָּרָד וָמֵתוּ׃ |

We can see here that the MT uses two imperatives, שְׁלַח and הָעֵז, which Exod renders as a single imperv. (κατάσπευσον) and a complimentary inf. (συναγαγεῖν). Exod also omits the MT's adj. כֹּל and simply reads MT's כָּל־אֲשֶׁר as ὅσα. Perhaps Exod saw the adj. as redundant. Exod also inserts a vb., ἔστιν, not accounted for in the MT. The vb. is not necessary in either language. Where Exod does preserve the MT's כֹּל with πάντες, it also inserts a causal γάρ. The remainder of Exod's account relates the Heb. closely. The effect offers little new exegetically, but does clarify the Heb. to a small degree in Gk. For a lengthy insertion in SamP and 4QpaleoExod[m], see Propp (1999, 301).

Verses 20 and 21 spell out the consequences for two sets of people: "the one fearing the word of the Lord" (v. 20) and those not (v. 21). The partitive gen. τῶν θεραπόντων clarifies that it is those among Pharaō's servants who are in view (cf. Wevers 1992, 134; SS 1965, 164). This group took action and gathered their animals indoors. The MT uses הֵנִיס "cause to flee," whereas Exod—perhaps for consistency—uses συνάγω (cf. also Targ Onq's כנש). Curiously, Exod omits the MT's reference to "servants" (אֶת־עֲבָדָיו), perhaps because they are not mentioned previously, and Exod attempts to maintain consistency. Aq, Sym, and Theod all read τοὺς δούλος αὐτοῦ (SyrH ܠܥܒ̈ܕܐ ܕܝܠܗ). The contrast is clear in v. 21 (δέ), in terms of those who heeded the word of the Lord (τὸ ῥῆμα Κυρίου; v. 20) and those who did not (v. 21). For Exod's προσέσχεν τῇ διανοίᾳ, see Wevers 1992, 135. Those who did not heed the Lord left their animals in the fields. For Exod's use of εἰς with the acc. here, see CS (1995, 82

§ 90, 88 § 98). Again, MT's reference to "servants" in addition to animals is omitted in ExodB. Here ExodB uses the pl. τοῖς πεδίοις. On the sg. versus pl. of πεδίον, see Wevers 1992, 198; also Exod 9.19.

Exod 9.22 contains the command of the Lord to Mōusēs to execute the plague; Aarōn is nowhere to be found in this verse! Mōusēs is to extend his hand toward heaven (εἰς τὸν οὐρανόν) and hail will be upon all the land of Egypt (ἐπὶ πᾶσαν γῆν Αἰγύπτου). The extent of the hail is articulated in two adverbial phrases: upon "people and cattle" (ἐπί τε τοὺς ἀνθρώπους καὶ τὰ κτήνη; Exod omits the MT's second prep. עַל) and "upon every plant that is on the earth" (καὶ ἐπὶ πᾶσαν βοτάνην τὴν ἐπὶ τῆς γῆς). Wevers (1990, 135) comments that by adding the particle τε after the first ἐπί and omitting a prep. before "cattle," Exod has made a bipartite distinction between animate life and plant life. For the potential *Vorlage* here, see Propp (1999, 302). Exod omits the MT's reference to מִצְרָיִם at the very end of the verse, perhaps seeing it as redundant. Verse 23 records Mōusēs' obedience to the command verbatim from the prior context (v. 22). Perhaps this accounts for Exod's depicting of Mōusēs stretching out "the hand" (τὴν χεῖρα) rather than MT's "his staff" (אֶת־מַטֵּהוּ). The result is that the Lord (Κύριος; יְהוָה) gave "sounds and hail" (φωνὰς καὶ χάλαζαν). Perhaps Exod chooses φωνή for the MT's קוֹל because both can translate "sound" or "voice." Yet the sound intended in the Heb. is likely one of thunder (HALOT), a meaning not within the range of meaning in the Gk. term (Muraoka). BS (1989, 133) comment that the Gk. term also translates "voice" and is a familiar metaphor for the activity of God as "his voice" (cf. Pss 17.14; 28.3–9; Job 37.4). The Heb. term is an idiom for "thunder" (Propp 1999, 334). In addition to the "sounds and hail," Exod reports that "fire was running upon the earth" (καὶ διέτρεχεν τὸ πῦρ ἐπὶ τῆς γῆς). Wevers (1990, 136) suggests that this refers to lightning flashes. And finally, the Lord "rained hail" (ἔβρεξεν … χάλαζαν) upon all the land of Egypt. Exod's adj. πᾶς is not attested in the MT.

The hail is accompanied by an unprecedented storm (v. 24). The verse begins with a change of subjects (δέ) to the hail and "flaming fire" within it. For Exod's choice of φλογίζω, see Ezek 1.4; BS 1989, 134. Next (δέ) the hail is πολλὴ σφόδρα. On the fire in the hail, see Propp (1999, 334). And as promised, there was never such hail since the founding of Egypt. Exod repeats ἡ δὲ χάλαζα to show that the subject is no longer "the fire" (Wevers 1990, 137). Exod omits the MT's "all the land" (כָל־אֶרֶץ) and simply reads "in Egypt" (ἐν Αἰγύπτῳ). Propp (1999, 302) comments that Exod's paraphrase clarifies the awkward Heb.

The hail strikes all of Egypt (v. 25) except the region where the Israēlites live (v. 26). Specifically, the hail "struck" (ἐπάταξεν) in all the land of Egypt;

effected are people, animals, plant life. Even trees "shattered" (συνέτριψεν) by the hail. On Exod's use of ἀπὸ … ἕως, see CS (1995, 84 § 92). Exod omits the MT's וְאֵת כָּל־עֵשֶׂב הַשָּׂדֶה perhaps considering it unnecessary or not wanting to limit the damage just to what was in the fields. On the omission of ἡ χάλαζα by ExodA*, see Wevers (1992, 254). The extent of the damage has a single exception (πλήν): in the land of Gesem (Γέσεμ) where the Israēlites were, there was no hail (οὐκ ἐγένετο ἡ χάλαζα). The reading Γέσεμ is found nine times in the LXX, seven in Gen (45.10; 46.34; 47.1, 4, 5, 27; 50.8) and Exod (8.22; 9.26; see Wevers 1990, 138). Exod uses a form of "to be" (οὗ ἦσαν) to describe the Israēlites' presence in Gesem for what in Heb. is simply אֲשֶׁר־שָׁם, without a vb.

After the hail storm, Pharaō acknowledges his sin (v. 27) and implores Mōusēs to pray for him (v. 28), expressing his intent to release the Israēlites. Verse 27 begins with Pharaō's call, or perhaps summons (ἐκάλεσεν) of Mōusēs and Aarōn. He said to them that "now" or "this time" (νῦν) he "had sinned" (ἡμάρτηκα), indicating that at this instance something distinct had occurred. Exod uses a perf. ind. for the MT's *qal* perf. of חטא. The declaration is furthered by Pharaō's affirmation that the Lord (κύριος; יְהוָה) is "righteous" (δίκαιος; הַצַּדִּיק). It is Pharaō and his people who are "impious" (ἀσεβής; הָרְשָׁעִים; cf. Gen 18.23, 25; Exod 23.7). The MT seems to acknowledge that he and his people are wrong, whereas Exod may be taken to indicate they are actually "impious" (Wevers 1990, 138).

In response to his own repentance (οὖν, cf. v. 27), Pharaō demands prayer concerning him (περὶ ἐμοῦ) to the Lord. Exod's οὖν περὶ ἐμοῦ is not attested in the MT, though clearly intended. ExodB reads περὶ ἐμοῦ, omitted by ExodA. Again Exod's insertion provides clarification. Exod then reads a third person imperv. (παυσάσθω), followed by an aor. pass. inf. (γενηθῆναι): lit. "let him cause to stop." On the syntactical difficulty of the Gk. with respect to the Heb., see Wevers (1990, 139). What is to stop is the "sounds of God" (φωνὰς θεοῦ), the "hail" (χάλαζαν), and the "fire" (πῦρ; absent in the MT; ExodA*). Propp (1999, 335) suggests that the Heb. refers to noises of supernatural origin (Exod 8.15; Ezek 1.1; 8.3; 40.2; Job 1.16). Thunder itself is called the Yahweh's "voice" elsewhere in the Heb. Bible (2 Kgdms 22.14; Isa 30.30, 31; Jer 10.13; Joel 2.11; 4.16; Amos 1.2; Propp 1999, 335). This is then followed by two fut. verbs, expressing Pharaō's intention to send them away (ἐξαποστελῶ ὑμᾶς) and his pledge that they will no longer be set to remain (οὐκέτι προστεθήσεσθε μένειν; cf. CS 1995, 97 § 113). On the fut. pass. form προστεθήσεσθε in ExodB, see Wevers (1990, 139).

In 9.29 Mōusēs speaks to Pharaō (αὐτῷ). Exod reads Ὡς ἂν ἐξέλθω for MT's *qal* inf. construct כְּצֵאתִי. Mōusēs will exit the city (ἐξέλθω τὴν πόλιν)

and extend his hand (ἐκπετάσω τὰς χεῖράς μου). On Exod's choice of ἐκπετάννυμι "to spread out" rather than its usual ἐκτείνω, see Wevers (1990, 140). ExodA inserts "toward the heavens," likely for consistency. Propp (1999, 335) comments that the extension of hands is a posture of prayer (3 Kdgms 8.22; Isa 1.15; Ezra 9.5; Wevers 1990, 140). ExodB omits the addressee πρὸς κύριον. It is only then, after his departure, that the plagues (the rain is omitted in the MT) will cease (παύσονται) and be no more (οὐκ ἔσται ἔτι). The purpose (ἵνα) of even the cessation of the plagues is articulated in terms of "knowing" (γνῷς) something pertaining to the Lord (κύριος; יִהְיֶה). In this instance, what is to be known is that the earth is the Lord's. Wevers (1990, 140) comments that in this chapter γῆ is used only of the land of Egypt, and that is its likely referent here. In Exod 9.30, Mōusēs expresses his suspicions of Pharaō and his servants. This is because he "understands" or perhaps "discerns" (ἐπίσταμαι) that they do "not yet fear God" (ὅτι οὐδέπω πεφόβησθε τὸν θεόν). For "God," MT has יְהוָה אֱלֹהִים, as reflected in part in ExodA and others (κύριος). ExodB, perhaps still cognizant of Pharaō's unbelief, prefers the ambiguous, non-personal "god" (θεός). SamP and 4QExod[C] read "my Lord Yahweh"; Targ Neof I "the Lord, our deity" (Propp 1999, 303). Exod also removes the MT's reference to "before the presence of" (מִפְּנֵי), ἐνωπίον. It is important for Exod that Pharaō does not yet fear "God," and therefore he must be the direct object of the vb. The adverbial οὐδέπω suggests that there is still convincing to be done.

Exod then (vv. 31–32) describes some of the extent of the damage. With a change of subject (δέ), Exod 9.31 reports that the flax and barley were struck. Exod's ἐπλήγη is an aor. pass. from πλήσσω, which we encountered before. Exod's explanatory "for" (γάρ) is curious. Wevers (1990, 141) explains that Exod is giving reasons for the hail's destruction. The barley had formed stocks and the flax was forming seed, thus it was in a position to be particularly vulnerable to the plague. Exod relates that the barley was "advanced" (παρεστηκυῖα; cf. see Lee 1983, 56–57) and the flax "seeding" (σπερματίζον). For the chiastic flax—barley—barley—flax, found in all versions, see Propp (1999, 303, 335). Other crops (δέ) were not so effected, "for they were late" (ὄψιμα γὰρ ἦν). That is, these crops were not sufficiently developed for the hail to do damage (Wevers 1990, 142). On Exod's choice of ἡ ὀλύρα, see Wevers (1990, 141–142 n. 43). ExodB uses the pl. ἐπλήγησαν (so also SamP, Targ Ps-J).

Mōusēs calls off the storm (v. 33) and Pharaō changes his mind, refusing to release the Israēlites (vv. 34–35). The scene draws to a close in 9.33, where Mōusēs departs from Pharaō and goes outside the city. Exod inserts the adverbial ἐκτός, clarifying the ambiguous אֶת־הָעִיר (Wevers 1990, 142). There he "stretched out" his hands toward the Lord. Exod uses ἐκτείνω rather than

the popular "spread out" (ἐκπετάννυμι). Here Exod reads πρὸς Κύριον for MT's אֶל־יְהוָה rather than "toward the heavens" (cf. vv. 8, 22, 23, 28; ExodA). The result was that the rain no longer dropped. Exod's στάζω is milder than the MT's *nipʿal* נִתַּךְ (Wevers 1990, 142).

A change of subjects (δέ) returns attention to Pharaō, who sees that the calamities have ceased (ὅτι πέπαυται). Nevertheless, he "added to sin." Neither Exod nor MT uses a contrastive conj. Exod uses προσέθετο τοῦ ἁμαρτάνειν for the MT's *puʿal* imperf. + *qal* inf. construct וַיֹּסֶף לַחֲטֹא. For the temporal nature of the participial clause, see Wevers (1990, 142); cf. CS (1990, 97 § 113). The result is that he "burdened" (βαρύνω) his heart and those of his servants. The choice of βαρύνω is unexpected, though typical in Exod for the MT's כבד (5.9; 8.11[15], 28[32]; 9.7, 34; cf. 10.1). It can mean "to make heavy" or "unbearable"; "to make unreceptive, unresponsive" (Muraoka 83). The results (v. 35) are predictable. The heart of Pharaō is hardened (ἐσκληρύνθη) and he refuses to send out (ἐξαπέστειλεν) the Israēlites. Again we see that all of this is καθάπερ ἐλάλησεν Κύριος τῷ Μωυσῇ. Strangely, MT reads "just as the Lord spoke through the hand of Mōusēs" (כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה; so also Syr, SamP, Targ Neof I mss), which Exod renders in its familiar way. It seems that the Heb. conveys the instrument, or means by which, the Lord spoke: "through the hand of Mōusēs" (BS 1989, 135; Propp 1999, 336). Wevers (1990, 143) comments that whenever Mōusēs is involved in connection with the Lord speaking, Exod makes Mōusēs the addressee. Here Exod is simply maintaining the usual pattern.

## Exodus 10

The Lord speaks to Mōusēs in chapter ten and instructs him to speak to Pharaō (10.1–2). Mōusēs and Aarōn go to Pharaō and repeat the command to send the people (10.3), this time under the threat of a plague of locusts (10.4–6). Even Pharaō's servants implore him to yield (10.7), to which Pharaō initially consents (10.8). But when Mōusēs describes who will go (10.9), Pharaō hesitates (10.10–11). The Lord instructs Mōusēs to call the plague of locusts (10.12). Mōusēs does so (10.13), summoning a plague throughout all Egypt (10.14–15). Pharaō again relents (10.16–17), and Mōusēs prays for relief (10.18–19). Pharaō's heart is hardened and he refuses to release the Israēlites (10.20). The Lord this time instructs Mōusēs to call a plague of darkness (10.21–23), to which Pharaō yields yet again (10.24–26). But his heart is hardened (10.27) and he expels Mōusēs from his presence (10.28–29).

Chapter ten begins (v. 1) with the Lord speaking to Mōusēs, again exhorting him to go to Pharaō. First, though, the Lord discloses that he has hardened Pharaō's heart. Exod's insertion of λέγων, not read in the MT, functions here as a marker of direct speech extending through v. 2 (Wevers 1990, 144). The Lord commands Mōusēs to go to Pharaō. The Lord explains (γάρ) that it is *he*—perhaps emphatic—who "hardened" (σκληρύνω) the heart of Pharaō and his servants. For an alternative vb. espoused by ExodA and others, see Wevers (1992, 261). As above, Exod omits the second occurrence of "heart" found in the MT. Exod also makes the "signs" the subject of the final vb. (BS 1989, 135), perhaps alleviating the Lord's explicit involvement (Propp 1999, 303; Wevers 1990, 144), though elsewhere Exod emphasizes just such a connection. Exod reads "upon them" (ἐπ' αὐτούς) for MT's "in his midst" (בְּקִרְבּוֹ), likely involving the servants in addition to simply Pharaō. On Exod's adverbial ἑξῆς, see Wevers (1990, 144); SS (1965, 95).

Pharaō's heart is hardened so that the greatness of the Lord's signs may be told to subsequent generations of Israēlites (v. 2). The subjects implied in the second pl. vb. (from διηγέομαι) are Mōusēs and Aarōn. Exod's ὅπως (for MT's וּלְמַעַן), though omitting the conj., clearly affirms the consequential nature of the preceding verse. Because of what precedes (v. 1); they may relate to their descendants ὅσα ἐμπέπαιχα τοίς Αἰγυπτίοις. Exod's ὅσος is a relative prn., rendered in the MT אֵת אֲשֶׁר, and translates "all that ..." (Muraoka). The accompanying vb. is a perf. form of ἐμπαίζω: "to sport jestfully" or "to mock" (Gen 39.14, 17; Num 22.29; Isa 33.4; 1Macc 9.26; Muraoka). Here it renders the MT's *hitpaʿel.* of עלל, with "the Egyptians" (not just Pharaō, nor his servants) as the dat. object. The Gk. vb. occurs only here in Exod. The next phrase is difficult, since it is not immediately clear what its syntactical relationship to the previous sentence is. It seems most likely that τὰ σημεῖά μου is intended as the object of διηγήσησθε. Syr and some LXX mss omit "my." That is, they may relate both how the Lord mocked the Egyptians and the signs. These signs (τὰ σημεῖά) are emphatically the Lord's—"my" (μου) and "which I performed" (ἃ ἐποίησα)—and are accomplished among the Egyptians (ἐν αὐτοῖς). There is no mistake who performed them and where. Importantly, there must be no mistake as to their purpose. Exod here does not use ἵνα + subjtv. as before; instead it uses the fut.: "and you will know" (γνώσεσθε). Perhaps what is in view is not so much the purpose as the definitive results. That is, their knowledge "that I am Lord" (ὅτι ἐγὼ Κύριος; כִּי־אֲנִי יְהוָה). Wevers (1990, 145) comments that here it is no longer "Pharaō who through divine coercion is forced to recognize that it is the Lord who is active in the plagues, but the Israēlites who will acknowledge that he is the Lord."

In Exod 10.3, Mōusēs goes to Pharaō. The vb. εἰσῆλθεν is sg., like the Heb. וַיָּבֹא, though two people (Mōusēs and Aarōn) are mentioned. Perhaps they are treated as a collective sg., or Mōusēs is primarily the subject. Regardless, they enter the presence of Pharaō (ἐναντίον Φαραὼ) and both (εἶπαν) speak to him. MT simply reads "to Pharaō" (אֶל־פַּרְעֹה; cf. Exod 7.10). The speech is introduced with the familiar phrase: Τάδε λέγει Κύριος ὁ θεὸς τῶν Ἐβραίων. For the MT's עַד־מָתַי מֵאַנְתָּ לֵעָנֹת מִפָּנָי, Exod reads Ἕως τίνος οὐ βούλει ἐντραπῆναί με. Wevers (1990, 146) notes that the negative particle and βούλομαι for the MT's מאן is common in Exod (Exod 4.23; 8.2; 9.2; 16.28; 22.17). MT's "humble yourself before me," using the *nipʿal.* of ענה, is instead read in Exod "revere" or "to honor" of me (ἐντραπῆναί με). This is followed by the command to send out his people, again ἵνα λατρεύσωσίν μοι.

Should Pharaō refuse this time (v. 4), a plague of locusts will come upon him. The verse begins with a contrastive (δέ), following a conditional "if" (ἐάν). The subject is an emphatic σύ; see Wevers (1990, 183–184). The action of sending out the people is expressed with a subjtv. + inf. The result of such a condition is that the Lord himself will send "an abundance of locusts" (ἀκρίδα πολλὴν) upon all of Egypt's "regions" (τὰ ὅριά σου). The MT here reads הִנְנִי מֵבִיא מָחָר אַרְבֶּה בִּגְבֻלֶךָ. Exod inserts πολλήν and πάντα, emphatic of the extremity of the plague and the extent of the infestation. Also, the ταύτην τὴν ὥραν is an insertion, perhaps emphatic of the severity of the situation (cf. Exod 9.18). Similarly, Syr reads ܒܗܕܐ ܫܥܬܐ.

In Exod 10.5, Mōusēs and Aarōn disclose that the locust—a collective sg.—will cover the face of the earth. Exod's τὴν ὄψιν τῆς γῆς is rendered in MT אֶת־עֵין הָאָרֶץ, literally "the land's eye" (Propp 1999, 336; cf. Num 22.5, 11). The land will be so covered that one will be unable to perceive (οὐ δυνήσῃ κατιδεῖν) it. The vb. is personalized in Exod (BS 1989, 136) to a second person sg. (also Targ Neof I). Exod elaborates that the locust will "consume" (κατεσθίω) what was not destroyed by the hail. Exod makes some insertions, including πᾶν ("all") and τῆς γῆς ("the land"), from which the abundance is devoured, not present in the MT. On ExodB's insertion of "the land," see Wevers (1992, 242). They will even devour all the wood that grows upon the "land." Curiously, Exod renders the MT's "from the field" (מִן־הַשָּׂדֶה) with "upon the land" (ἐπὶ τῆς γῆς).

The result (10.6) is that the houses are filled (πλησθήσονταί). Specifically, they are "your" (σου) houses (Pharaō's) and those of his servants. Exod's αἱ οἰκίαι καὶ αἱ οἰκίαι τῶν θεραπόντων σου is read in MT "the houses of all your servants" (וּבָתֵּי כָל־עֲבָדֶיךָ). Exod places the adj. πᾶς not at the "servants," but in reference to the houses in Egypt. This renders the phrase a bit awkwardly, but nonetheless articulates the point: effected are "all" the houses (so also

Syr) in "all" the land of the Egyptians (ἐν πάσῃ γῇ τῶν Αἰγυπτίων). MT reads simply "and the houses of the land of Egypt." ExodB's version personalizes the plague, indicating that it is not simply the houses in Egypt as a nation, but those of the Egyptians as a people (see Wevers 1992, 261).

The relative prn. ἅ in ExodB (ὅ in ExodA, see Wevers 1992, 191) and Heb. (אֲשֶׁר) is difficult. It seems the antecedent is the miraculous occurrences of v. 5, or specifically the locusts of v. 4. Perhaps the antecedent is the "filling" (πλησθήσονταί) of the houses, though this is syntactically cumbersome. Regardless, the point is to underscore the unprecedented nature of the events. Exod further underscores the uniqueness of the events by rendering the MT's simple לֹא with οὐδέποτε. So unprecedented is the plague that not only had their fathers (οἱ πατέρες σου) not seen anything like it but neither (οὐδέ) had their forefathers (οἱ πρόπαπποι αὐτῶν)! Dramatically, Mōusēs leaves Pharaō. Mōusēs' name is omitted by ExodA; see Wevers 1992, 254; Syr has "they." Exod uses the ptc. ἐκκλίνας. Surely Aarōn is present also, but he is not mentioned; Mōusēs has taken center-stage. For this last phrase, Exod uses ἀπὸ Φαραώ for the MT's מֵעִם פַּרְעֹה. This is appropriate, as MT does not use its typical לִפְנֵי, for which Exod uses ἐνωπίον.

Even Pharaō's servants exhort him to release the Israēlites (v. 7). Exod's λέγουσιν is a historical pres. (see 2.13). On ExodB's use of καί rather than the characteristic δέ, see Wevers (1990, 148). The phrasing here recalls Exod 10.3, where Mōusēs and Aarōn, speaking for God, inquire "how long" (Ἕως τίνος) Pharaō will dishonor the Lord. Here his own servants question his hardened heart by asking how long "this" (τοῦτο) will be a "snare" (σκῶλον) to them. The antecedent of "this" apparently is the entire situation with Mōusēs, Aarōn, and the Israēlites (see Propp 1999, 337). They describe it as σκῶλον; MT מוֹקֵשׁ. The Gk. term occurs only five times in the LXX, once in Exod (10.7). In Deut 7.16, it is used of the "offence" or "stumbling block" that pagan nations that the Israēlites are to conquer would be because of their foreign gods. Jephthah's daughter is a "stumbling block" to him after his pledge to offer her as a sacrifice (Jdg 11.35). It is also used of the idolatrous ("whoring," Brenton) influence of Gideon's ephod among Israēl (Jdg 8.27), and also used of the idols of Syria that were a "stumbling block" to Israēl (2 Chr 28.23). The claim by the servants of Pharaō is clearly that the Israēlites are a distraction to say the least. Literally, it is a "thorn" or "prickle" (Lust; or "painful annoyance," Muraoka). Strikingly, the servants have had enough and entreat Pharaō to send out the people, again nearly verbatim from the words of the Lord through Mōusēs in prior verses and even for the same purpose: that they may serve their God. Characteristically, Exod uses the vague θεός and omits the MT's reference to the specific "Lord" (אֶת־יְהוָה).

Their concerns are less pious than practical, and the final question they pose is revealing because it concerns the potential destruction of Egypt (ἢ εἰδέναι βούλει ὅτι ἀπόλωλεν Αἴγυπτος).

Seemingly, Pharaō has had enough (10.8). He summons Mōusēs and Aarōn and addresses them καὶ εἶπεν αὐτοῖς. The command here is of a different nature, as he enjoins them to "go" (πορεύεσθε) and "serve" (λατρεύσατε; cf. Wevers 1992, 225) their God (τῷ θεῷ ὑμῶν). On ExodB's insertion of καί here, see Wevers (1992, 164). Again Exod omits the MT's אֶת־יְהוָה, as he is far from yet recognizing that the god of the Hebrews is in fact "Lord." This may be displayed partly in Pharaō's query as to the participants of the departure in the last sentence of the verse. Exod follows the MT's מִי וָמִי, which is itself an idiom for "exactly who?" (Propp 1999, 337; cf. Wevers 1990, 149). Mōusēs responds to Pharaō (v. 9) that all the Israēlites and their animals will go into the wilderness. Exod records this verse in poetic fashion, close in structure to the MT though not precisely. In his answer, Mōusēs indicates that "with the young and old we will go." Exod's Σὺν τοῖς νεανίσκοις καὶ πρεσβευτέροις πορευσόμεθα seems to take the second prep. ־ב as redundant and similarly bypasses the MT's second use of נֵלֵךְ. Exod also inserts a clarifying vb. ἔστιν, which with γάρ provides the rationale for such comprehensive inclusion: the event is a "festival" (ἑορτή; MT חַג). In Exod the festival is described as "of the Lord our God" (Κυρίου τοῦ θεοῦ ἡμῶν), whereas in the MT it is simply "of the Lord for us" (יְהוָה לָנוּ). Exod's rendering clarifies that the identity of "their god" is in fact the "Lord," and the festival is for him. ExodB* omits τοῦ θεοῦ ἡμῶν (Wevers 1990, 149).

Pharaō agrees to send only the men (vv. 10–11). Propp (1999, 337) suggests that the Heb. is sarcastic, tantamount to "God help you if I release all of you." The problem, though, is underscored by Exod. Where the MT reads simply וְאֶת, Exod has μὴ καὶ. Brooke-Mclean read a question mark here, taking it as an interrogative. On the varying ways to take the punctuation here, see BS (1989, 137). The final sentence clarifies Pharaō's attitude toward taking the household baggage along, declaring it an "evil" (πονηρία; MT רָעָה; i.e., "evil is in store for you"; Cassuto 1967, 126). Wevers (1990, 149) proposes translating this verse: "As I send you away, should I also send away your possessions? Take note that you propose evil intents." Next (v. 11), Pharaō refuses (μὴ οὕτως; לֹא כֵן), permitting the men (only) to go and claiming that that is all they wanted initially. ExodB reads θεός for what is in ExodA Κύριος; MT יְהוָה. Pharaō then has Mōusēs and Aarōn thrown out (ἐξέβαλον) of his presence (ἀπὸ προσώπου Φαραώ). MT says "he" expelled them. LXX, along with SamP and Syr, indicate the pl. (Pharaō's servants; cf. 12.39). On the role of women and children in Israēlite pilgrimages and worship, see Propp (1999, 338).

In v. 12 the Lord commands Mōusēs to extend "the hand" (τὴν χεῖρα) upon the land of Egypt. MT reads "your hand" (יָדְךָ). The result, in a third imperv. (ἀναβήτω), is to summon the "locust" (ἀκρὶς; a collective sg.). The Heb. is awkward; it translates "in locusts and they will come up," בָּאַרְבֶּה וְיַעַל; see BS 1989, 138; Propp 1999, 305. Targ Onq reads "raise your arm over the land of Egypt and let the locust come and let it ascend upon the land" (cf. Wevers 1990, 151). Exod smoothes the difficult Heb. into a third imperv.: "let the locust come up" (ἀναβήτω ἀκρὶς). The results are devastating: every crop and fruit of tree "that the hail left" (ὑπελίπετο ἡ χάλαζα) by the hail will be "devour[ed]" (κατέδεται). Exod apparently sees the MT's עַל־אֶרֶץ מִצְרָיִם as redundant and reads simply ἐπὶ τὴν γῆν. However, Exod does insert reference to the "fruit of the trees" (τὸν καρπὸν τῶν ξύλων), not read in the MT.

In obedience to the Lord's command, Mōusēs calls up the locusts (vv. 13–14), which devastate the land of Egypt (v. 15). In 10.13, Mōusēs summons the plague by extending the staff unto heaven. As we have seen before, this is a common expression in LXX for invoking divine intervention (cf. 9.22, 23; 10.21, 22; BS 1989, 138). Exod's change is apparent here, as the MT reads that the staff was extended over "the land of Egypt" (עַל־אֶרֶץ מִצְרָיִם). The result was a south wind of notable duration, lasting all that day and night. The next morning it brought forth the locusts. On the possibility of the Heb. reflecting a south-east direction, see Propp (1999, 338). Exod seems to use an eastern direction in reflection of Alexandrian familiarity with Egyptian climate (see Propp 1999, 338; Wevers 1990, 152). Verse 14 continues (καί) the prior verse (v. 13), with Mōusēs as the subject. Here he brings up (ἀνήγαγεν) the locusts upon all the land of Egypt (ἐπὶ πᾶσαν γῆν Αἰγύπτου). In the MT, the locusts "came up" and "settled," whereas in Exod the wind, wrought by the Lord, brought them up (Wevers 1990, 152). Their flight to Egypt was not simply a passing-over, but they "came to rest" upon Egypt's borders (καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὅρια Αἰγύπτου) in "great abundance" (πολλὴ σφόδρα). Again, Exod underscores the unprecedented nature of the plague. On Exod's use of προτέρα, see Thackeray (1909, 183). On ExodB's reading μετὰ ταῦτα, where others read μετ' αὐτὴν, see Wevers (1992, 195–196).

Verse 15 reports the results: the locusts covered the face of the earth. Here Exod reads καὶ ἐκάλυψεν τὴν ὄψιν τῆς γῆς, which the MT renders "all the land" (כָּל־הָאָרֶץ). The land itself is "ruined" (φθείρω; Muraoka; cf. Exod 8.20). MT says the land "was darkened" (וַתֶּחְשַׁךְ הָאָרֶץ). The specifics are then described in terms of the locusts "devouring" (κατεσθίω; not simply "eating," MT וַיֹּאכַל). Following the MT, Exod reports that they devoured all the plants of the land and all the fruit on the trees. All that was left by the hail is destroyed by the

locusts. So extreme is the damage, that not a green thing (χλωρὸν) is left in all the land of Egypt. On Exod's use of οὐχ ὑπελείφθη, see Wevers (1992, 261–262).

Again (v. 16) Pharaō is broken to repentance—for the moment. With a change of subject (δέ) Pharaō hastened to summon Mōusēs and Aarōn. On ExodA and ExodB's reading κατέσπευδεν here, see Wevers (1992, 225; 1990, 154). Again, he acknowledges that saying "I have sinned" (ἡμάρτηκα), both "before the Lord your God" (ἐναντίον Κυρίου τοῦ θεοῦ ὑμῶν; לַיהוָה אֱלֹהֵיכֶם) and "against you" (εἰς ὑμᾶς). Here MT uses two ־לְ prep., which Exod distinguishes "before the Lord" and "against you" (see Wevers 1990, 154). This is followed (v. 17) by Pharaō's request that they "lift" his sin. Exod's προσδέξασθε occurs only here and in Gen 32.21 for the MT's נשׂא (BS 1989, 139). The Heb. is idiomatic for "pardon" (Propp 1999, 339). Exod's οὖν is causal: "then." The ἔτι νῦν is perhaps best rendered "yet again," or "only this time," suggesting in Gk. that he may recognize that this is not the first time. The Heb. may offer no such recognition (Propp 1999, 339). The second imperv. is a request for prayer on his behalf, with the intended result in the third person imperv.: "let him" (the Lord your god) "take away this death from me." Here Pharaō speaks in the sg., as if he alone were suffering (cf. 8.4; 9.27; Propp 1999, 339). Exod omits the MT's רַק, perhaps for ease of translation (Propp 1999, 306). Ironically, the "death" he speaks of here will become reality soon. In response (v. 18), Mōusēs leaves (ἐξῆλθεν; sg.) Pharaō and prays to God (on his behalf). Where Aarōn has gone is not mentioned. MT mentions neither by name and says that the prayer was made "to the Lord" (אֶל־יְהוָה; so also SamP; Pesh ܠܘܬ ܡܪܝܐ), which ExodB changes to "to God" (πρὸς τὸν θεόν). On the reading κύριον here, see Wevers (1992, 262; 1990, 155).

In response to Mōusēs' prayer, the Lord removed the locusts (v. 19). He does so by changing the direction (μετέβαλεν) of the wind. He "brings up" (ἀνέλαβεν) the locusts and "casts" (ἔβαλεν) them into the Red Sea. Exod's choice of μεταβάλλω occurs two others times in Exod (7.17, 20), both in reference to changing water into blood (Wevers 1990, 155). On the Gk. wording for "Red Sea," see Wevers (1992, 161; 1990, 155–156). Exod inserts the prep. ἀπό to clarify the direction from which the wind came. The wind is described as "exceedingly strong" (חָזָק מְאֹד), which Exod renders simply "strong" (σφοδρόν). The end result is the removal of every locust from the land of Egypt. MT reads גְּבוּל מִצְרָיִם, which Exod translates γῇ Αἰγύπτου. MT's reference to "boundaries" brings readers back to v. 14. The negative result (v. 20) is common in Exod: Pharaō's heart is hardened (by Κύριος; see Exod 4.21) and he refuses to send out the Israēlites.

The Lord instructs Mōusēs to call darkness upon the land of Egypt (vv. 21–22). The verse begins when the Lord commands Mōusēs to extend his

hand unto heaven. Here Exod includes the second person prn., σου, omitted previously (see Wevers 1992, 182). The intended result is articulated in a third person imperv.: "let there be darkness upon the land of Egypt" (*καὶ γενηθήτω σκότος ἐπὶ γῆς Αἰγύπτου*). According to Wevers (1990, 156), this is a Hebraism indicating purpose: "that there may be …" In the final phrase, this is described as a "darkness that can be felt" (ψηλαφητὸν σκότος; MT וְיָמֵשׁ חֹשֶׁךְ). Exod's adj. ψηλαφητός occurs only here and in Aq's Ezek 16.10 in all the LXX. Here it is used for the *puʿal* of משׁשׁ. In classical Gk. it refers to "touching" or "handling" (LSJ, 2022). A related form is the vb. ψηλαφάω: "to feel after" with hands (Muraoka 604, 605). AB 2 (1994) suggests that the Heb. here could be translated "that one may feel the darkness" or "darkness in which people grope around" (p. 43). Targ Neof reads "let the darkness be palpable"; lit. "and let there be feeling in the darkness" (AB 2.43). Syr translates "let the dark grow dark" (ܘܢܚܫܟ ܚܫܘܟܐ). On the potential significance of "darkness" in its biblical and ancient Near Eastern context, see Propp (1999, 339–340). In obedience (10.22) Mōusēs "stretched out the hand" (ἐξέτεινεν … τὴν χεῖρα) unto heaven. Here Exod has no second person prn. ("his hand"), which is found in the MT אֶת־יָדוֹ. The result is a dark storm. The construction here is difficult. MT defines the darkness as אֲפֵלָה "deep, gloomy darkness." Exod renders it with two words, γνόφος θύελλα. Γνόφος simply means "darkness." Θύελλα is a storm associated with darkness, perhaps a "whirlwind" or "hurricane." Vulg appropriately renders the Hebrew with *horribiles*. Exod's rendering of the Heb. with these two words was adopted by Deut 4.11; 5.22 (Wevers 1990, 156; BS 1989, 140; Walters 1973, 160).

Exod 10.23 serves two purposes: first, to show the extent of the darkness upon the Egyptians, and second to show the distinction made between them and the Israēlites. The first part is described in terms of the subject "nobody;" Exod's οὐδείς for MT's אִישׁ. Nobody saw his brother for three days. CS (1995, 65 § 68) notes that ἀδελφός here as a reciprocal prn. is a Hebraism. ExodB inserts τρεῖς ἡμέρας here and repeats it after the next sentence (see Wevers 1992, 243), though the MT reads it only in the latter position. Nobody (οὐδείς; אִישׁ) arises from his bed (*καί οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ*), also for three days (τρεῖς ἡμέρας). MT's מִתַּחְתָּיו is "from his place." Propp (1999, 341) regards Exod's "bed" as "over precise" (cf. Wevers 1990, 157). Importantly, the situation was much different for the Israēlites; for them, there was light (φῶς ἦν; MT הָיָה אוֹר; Exod's δέ here is contrastive). For the MT there was light "in their residences" (בְּמוֹשְׁבֹתָם; see Propp 1999, 341), whereas for Exod there was light for everything to which they occupied themselves. Exod's choice of καταγίνομαι requires some discussion. Wevers (1990, 157) and others translate it "to inhabit" (so also Lust, Muraoka; see Lee 1983, 95).

This is one meaning, as is "to busy oneself," which is perhaps more common (LSJ 886). It occurs only three times in the LXX, here, Num 5.3 (for שׁכן), Deut 9.9 (for ישׁב), and likely simply refers to habitation. Regardless, the distinction is clear and dramatic. If a connotation of busying oneself were also in view, perhaps the distinction is one of industry as well.

In response (v. 24), Pharaō summons (ἐκάλεσεν) Mōusēs and Aarōn (so Exod, SamP, Targ Neof 1, Vulg). In the MT and Targ Ps-J, only Mōusēs is called. Exod uses a second person pl. imperv. for Pharaō's command to go (βαδίζετε). This is followed by a similar command to "serve" (λατρεύσατε) the Lord their god (Κυρίῳ τῷ θεῷ ὑμῶν; אֶת־יְהוָה). Exod's insertion of "your god" (cf. 10.8) perhaps qualifies the identity of the "Lord," which Pharaō does not yet recognize as *his* God. There is, however, to be a condition (πλήν; רַק) of their departure: they must leave behind the sheep and oxen. Exod omits the possessive prn. "your," following "sheep and oxen" (SS 1965, 94). On the form ὑπολίπεσθε in ExodB, see Wevers (1992, 225). Instead, only their stores, possessions, and offspring are to go with them. Wevers (1990, 158) comments that ἡ ἀποσκευή here must refer only to "offspring" (see Muraoka 59; CS 1995, 132). MT reads "your dependents" (טַפְּכֶם). Josephus (*Ant.* 2.14.5 [§ 307]) comments that the Egyptians needed the Israēlite livestock because theirs were killed by the hail (Propp 1999, 341). On the use of ἀποτρέχω in Alexandrian Gk., see CS (1995, 218).

Mōusēs insists to Pharaō that the livestock must go with them (vv. 25–26). Strangely, Exod (v. 25) uses καί rather than its characteristic δέ when the subject changes to Mōusēs. The insertion of a contrastive ἀλλὰ seems a bit out of place. Perhaps Exod needed some means of contrasting more sharply than the Heb. the previous declaration regarding leaving livestock behind (v. 24) with the following anticipation of Pharaō himself providing (δώσεις; MT תִּתֵּן) sacrifices. The prn. with the second person vb. is clearly emphatic: "you yourself will give." Exod rightly takes the Heb. idiom "in our hand" (בְּיָדֵנוּ) to mean "to or for us" (ἡμῖν). Precisely what he will give is "burnt offerings and sacrifices" (ὁλοκαυτώματα καὶ θυσίας). Exod reverses the order from the MT (cf. 18.12). These will be made to the "Lord our God" (Κυρίῳ τῷ θεῷ ἡμῶν). ExodA reads the vb. as a subjtv. ποιήσωμεν. Exod inserts the relative prn., not present in MT where one would expect אֲשֶׁר. Mōusēs declares that "also" (καί for MT's וְגַם) their "livestock" (τὰ κτήνη ἡμῶν) will go with them on their journey. All must go, and "a hoof will not be left behind" (καὶ οὐχ ὑπολειφθησόμεθα ὁπλήν). Exod's καί is not attested in the MT. Exod also changes the subject. MT reads "not a hoof will remain," Exod "we will not leave a hoof." The reason (γάρ) for this is, Mōusēs explains, that they will take them to worship the Lord their God since they do not know in what

manner they may worship (subjtv. λατρεύσωμεν) the Lord. Exod adds τῷ θεῷ ἡμῶν. Exod's τί seems best taken adverbially ("how"; Wevers 1990, 159).

Pharaō not only refuses this request (v. 27) but also refuses to see Mōusēs again (vv. 28–29). Exod 10.27's δέ is adversative, contrasting the prior context with the hardening of Pharaō's heart. In Exod 10.28 Pharaō speaks to Mōusēs, first issuing two commands, then a threat. Exod omits the MT's לוֹ, perhaps seeing it as redundant since the following verbs are all in the second person sg. Syr reads "to Mōusēs" (ܠܡܘܫܐ). The commands are to "depart" from him (Ἄπελθε ἀπ᾽ ἐμοῦ) and to "take care" (πρόσεχε). On Exod's phrase ἔτι προσθεῖναι, see Wevers (1990, 159–160). The latter is qualified by the phrase σεαυτῷ ἔτι προσθεῖναι ἰδεῖν μου τὸ πρόσωπον. Finally, Exod records a threat of death for Mōusēs on the day in which he should see Pharaō again (ᾗ δ' ἂν ἡμέρᾳ ὀφθῇς μοι, ἀποθανῇ). At 10.29 there is a change of subjects and speakers (δέ), and Mōusēs says in Exod simply εἴρηκας for the MT's כֵּן דִּבַּרְתָּ. Exod's perf. conveys the sense "you have said," but it seems odd that it does not include the advb. "thus" or "so." The effect is abruptness (Wevers 1990, 160). MT here reads "I will see your face no more," which is peculiar since they seem to meet again in 12.31–32 (see Propp 1999, 341–342).

## Exodus 11

Lord again speaks to Mōusēs in chapter eleven. This time he gives instructions for one more plague against the Egyptians (11.1). The Lord commands Mōusēs to speak to the people (v. 2) and ask for household goods, and the Lord makes the Egyptians favorably disposed toward the Israēlites (11.3a). Mōusēs grows in prominance in Egypt (11.3b) and speaks another word of warning to Pharaō (11.4). This time the Lord speaks through Mōusēs to warn of a coming plague of death upon all firstborn males in Egypt, except of course among the Israēlites (11.5–8). Again the Lord anticipates Pharaō's refusal (11.9), and Pharaō's heart is hardened (11.10).

Chapter eleven begins with the Lord (Κύριος) speaking to Mōusēs, announcing another plague (v. 1). He announces that he will bring an additional plague (πληγήν) upon Pharaō and upon Egypt. Here Exod uses ἐπάξω for the *hipʿil* of בוא. Exod's ἔτι with μίαν πληγὴν stresses the fact that the plagues are nearing an end (Wevers 1990, 161). The Lord then expects that after this (μετὰ ταῦτα) Pharaō will send out the Israēlites. Furthermore, when Pharaō does send them out (Exod's ὅταν + subjtv.), he will "throw them out" (ἐκβαλεῖ ὑμᾶς; see Wevers 1992, 171) with everything. The dramatic nature of Pharaō's change of mind is underscored by the escalation of action from

"sending out" (ἐξαποστέλλω) to "driving" or "throwing" out (ἐκβάλλω). This is amplified with the cumbersome adverbial instrumental dat. ἐκβολῇ.

Mōusēs is then (v. 2) commanded to tell the people to ask neighbors for goods upon their departure. Exod's second person sg. λάλησον, "to speak," is modified by the adverbial οὖν which, though not precisely a translation of the MT's נָא, conveys a sense of result from the prior context (cf. Wevers 1990, 162). Mōusēs is to speak "secretly" (κρυφῇ) and "in the ears of the people" (εἰς τὰ ὦτα τοῦ λαοῦ). Exod's κρυφῇ is an insertion interpreting the MT's simple "in the ears of the people" (בְּאָזְנֵי הָעָם) as an idiom for secrecy. Exod's λαός here is clearly the Israēlites as it is from among them that everyone is to ask from his neighbor (παρὰ τοῦ πλησίον). Also they are to ask "from … the wife of the neighbor" (καὶ γυνὴ παρὰ τῆς πλησίον). Both male and female articles will do (Durham 1987, 147). What they are to ask for is σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν, which in the MT reads כְּלֵי־כֶסֶף וּכְלֵי זָהָב. Exod seemingly reads the second כְּלֵי as redundant, and curiously inserts καὶ ἱματισμόν "and clothing" (perhaps ושׂמלות). ExodB uniquely inserts reference to clothing (cf. 3.22; 12.35). Durham (1987, 147) suggests כְּלֵי need not suggest jewelry (*pace* Brenton, RSV, NEB) but rather, vaguely, objects of any sort that are valuable. The point, he contends, was to humble Pharaō and his "gods."

Exod 11.3 begins with a change of subjects (δέ). Here the Κύριος gave "favor" (τὴν χάριν) to "his" people. Exod inserts αὐτοῦ, not read in the MT, again clarifying the identity of the recipients. Exod's χάρις renders the MT's חֵן and occurs only nine times in Exod (Exod 3.21; 11.3; 12.36; 33.12, 13 [2×], 16, 17; 34.9). The present occurrence is taken verbatim from 3.21, where the Lord says that he will grant his people χάρις in the sight of the Egyptians and that they will not depart Egypt empty-handed (cf. also 12.36). The terms are also used of the Lord's favor (χάρις) toward Mōusēs (32.12, 13; 33.17; 34.9) and Israēl (33.16). In Exod, even here where the favor is found before the Egyptians, it is the Lord (Κύριος) who gives it. He is the source of such favor. Exod adds that the Israēlites "made use of them" (ἔχρησαν αὐτοῖς; see Muraoka 599; Lust), an Exod insertion not found in MT. Χράω is found elsewhere in Exod 12.36 where it is reported that the Israēlites "plundered" or "spoiled" (Brenton; ἔχρησαν) the Egyptians. This insertion seems a transposition from that context. The favor in the eyes of the Egyptians yielded not only plunder, but the esteem of Mōusēs who became "exceedingly great" (μέγας … σφόδρα) before the Egyptians, Pharaō, and all his servants. Exod omits reference to "in the land" found in the MT's בְּאֶרֶץ and reads instead "before Egypt" or "in Egypt's eyes" (Propp 1999, 309). Exod also inserts πᾶς before "servants," not present in the MT, reading "his servants" (τῶν θεραπόντων αὐτοῦ) over MT's redundant "the servants of Pharaō" (עַבְדֵי־פַרְעֹה). Exod also omits MT's refer-

ence to "and in the eyes of the people" (וּבְעֵינֵי הָעָם). Wevers (1990, 163) rightly indicates that the identity of MT's "people"—Israēlite or Egyptian—is itself unclear. Exod removes any ambiguity. Mōusēs is revered before the Egyptians from top to bottom.

Exod provides no indication of the audience or the setting of 11.4. Presumably we return to 11.1 where the Lord is speaking to Mōusēs in private. Regardless, the verse is again a declaration in the form of a first-person statement by the Lord. Exod's τάδε is pl: "these things." The Lord announces that the he will go forth in Egypt περὶ μέσας νύκτας. The result of the Lord's coming among the Egyptians is dramatic and blunt. Each firstborn will die. But the identity of the firstborn to be killed is qualified by the remainder of the verse and includes those of Pharaō down to the servant woman and even the livestock! The last phrase of 11.5 is peculiar. Exod reads καὶ ἕως πρωτοτόκου παντὸς κτήνους, where MT has וְכֹל בְּכוֹר בְּהֵמָה. On the understanding of MT's בְּכוֹר as a position of rank rather than only birth and gender, see Stuart (2006, 266; cf. Propp 1999, 343). Perhaps for the first word Exod read in its *Vorlage* ועד, as it removes reference to "all" (כֹּל; παντός) before "firstborn" (πρωτοτόκου) and places it before "livestock" (κτήνους).

The result of the calamity of v. 6 is anticipated with a fut. vb. ἔσται. There will be as a "great cry" (κραυγὴ μεγάλη). Exod's κραυγή was used previously, where the Lord heard the "outcry" of the Israēlites in the misery of their enslavement (Exod 3.7, 9; Stuart 2006, 266). As before (cf. 9.18, 24 of the hail; 10.6, 14 of the locusts) Exod underscores that both the plague and the resulting outcry are unique in Egypt's history. On Exod's use of the rel. clause ἥτις … here, see CS (1995, 67 § 69, 181). For the idiomatic (Hebraic) use of προστίθημι see CS (1995, 97 § 113). Despite the outcry among the Egyptians, not the slightest disturbance will be found among the Israēlites (Exod 11.7). Exod expresses this by describing the utter silence among all the Israēlites. Nothing uttered a sound with its tongue (οὐ γρύξει … τῇ γλώσσῃ αὐτοῦ): neither "dog" (κύων), "man" (ἀνθρώπου), nor "animal" (κτήνους). ExodB* omits "from man to animal" (see Propp 1999, 309). For the variant reading βρύξει ("bite") here, see Wevers (1992, 165). The purpose of such an observation is to underscore the means in which the Lord made a distinction between the Egyptians and Israēlites. ExodB uses the pres. παραδοξάζει, whereas other mss read the fut. παραδοξάζει (cf. Exod 8.22).

Mōusēs speaks to Pharaō again in v. 8. Using a fut. tense vb., Mōusēs anticipates that all Pharaō's servants (οἱ παῖδές) will come to Mōusēs and προκυνήσουσίν him. Of course, only Κύριος is to be "worshipped," so here the connotation is one of bowing down to beg (see Wevers 1990, 165). Exod chooses παῖς for MT's עֶבֶד rather than its typical θεράπων. Exod does, though,

use παῖς for the Heb. עֶבֶד elsewhere (Exod 5.16; 20.10, 17; 21.2, 5, 20, 32). Παῖς can also mean "child" (see Muraoka 429–430). Moreover, they will not only permit but command the Israēlites to go. Then Mōusēs asserts that he will go forth. Exod is providing a time-frame for Mōusēs' intended departure. Though Pharaō was too stubborn, others of his people will respond to the demand of the Lord and send out the Israēlites. The anger of Mōusēs is conveyed in Exod's account of Mōusēs' departure from Pharaō μετὰ θυμοῦ.

In 11.9 the Lord speaks to Mōusēs, anticipating that Pharaō will not heed their instructions. Exod's ὑμῶν indicates Mōusēs and Aarōn. Exod indicates a purpose (ἵνα) for Pharaō's unresponsiveness. Exod reads a first person subject, the Lord, and announces that *he* may "greatly multiply" (πληθύνων πληθύνω), employing the expected pres. act. subjtv. but also a pres. ptc. of the same vb., πληθύνω. Only ExodB inserts πληθύνων here, perhaps through dittography (Wevers 1990, 166; Wevers 1992, 243). The object of the vb. of the MT is a single noun, which Exod breaks into two: τὰ σημεῖα καὶ τὰ τέρατα. BS (1989, 143) attributes this to LXX's "harmonistic tendencies." Importantly, the adverbial phrase ἐν γῇ Αἰγύπτῳ qualifies the location in which the events will occur.

Mōusēs and Aarōn do all that the Lord commanded (v. 10), but Pharaō still does not listen. Exod continues with its use of τὰ σημεῖα καὶ τὰ τέρατα, not read in MT. The vb. here (ἐποίησαν) is modified by two important adverbial phrases: The first, ἐν γῇ Αἰγύπτῳ, is not read in the MT but inserted by Exod. Perhaps it is unnecessary as the second adverbial phrase, ἐναντίον Φαραώ, clearly indicates their location. The result yet again is the Lord hardening the heart of Pharaō, who subsequently "would not listen to send out" the Israēlites. Here the MT records the result "and he did not send the Israēlites from his land" (וְלֹא־שִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ). Exod reads some differences here. First, it renders the fin. vb. as εἰσακούω and reads the "sending" vb. (ἐξαποστέλλω) as an aor. inf. Εἰσακούω is the ExodB reading and renders Pharaō's refusal a matter of disobedience (Wevers 1990, 167). Other ms traditons have ἠθέλησεν. Second, rather than "his land" (MT מֵאַרְצוֹ), Exod describes it as "the land of Egypt" (γῆς Αἰγύπτου). On the omissions of ExodA, see Propp (1999, 310); Wevers (1990, 167).

## Exodus 12

The Lord speaks to Mōusēs again in chapter twelve. This time he instructs Mōusēs and Aarōn (12.1) to establish a calendar year (12.2) and to observe the Passover (12.3–11). The Lord announces his intent to pass through Egypt

and strike each firstborn male (12.12). Only the blood on the doorposts of Israēlite houses will spare the Israēlites (12.13). The Passover is to be a memorial (12.14), and the Lord gives Mōusēs further instructions for its observance (12.15–20). Mōusēs conveys the Lord's instructions to the elders of Israēl (12.21–27a). The people respond in worship (12.27b) and obedience (12.28). The Lord strikes the Egyptians (12.29). Pharaō observes the calamity (12.30) and sends Israēl out of Egypt (12.31–33). The Israēlites gather their belongings and plunder the Egyptians (12.34–36). They travel with their families, livestock, and belongings (12.37–39). Exod summarizes the duration of their stay in Egypt (12.40–42) and the establishment and regulations for the Passover (12.43–49). The chapter closes with an affirmation of Israēl's obedience (12.50) and a reminder of the Lord's deliverance from Egypt (12.51).

Exod 12 introduces the Passover legislation (12.1–28; cf. CS 1995, 188), which interrupts the narrative significantly. A full two weeks will pass before we return to the urgent scene from Exod 11.10. The new scene begins with a change of subjects (δέ), where the Lord speaks to both Mōusēs and Aarōn. Here ExodB reads Αἰγύπτου, whereas most mss put the noun in the dat. (see Wevers 1992, 201; Wevers 1990, 168; Durham 1987, 152–153). The institution of the Passover begins (12.2) with the designation of months, the present one being the beginning of months, first of the year. Exod describes the month in two ways, first as "beginning" (ἀρχή), and then as "first" (πρῶτός). The MT uses ראשׁ for both. Durham (1987, 153) suggests that the declaration of the Passover month as the "lead month" underscores its theological importance, though no month is explicitly mentioned. Elsewhere it is designated the month of Abib (13.4; 23.15; 34.18; BS 1989, 144; TargP "Nisan"). ExodB uses a pres. tense ἐστίν, while others, including Pesh and Vulg, use a fut., indicating a prediction rather than a statement of present reality (Wevers 1990, 168).

Mōusēs is then (v. 3) to tell the Israēlites to take a sheep on the tenth of that month. Mōusēs alone is commanded to speak, as is evident by the sg. vb. (cf. 7.2; BS 1989, 144). Mōusēs' speech is directed to συναγωγὴν υἱῶν Ἰσραὴλ. BS (1989, 144) suggests that Exod's reading συναγωγὴν would be appropriate for the Alexandrian provenance of the LXX. The speech itself is in the form of a command, that "each one" (ἕκαστος) is to take a lamb according to the houses of families (κατ᾽ οἴκους πατριῶν). Exod uses πρόβατον ("sheep"), not ἀρνίον ("lamb"). Exod's πατριά perhaps refers to "parental home" (Muraoka 443). On the reading ἕκαστος πρόβατον in ExodB, see Wevers (1992, 243); Wevers (1990, 169); Philo, *Heir* 193; *Alleg. Interp.* 3.165.

Special conditions are already in view (12.4), particularly if (ἐάν) there may be too few people to a household for a whole sheep. Exod's ὥστε clause clarifies that insufficient numbers are in view (Wevers 1990, 169; SS 1965,

147). Josephus (*J.W.* 6.9.3 [§ 423; though cf. *b. Pesaḥ* 89ab, 99a; *m. Pesaḥ* 8.3) indicates that number as ten. In that case, one is to include a nearby neighbor (τὸν γείτονα τὸν πλησίον αὐτοῦ). This is for the MT's וּשְׁכֵנוֹ הַקָּרֹב אֶל־בֵּיתוֹ and perhaps translates "his neighbour, the one near to his house" (Wevers 1990, 169), or idiomatically, "his nearest neighbor." The syntax of the final clause is cumbersome. BS (1989, 145) contend that it is impossible for the Gk. to account for the Heb. idiom due to syntactical differences between the languages. Wevers (1990, 169) translates, "As for each one according to what is sufficient for him shall you count up together for a sheep." Exod's choice of συναριθμέω means "to reckon in," "to take into the account," "to enumerate," or in the pass., "to be counted with others," "to be taken into account" (LSJ).

Exod describes (v. 5) the sheep as τέλειον, a word that occurs only three times in all the Gk. Pentateuch (Gen 6.9; Exod 12.5; Deut 18.13), each translating תָּמִים. First, Noah is described as a "perfect" (τέλειον) man (Gen 6.9), and following a series of exhortations, Israēl is commanded to be "perfect" (τέλειον) before the Lord (Deut 18.13). Exod's word for "unblemished" (Exod 29.1, 38) is ἀμώμους, a term found most frequently in Leviticus and Numbers. It is to be a "year old" (ἐνιαύσιον). On Exod's reading ἀρνῶν here, see Wevers (1992, 262–263); Wevers (1990, 170); Thackeray (1909, 152, n. 2). The sheep of v. 5 is also the subject of 12.6, where the verse continues with Exod using a fut. act. ind. and a perf. pass. ptc. "it will be observed" (ἔσται … διατετηρημένον; cf. CS 1995, 69 § 72). The adverbial phrase ἕως τῆς τεσσαρεσκαιδεκάτης τοῦ μηνὸς τοῦτου, modifies the ptc. and so describes the duration of their observing it. Exod omits the MT's "day" (יוֹם) here. With another fut. tense vb. (σφάξουσιν), Exod reports that they "will slaughter" it.

The Lord then (v. 7) describes a rite with blood, followed (vv. 8–10) by regulations for the eating of a meal. The section begins (v. 7) with instructions, again using the fut. tense. The verbs are λήμψονται and θήσουσιν. The former is modified by an adverbial ἀπὸ τοῦ αἵματος. The prep. here is partitive (see Wevers 1990, 171; SS 1995, 160). The blood is then to be "put" (τίθημι) upon a number of locations, conveyed in Exod with a series of adverbial, prepositional phrases which include "upon the two doorposts" (ἐπὶ τῶν δύο σταθμῶν) and "upon the lintel" (ἐπὶ τὴν φλιάν). Lexically, Exod's στάθμος and φλιά are nearly synonymous (Muraoka 584; cf. Lust). Aq uses τὸ ὑπέρθυρον for "lintel." The verse concludes with yet another prepositional phrase clarifying the locations upon which the blood is to be put are in whichever houses in which it may be eaten. Exod has ἐν τοῖς οἴκοις ἐν οἷς ἐὰν φάγωσιν αὐτὰ ἐν αὐτοῖς, though it is not entirely clear what this phrase modifies (see Wevers 1990, 171). For the object of the vb., MT and ExodA read eat "it"

(אתו; αὐτό); ExodB "them" (αὐτά; see Wevers 1992, 191). Two additional fut. verbs continue the description, first mandating that they "will eat" (φάγονται) the meat and then that they "will eat" (ἔδονται) the unleavened (bread) with herbs. The first vb. is modified by Exod's τῇ νυκτὶ ταύτῃ, indicating the night of the fourteenth day (Wevers 1990, 171). For "unleavened bread with bitter herbs," see Num 9.11. Exod uses two different, though synonymous, verbs here; φάγονμαι and ἐσθίω (see Thackeray 1909, 231; Muraoka 232).

Exod 12.9 is governed by a single main vb.: ἔδεσθε, which is negated (οὐκ) and modified by an adverbial ἀπ᾽ αὐτῶν. A fut.-tense vb. governs v. 10 also, first with an implied "you (pl)" as the subject, and a negated (οὐκ) "leave behind" (ἀπολείψεται). The vb. is modified by the adverbial ἕως πρωί. For ExodB's reading ἀπολείψεται and ExodA's ἀπολείψεσθε, see Wevers (1992, 230). Further instructions require Israēlites not to break a single bone from the offerings, and that which is left until morning is to be burned ἐν πυρὶ. Exod's καὶ ὀστοῦν οὐ συντρίψεται ἀπ᾽ αὐτοῦ is not read in the MT, and perhaps indicates a differing *Vorlage* (cf. Exod 12.46; Wevers 1990, 172). On Exod's use of the mid. and pass. here, see CS (1995, 75 § 83).

Exod 12.11 describes how the Israēlites are to eat it; μετὰ σπουδῆς. This is followed by further descriptive phrases regarding the girding loins, sandaling of feet, and staffs in their hands. Importantly, the event is described as πάσχα ἐστὶν Κυρίῳ. On ExodB's reading Κυρίῳ here, see Wevers (1992, 201–202). Exod's familiar πάσχα is a transliteration of the Aramaic פסחא (Heb. פֶּסַח), likely very familiar to Alexandrian Jewish households (Wevers 1990, 174).

The Lord then (v. 12) announces his intent to pass through Egypt, with destructive results. Exod's first person vb. ἐλεύσομαι is modified by two adverbial phrases: ἐν γῇ Αἰγύπτῳ and ἐν τῇ νυκτὶ ταύτῃ. Here and throughout the verse, the Lord himself acts directly (Wevers 1990, 174). Exod then uses a second fut. vb., πατάξω, with its object being πᾶν πρωτότοκον. The vb. is modified by a string of adverbial modifiers, ἐν γῇ Αἰγύπτῳ ἀπὸ ἀνθρώπου, and ἕως κτήνους, clarifying the extent of the impending destruction. The final vb. is the most dramatic because it articulates the Lord's intent to "make vengeance" (ποιήσω τὴν ἐκδίκησιν). The noun ἐκδίκησις occurs only here and in 7.4 in Exodus, both times for the MT's שְׁפָטִ. Elsewhere in the Pentateuch, it occurs in Numbers (31.2 נִקְמַה; 31.3 נִקְמַה; 33.4 שְׁפָטִ) and Deuteronomy (32.35 נָקָם), and each time means "vengeance" (Lust; Muraoka). Importantly, this vengeance is to be wrought upon ἐν πᾶσι τοῖς θεοῖς τῶν Αἰγυπτίων (see Wevers 1992, 151). This seems to be the only occurrence of "each god of the Egyptians" in Exod, and brings to the surface what is often assumed throughout: that the Lord's battles with Pharaō are simply manifestations

of his dealings with the gods of the Egyptians. Notably, ExodB spells out θεός in full, whereas *nomina sacra* is used for the God of Israēl elsewhere. Wevers (1990, 174–175) comments that: “The struggle is fundamentally not between the Lord and Pharaoh with his people; it is the struggle between the faith of the Israelites and the religion of the native populace.” The verse concludes with a dramatically blunt statement of identity: ἐγὼ Κύριος; MT אֲנִי יְהוָה.

Verse 13 explains the role of τὸ αἷμα, which is the subject of the next sentence, though Exod uses καί rather than its characteristic δέ. It is to be a “sign,” which MT reads as לְאֹת, and Exod curiously renders ἐν σημείῳ. The blood will be upon the houses, which Exod awkwardly renders ἐπὶ τῶν οἰκιῶν ἐν αἷς ὑμεῖς ἐστὲ ἐκεῖ. On Exod’s pleonastic use of ἐκεῖ, see CS (1995, 79 § 87). The result of the presence of blood is that the Lord will protect them (καὶ σκεπάσω ὑμᾶς; see Walters 1973, 249). Exod’s vb. σκεπάζω typically means to “shelter” or “cover” (LS) and here means “to provide protective covering” or “shield” for (Muraoka 512). It occurs six times in LXX Exod for צָפַן (2.2), פָּסַח עַל (12.13, 27), שׂכך (33.22), and סכך (40.3, 21). It also appears with some frequency in the Psalms (6×) and Isaiah (6×), and twenty-two other times scattered throughout the LXX. As a result of this shielding, the final sentence clarifies that the Lord’s plague “of destruction” (τοῦ ἐκτριβῆναι) will not come upon them when he strikes in the land of Egypt. Exod’s ὅταν, with the vb. and its suffix, is an appropriate rendering for the Heb. inf. construct בְּהַכֹּתִי.

The day celebrated is to be a special memorial (v. 14), and the Lord provides particular instructions for its future observance (vv. 15–20). Verse 14 underscores the enduring importance of ἡ ἡμέρα ... αὕτη (see BS 1989, 147; cf. Wevers 1992, 174), declaring it a μνημόσυνον. Twice Exod affirms that the Israēlites will observe it, using ἑορτάσετε αὐτήν, first describing it as a ἑορτὴν Κυρίῳ, and then passing it on εἰς πάσας τὰς γενεὰς ὑμῶν. ExodB’s πᾶς is emphatic of the duration of the Pascha among Jews (see Wevers 1992, 243). This is underscored by the last statement of it being a νόμιμον αἰώνιον (MT עוֹלָם תְּחָגֻּהוּ). Exod’s νόμιμος is defined as “conformable to custom, usage, or law, customary, prescriptive, established, lawful, rightful” (LSJ). BS (1989, 147–148) suggests that the term is used in Exod for conformity to legal (νόμος; תּוֹרָה) stipulations (Exod 12.17; 27.21; 28.43).

Future verbs also govern v. 15, where the Israēlites are to eat ἄζυμα for seven days. Furthermore, they are to “destroy” (ἀφανιεῖτε) any leaven found in their houses. Curiously, Exod omits MT’s כִּי. Perhaps MT reads the כִּי, “as though the reason for getting rid of the leaven was the threat of excommunication from the community,” whereas Exod “removes such fear as the basis for obedience by leaving out the כִּי, making the simple statement: everyone who eats leaven, that person shall be destroyed from Israēl” (Wevers 1990,

176). BS (1989, 148) note that Exod's ζύμη is used for either of two different Heb. terms: שְׂאֹר ("leaven"; Exod 12.15a, 19; 13.7; Lev 2.11; Deut 16.4) and חָמֵץ (something leavened; Exod 12.15b; 13.3; 23.18; 34.25; Deut 16.3), which is also rendered ζύμωτός (Exod 13.7; Lev 2.11; cf. Exod 12.34, 39; Lev 6.10; 23.17), and even ζυμίτης ἀρτος (Lev 7.13). Yet ἄζυμος always corresponds to the Heb. מַצּוֹת (BS 1989, 148; cf. Wevers 1990, 176).

Mōusēs is to declare the first day ἁγία (12.16, קֹדֶשׁ) and the seventh a "holy convocation" (κλητὴ ἁγία; מִקְרָא־קֹדֶשׁ). Curiously, the first is κληθήσεται ἁγία, the second κλητὴ ἁγία ἔσται. Both render the MT's מִקְרָא־קֹדֶשׁ. In observation of it, no work of service (ἔργον λατρευτὸν; cf. Lev 23.7, etc.) is to be done, only what is necessary. Exod defines exemption to include all service work necessary for human life, rather than limiting it to the preparation of food as in the MT (Wevers 1990, 177). For ExodB's reading ποιήσετε here, see Wevers (1992, 230–231). On Exod's apparent misreading of its Heb. *Vorlage* here, see Walters (1973, 244). With three more fut. tense verbs, Exod 12.17 continues the account, first expecting that the Israēlites will keep this commandment. Here Exod uses φυλάσσω for the MT's וּשְׁמַרְתֶּם, which it does for each of Exod's sixteen occurrences of the Gk. vb. The choice of verbs here is interesting, for the term renders not so much a sense of obedience or observation as one would expect from a vb. like τηρέω (though it can mean that; see Muraoka 589), but rather one of guarding or preserving as valuable (again, Muraoka 588–589). The sense, as the following phrases affirm, is that it is a mandate that is to be preserved among Israēlites for generations to come. Exod also renders the object sg. rather than the MT's pl. Curiously, the object here, τὴν ἐντολὴν, follows SamP's ומציה. MT here reads "unleavened cakes" (הַמַּצּוֹת). Exod also inserts the demonstrative adj., not present in the MT. Again, from v. 14, the feast is called νόμιμον αἰώνιον.

The rationale (γάρ) for this is clearly expressed: The Lord intends to lead out the Israēlites. Exod's action is a fut., whereas MT reads "I took" (הוֹצֵאתִי). MT and other ancient witnesses' use of the past tense connotes the exodus as defined as the basis for the cultic event for all time—an eternal ordinance (Wevers 1990, 177). Here Exod uses "your force" (cf. 6.26; 7.4; 12.41, 51) for MT's "your brigades" (cf. Propp 1999, 361). Regardless, Propp (1999, 405) indicates the reference is to tribes in battle array (cf. Exod 6.26; 7.4; Num 1–3; 10.14–28; Josephus, *Ant.* 2.14.6 [§ 312]; Wevers 1990, 178). How this relates to the prior context is not immediately apparent. It likely connotes that the commandment is to be observed for generations to come, because these generations will be around to observe them due to the Lord's miraculous intervention. The action is modified by two adverbial clauses: ἐν … τῇ ἡμέρᾳ ταύτῃ and ἐκ γῆς Αἰγύπτου. The object of the vb.—what the Lord intends to

draw out—is expressed in Exod with τὴν δύναμιν ὑμῶν. Finally, Exod uses the fut. of ποιέω "do, make" for the MT's "observe" (וּשְׁמַרְתֶּם).

Exod 12.18 gives further stipulations—this time days—for the observing of the Paschal meal. It begins on the fourteenth day of the month and lasts to the twenty-first. Exod inserts the first "month" (τοῦ μηνὸς) not read in the MT though clearly intended. Exod's rendering effectively "paraphrases" the MT's "in the first (month), on the fourteenth day of the month" (Propp 1999, 362). Throughout, the unleavened bread (ἀφ' ἑσπέρας) is to be eaten from evening on the first day until evening of the last (cf. Num 9.5). For Exod 12.19's use of ἂν here, see CS (1995, 92 §105). As in 12.15, Exod omits MT's כִּי. Exod 12.19's τοῖς γιώραις corresponds to the Aramaic גיורא, Heb. גר ("resident alien"; BS 1989, 149; Thackeray 1909, 28, 34; Isa 14.1; Propp 1999, 406). It is rendered προσήλυτος (Exod 12.48) or πάροικος (Gen 15.13; 23.4; Exod 2.22; 18.3; Wevers 1990, 179). On Exod 12.20's addition of δέ here, see Wevers (1992, 167–168). Exod's "dwellings" (κατοικητηρίῳ) is a collective sg. for the MT's pl. מוֹשְׁבֹתֵיכֶם.

After receiving instructions from the Lord, Mōusēs assembles the elders of Israēl and conveys the Lord's instructions to them (vv. 21–28). Verse 21 begins with a change of subjects (δέ). Mōusēs summons (ἐκάλεσεν) all the elders of the sons of Israēl. Exod's γερουσία, "council of elders," renders the MT's זָקֵן, "elders." ExodB's υἱῶν is an insertion, not found in the MT (see Wevers 1992, 243–244). Mōusēs is to speak to them, the content of which is expressed in Exod primarily with two aor. imperv. second pl. verbs: λάβετε and θύσετε. For the MT's *qal* imperv. מִשְׁכוּ, Exod uses an aor. ptc., ἀπελθόντες. Syr reads "immediately take" (ܒܥܓܠ ܣܒܘ). The first vb., an imperv. (λάβετε), has as its object "a sheep" (πρόβατον). Wevers (1990, 179–180) comments that Exod's ὑμῖν ἑαυτοῖς is a reflexive substituting for the second personal prn. characteristic of Hellenistic Gk. The second vb. is a fut. ind. (θύσετε) has as its object an interpretation of the first as the Pascha (τὸ πάσχα; cf. 2 Chr 30.15, 17; 35.1, 6, 11). ExodA reads θύσατε, an imperv.

Uncharacteristically, Exod uses the postpositive (δέ) where the subject in 12.22 remains the same as that of 12.21 (you; pl.). The first vb. here is a fut. λήμψεσθε, the object of which is δέσμην, a "bundle" (Muraoka 109). The noun δέσμη occurs only here in LXX (see Thackeray 1909, 154; Walters 1973, 94). Exod's ὑσσώπου is a common phonetic spelling of the Heb. אֵזוֹב (Propp 1999, 407; Tov 1979). On the ceremonial role of "hyssop," see Lev 14.1–9; Num 19.1–10; Ps 51.9[7]; Durham (1987, 162). The second fin. vb. is καθίξετε. On this reading and καὶ θίζετε see Wevers (1992, 263; 1990, 180). For the MT's *qal* perf. וּטְבַלְתֶּם, Exod uses the aor. ptc. βάψαντες. Curiously, the MT's prep. בְּ־ for "in the blood" (בַּדָּם) is rendered in Exod "from the blood" (ἀπὸ τοῦ αἵματος). Perhaps the sense is partitive: apply "some of" the blood (Propp

1999, 362). Wevers (1990, 180) suggests the blood as the source: "dipping from the blood." For the MT's adjectival "which is in the bowl" (אֲשֶׁר־בַּסַּף), Exod has "that is by the door" (τοῦ παρὰ τὴν θύραν). Why the blood is by the door is unclear. The prep. differs in light of a different object. Exod also removes the conj. prior to the next vb. The remainder of the verse follows MT more closely, appropriately using the prep. ἀπό for the Heb. מִן, reading ὅ ἐστιν for MT's אֲשֶׁר, though again ἀπὸ τοῦ αἵματος for MT's בַּסַּף. Exod concludes with an emphatic subject ὑμεῖς and the vb. ἐξελεύσεσθε (see Walters 1973, 306), demanding that none of them go out of doors ἕως πρωί.

In v. 23 the Κύριος is the subject, repeated twice, and the subject of four verbs in the verse. All the fin. verbs are fut. tense verbs describing what will occur when the Lord comes. First he παρελεύσεται, which is modified by an inf. πατάξαι the Egyptians. Exod uses πατάσσω twenty-three times either for the MT's נָכָה or נָגַף. The second vb. anticipates that he ὄψεται the blood, which will in turn cause him to pass by the door and not permit the destroyer to enter the house "to strike" (πατάξαι). On Exod's use of παρέρχομαι for both עָבַר and פָּסַח here, see Swete (2003, 329); Wevers (1990, 181). Exod describes the agent of destruction as τὸν ὀλεθρεύοντα. Exod's ὀλεθρεύω is a rare term from ὀλεθρεία meaning to slay or destroy (LSJ). On the "destroyer" as a death-angel and other theories, see 2 Kgdms 24.15–17; 4 Kgdms 19.32–37; Durham (1987, 163).

Though the subject changes (v. 24), the account continues and Exod preserves its fluidity with καί rather than δέ. The subject is "you" pl., and the vb. continues the trend of fut. tenses. Again the rite is called a νόμιμον for themselves and their sons, ἕως αἰῶνος. ExodA reads the vb. φυλάξεσθε as an imperv. φυλάξασθε (see Wevers 1990, 181). Exod 12.25 begins a hypothetical scenario with ἐάν followed by the subjtv. εἰσέλθητε. Importantly, the subjtv. mood is not one of uncertainty pertaining to entering the land, but rather a condition: if you should enter—which you will—you will keep this service. On ExodA's reading φυλάξασθε here, see Wevers (1992, 225). SamP inserts "in this month" (cf. 13.5). Propp (1999, 409; cf. Durham 1987, 164) indicates that henceforth Israēl will offer its "service" no longer to Pharaō but to Κύριος. Verse 26 contains a hypothetical situation (protasis for v. 27), using ἐάν and the subjtv. λέγωσιν. Wevers (1990, 182) indicates that Exod's καὶ ἔσται is a Hebraism. The situation is an inquiry from "your sons" (υἱοὶ ὑμῶν) concerning the nature of "this service" (ἡ λατρία αὕτη). Exod omits the MT's final לָכֶם.

The response to those queries is expressed in v. 27. It begins with the fut. ἐρεῖτε αὐτοῖς. Exod's αὐτοῖς is an insertion found also in Syr but not found in the MT. They are to say that this sacrifice is τὸ πάσχα to the

Lord. For the MT's אֲשֶׁר, Exod uses the adv. ὡς, rather than ὅς (see Wevers 1990, 182), which introduces the set of three verbs, all with the Lord as the subject. Each vb. is in the aor., describing what the Lord did: he "defended" (ἐσκέπασεν) and "delivered" (ἐρρύσατο) the Israēlites, but "struck" (ἐπάταξεν) the Egyptians. Here Exod uses ἡνίκα with an aor. ind. for the MT's *qal* inf. construct (בְּנָגְפּוֹ). In the final sentence, Exod uses the aor. ptc. (κύψας) and an aor. ind. (προσεκύνησεν).

Exod 12.28 is highly Hebraic in its syntactical structure (Wevers 1990, 183). The verse is an account of obedience, with the vb. ποιέω occurring twice, both in the third pl. with the sons of Israēl as their subject. Both verbs also have significant adverbial modifiers. The first is modified by καθὰ ἐνετείλατο Κύριος τῷ Μωσῇ. In such contexts Exod sometimes uses συντανάσσω (33×), and other times ἐνετελλομαι (14×; Wevers 1990, 183). The first ποιέω is also modified by the adverbial aor. ptc. ἀπελθόντες, which renders with temporal subordination the MT's *qal* imperf. וַיֵּלְכוּ. ExodB and ExodA omit MT's "and Aaron" (וְאַהֲרֹן). The second ποιέω is modified simply by the adverbial οὕτως.

At last in 12.29 we come to the event of the death of the firstborn, which continues from 11.8 (cf. CS 1995, 188). The events occurred in the middle of the night (μεσούσης τῆς υνκτὸς; see SS 1965, 179). The subject here is Κύριος, who "struck" (ἐπάταξεν) the firstborn. The dramatic extent of the destruction is expressed in a set of ἀπὸ … ἕως phrases, showing that it went from the highest office of Pharaō who sits upon the throne to that of a captive in a dungeon, and even to the livestock. Exod's fem. αἰχμαλωτίδος may convey a "maidservant" (Propp 1999, 410). On Exod's λάκκων cf. Gen 37.20; 4 Kgdms 18.31; CS (1995, 111). Aq and Theod use ἐν οἴκῳ τοῦ λάκκου; Sym reads ἐν τῷ δεσμωτηρίῳ "in prison"; Latin *in carcere* (Wevers 1990, 184). ExodB's second καὶ ἕως is not attested in the MT but inserted by Exod (see Wevers 1992, 164–165).

There is a great outcry in Egypt, (v. 30) and Pharaō summons Mōusēs and Aarōn, commanding them to leave (v. 31–33). Exod uses a conj. with the aor. ptc. καὶ ἀναστὰς. The difficulty is that the sentence lacks a fin. vb. for the adverbial ptc. to modify (cf. CS 1995, 74 § 80). Perhaps Exod intends it to modify the ἐγενήθη, indicating that after Pharaō and his servants rose, there was a great cry, perhaps upon the discovery of the tragedy. Furthermore, ExodB removes the MT's "all" (כֹּל) from its place modifying "servants" and instead makes it modify "Egypt" (πάντες οἱ Αἰγύπτιοι). The primary action is that a "great cry" (κραυγὴ μεγάλη) came about in all the land of Egypt. For the latter phrase, MT reads simply בְּמִצְרָיִם; Exod's insertion, then, underscores the extent of the lamenting, taking its cue from the end of v. 29. The reason (γάρ) for such an outcry is the extent of the destruction: there was not

a house untouched by death. Here Exod uses two negations (οὐ, οὐκ) for imperfects of εἰμί for the MT's simple two uses of אֵין.

In 12.31 Pharaō summons both Mōusēs and Aarōn. Exod (and Syr) inserts the name Φαραώ as a clarification, though the word is absent in the MT. Also clarifying is Exod's (also Syr) insertion of αὐτοῖς following εἶπεν, also absent in the MT. As usual, Pharaō's speech is in the second pl. imperv., in reference to Mōusēs, Aarōn, and perhaps all the Israēlites. He commands them to "rise" (ἀνάστητε), "go" (ἐξέλθατε), "depart" (βαδίζετε), and "serve" (λατρεύσατε). Exod uses differing verbs for "go" (ἐξέλθατε) and "depart" (βαδίζετε). When Exod's reads that they are to serve the Lord their God, Exod again inserts τῷ θεῷ ὑμῶν to avert Pharaō acclaiming Israēl's deity as "the Lord" (Κύριος). In v. 32 Pharaō exhorts Mōusēs and Aarōn to include sheep and livestock. Exod uses the aor. ptc. ἀναλαβόντες for the MT's simple *qal* imperv. קְחוּ. The final note of the verse is an imperv. to bless Pharaō, εὐλογήσατε δὴ κἀμέ. This is the first (of seven; 18.10; 20.11, 24; 23.25; 32.29; 39.43) occurrence of εὐλογέω in Exod, all for the MT's ברך. Iothor blessed the Lord (18.10) for a rescue, and Mōusēs blesses the people in their obedience to the stipulations to the Lord (39.43). The Lord blessed the seventh day of creation (20.11), and his people who offer right sacrifice (20.24), and their food (23.25) with abundance of material provisions (32.29). It seems that Pharaō's request is one of potentially righting the wrong he's done to Mōusēs' deity and surely the removal of the catastrophic effects seen from the plagues. Durham (1987, 167) suggests that it involves the lifting of the curses. Propp (1999, 411) indicates that departures in general are the occasions for blessings (Gen 24.60; 47.10; 3 Kgdms 8.66). Wevers (1990, 185) suggests that ExodB's particle of entreaty, δή, connotes an intensification of Pharaō's "cowed attitude."

Verse 12.33 articulates the involvement of the "Egyptians"—presumably the commoners. Exod indicates that they "were urging" (κατεβιάζοντο) the people. Καταβιάζομαι means simply to "constrain" (Gen 19.3; Lust), "request forcefully," "entreat," or "press" (Muraoka 293). The imperf. is used to convey the action as a process: they were entreating the people (Wevers 1990, 185). The extent is "in haste to cast them out" (σπουδῇ ἐκβαλεῖν αὐτούς). Exod's aor. inf. ἐκβαλεῖν is a purpose inf. (Wevers 1990, 186). The reason (γάρ) for such urgency is their fear of death (because of the plagues associated with the Israēlites). Exod insets its ὅτι to clarify the content of what "they said" (εἶπαν; cf. 36.5). Wevers (1990, 186) indicates that ὅτι is common in Exod especially after verbs of knowing. Exod's expression of the death is in the form of a pres. act. ind. vb. (ἀποθνήσκομεν), rendered in the MT as a *qal* pl. abs. ptc. (מֵתִים; cf. Williams 1996, § 206). The concern is not that they *will* die (fut.), but that they "are dying" (pres.)!

Exod 12.34 demonstrates the haste of the Israēlites, describing their taking up of their "pieces of dough" (Propp 1999, 412) or "masses of dough" (Wevers 1990, 186) before it was leavened, wrapping it in their clothing, and carrying it upon the shoulders (Syr, "under their shoulders"). Exod's τὰ φυράματα occurs at 7.28, where the teeming frogs got into the Egyptians' dough (BS 1989, 152; cf. CS 1995, 175; Num 15.20, 21; Rom 9.21; 1Cor 5.6, 7; Gal 5.9; Josephus, *Ant.* 2.14.2 [§ 296–299]). With a change of subjects (δέ), the "sons of Israēl" now perform the primary action of the verse (12.35), which is conveyed with two primary verbs. First, they did (ἐποίησαν) just as Mōusēs commanded (συνέταξεν; cf. Exod 5.6; 6.13; Num 1.18; CS 1995, 168). Exod's αὐτοῖς is a clarifying element not read in the MT. Secondly, the Israēlites asked (ᾔτησαν) for various articles of silver, gold, and clothing. ExodA reverses the order of silver and gold. Such plundering is anticipated in Exodus (3.19–22; 11.2–3). In Exod 12.36, the Κύριος gave favor to his people (see on 11.3). Exod's αὐτοῦ is inserted by Exod and not read in the MT. The vb. is modified adverbially by ἐναντίον τῶν Αἰγυπτίων, which Exod interprets from the MT's "in the eyes of Egypt" (בְּעֵינֵי מִצְרַיִם). The result of such bestowal of favor is articulated with two verbs, each aor. third pl.: first they used (ἔχρησαν; וַיַּשְׁאִלוּם) them. That is, the Egyptians "supplied" the Israēlites. The MT's וַיַּשְׁאִלֻוּם connotes "lending." Exod's χράω can connote "supply" or "furnish on request" (Muraoka 599; cf. Wevers 1990, 187). So, the Egyptians supplied the Isrealites with goods upon their request. The second vb. is ἐσκύλευσαν (MT יְנַצְּלוּ), connoting "spoil" or "plunder," with the object being τοὺς Αἰγυπτίους (MT "Egypt," אֶת־מִצְרָיִם).

The Israēlites departed *en masse* (v. 37–38). For their departure, ExodB uses an aor. ptc. (ἀπάραντες). Elsewhere is read the fin. ἀπῆραν (cf. Wevers 1992, 219). The ambiguity here is using an aor. ptc. as a fin. vb., or perhaps, taking it as a classic (adverbial) aor., it lacks a fin. vb. to modify (see CS 1995, 74 § 80). On the spelling of the place names, see Wevers (1990, 188). Exod's εἰς renders the Heb. כ; "about." The πεζῶν refers to "those on foot" or "infantry." Verse 38 recounts what "came up with them" (συνανέβη αὐτοῖς), describing it as a "great mixed company" (ἐπίμικτος πολὺς). Exod's ἐπίμικτος is defined in Muraoka as "having attached oneself to the dominant or main group" (*pace* Brenton, Wevers 1990, 188, "mixture"). It is used in Neh 13.3 for MT's עֵרֶב (cf. Num 11.4; BS 1989, 153). MT's עֵרֶב רַב seems to refer to "many foreigners" (see Propp 1999, 414–415). The company involved sheep, oxen, and very many livestock. Verse 12.39 describes the continued activities surrounding Israēlite departure from Egypt. They baked the dough (ἔπεψαν τὸ σταῖς), which was unleavened (οὐ … ἐζυμώθη). It was unleavened because (γάρ) the Egyptians had thrown them out (ἐξέβαλον) so quickly. This expulsion was anticipated in Exod 11.1. On ExodB's ἐπιμεῖναι see Wevers (1992, 263). Indeed, they were

unable to provide for themselves for the journey (οὐδὲ ἐπισιτισμὸν ἐποίησαν ἑαυτοῖς εἰς τὴν ὁδόν). Exod's εἰς τὴν ὁδόν is a clarifying insertion, not read in the MT (see Wevers 1990, 189).

In an editorial aside, Exod reports the duration of the sojourn of the sons of Israēl in Egypt (vv. 40–42). On ExodA's reading παροικήσις, see Wevers (1992, 263). A significant divergence occurs here in Exod. MT (also Syr; Targ Onq, Targ Neof I) reads that the time here involves the Israēlite presence only "in Egypt" (בְּמִצְרָיִם). Targ Ps-J is extended significantly: "*The days* that the children of Israēl dwelt in Egypt (were) *thirty weeks of years, that is two hundred and ten years. But the number was* four hundred and thirty years *since the Lord had spoken to Abraham, from the time he had spoken to him on the fifteenth of Nisan between the pieces until the day they went forth from Egypt*" (Maher 1994, 194–195). ExodB reads "in the land of Egypt and in the land of Chanaan" (ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χανάαν). SamP reads like ExodB, but in reverse order (בארץ כנען ובארץ מצרים). ExodA reads with ExodB, but insets an additional αὐτοὶ καὶ οἱ πατέρες αὐτῶν (so also SamP). The duration of the stay was 430 years (ἔτη τετρακόσια τριάκοντα). ExodB* inserts πέντε after τριάκοντα. According to Propp (1999, 365), the tradition that 430 years was from Abraham to Mōusēs is found in *Jubilees*, *L.A.B.* 9.3; Demetrius the Chronographer, Qumran T. Levi and Qohat; Vision of Amram, Josephus, *Ant.* 2.15.2 [§ 318]; Gal 3.17; Exod Rab. 18.11. For further discussion, see Propp (1999, 415–416). Exod's reading here covers both the era of the Patriarchs (215 years) and the residence in Egypt (Wevers 1990, 190; see Larsson 1983, 406). In v. 41, Exod explains the role of πᾶσα ἡ δύναμις Κυρίου. By this the Israēlites "came out" (ἐξῆλθεν). The vb. is modified by ἐκ γῆς Αἰγύπτου and "at night" (νυκτός).

Exod 12.42 is complicated in its syntax and its sense. MT says "it is a night of observance," but SamP and LXX move "night" to the previous verse. Its subject is an implied "it," though it is unclear to what it refers. Whatever it is, it is said to be a προφυλακή to the Lord (τῷ Κυρίῳ). Exod's προφυλακή (MT שִׁמֻּרִים) is defined in LSJ as "a guard in front" or "outpost," "advanced guard." Lust agrees, suggesting that it even connotes "sentinel" (Num 32.17; cf. Ezra 14.16; BS 1989, 154), and contextually, a "vigil" (Wevers 1990, 190). The purpose (ὥστε) is to throw them out of the land of Egypt. Here Exod uses the inf. ἐξαγεγεῖν for the MT's *hipʿil* inf. construct לְהוֹצִיאָם. BS (1989, 154) indicate that the occurrences of this word with the two respective demonstratives (ἐκείνη, αὕτη) underscore the liturgically commemorative significance of the event and the night (ἡ νὺξ, see also Wevers 1990, 191). Exod's second ὥστε underscores the enduring cultic significance of the Pascha vigil (εἶναι εἰς γενεὰς αὐτῶν).

The Lord then again (v. 43) speaks to Mōusēs, repeating instructions for the observance of the *pascha* (vv. 43–50). In 12.43 a change of subjects (δέ) occurs, and Κύριος speaks to both Mōusēs and Aarōn. Exod inserts λέγων here, not read in the MT. There is an additional command concerning οὗτος ὁ νόμος τοῦ πάσχα. The command involves each foreigner (πᾶς ἀλλογενής). Exod's ἀλλογενής occurs only fourteen times in LXX Pentateuch, three times in Exod. It mostly is used of the MT's זוּר, but also נֵכָר. The Gk. term refers to one "born from parents of another race" in this context, which MT's בֶּן־נֵכָר shows (cf. Swete 326; Propp 1999, 416–417; Thackeray 1909, 42; Muraoka 19–20; elsewhere it refers to one born into another [non-priestly] family; Exod 29.33; 30.33; Muraoka 20). On Exod's πᾶς preceding the negative, see CS (1995, 79 § 88). The law stipulates that such people will not eat of it. Exod's ἀπ᾽ αὐτοῦ renders what in the MT reads בּוֹ.

Furthermore (12.44), stipulations are made for each "house-servant" (οἰκέτην) or "workman" (ἀργυρώνητον). The latter refers to a slave literally "bought with silver" (Muraoka 65). Exod seemingly distinguishes between a "domestic" slave and a "purchased" slave (BS 1989, 154), making two classes of servants. In so doing it is unique among ancient witnesses (Wevers 1990, 191). He must first be circumcised, and then (τότε) he may eat from the Pascha. Exod uses a fut. φάγεται and adverbial ἀπ᾽ αὐτοῦ. On Exod's addition of a seemingly unnecessary αὐτόν, see CS (1995, 64 § 66). Those excluded entirely (v. 45) are the "alien" (πάροικος) or the "hired servant" (μισθωτός). For these classifications in Israēlite society, see Propp (1999, 417–418). Instructions get very specific in v. 46, where Exod describes that the rite will be eaten in one house. Using a second pl. fut. vb. ἐξοίσετε, Exod reports that "any meat" (τῶν κρεῶν; a partitive gen., SS 1965, 160) is not to be brought out of the houses, and with another second pl. vb. (συντρίψετε), that a bone is not to be broken from it (ἀπ᾽ αὐτοῦ; cf. CS 1995, 83 § 92). On the breaking of bones, cf. *Jub.* 49.13; Propp (1999, 418–419). ExodA adds here "and do not leave any of the flesh until the morning" (οὐ καταλείψετε ἀπὸ τῶν κρεῶν εἰς τὸ πρωΐ, LXX Lev 22.30; cf. Exod 12.10; Num 9.12; Propp 1999, 366).

Verse 47 underscores the importance of πᾶσα συναγωγή observing the *pascha*. This comprises the "sons of Israēl" (υἱῶν Ἰσραήλ), whereas MT reads simply "Israel" (יִשְׂרָאֵל). Exod 12.48 concerns additional special circumstances involving a προσήλυτος. The term is normally an LXX rendering of MT's גֵּר (Wevers 1990, 193). Exod inserts its τις, not read in the MT. The individual wants to observe the Pascha to the Lord (τὸ πάσχα Κυρίῳ), but must first be circumcised (περιτεμεῖς) as every man (πᾶν ἀρσενικόν). Then (τότε) he may come to do it, even (καί) to the point of being as an original inhabitant (ὁ αὐτόχθων). Again there is a prohibition for the uncircumcised. For a

discussion of Exod's ἀπερίτμητος, see Lee (1983, 111). Exod 12.49 affirms that the same regulation (νόμος) applies to native and proselyte alike. Resonating with v. 28, Exod 12.50 recounts Israēl's obedience καθὰ ἐνετείλατο Κύριος. Exod removes MT's reference to "all" (כֹּל) and reads simply sons of Israēl (οἱ υἱοὶ Ἰσραήλ). Obedience is affirmed yet again with the final οὕτως ἐποίσαν. Finally, the chapter concludes the dramatic account with a summary statement (v. 51). On σὺν δυνάμει αὐτῶν, see 6.26. Syr reads "all their forces" (ܟܘܠ ܚܝܠܘܬܗܘܢ).

## Exodus 13

The Lord speaks again to Mōusēs in chapter thirteen (13.1) and commands the consecration of every firstborn (13.2). Mōusēs exhorts the people to remember the day of the Lord's deliverance by celebrating the Passover (13.3–7) and to instruct children to do the same (13.8). It is to serve as a memorial and reminder of the Lord's dealings with Israēl and with Pharaō (13.9–16). The Lord leads Israēl by a roundabout road toward the Red Sea, lest they change their minds and want to return to Egypt (13.17–18). They bring the bones of Joseph with them (13.19) and they are led in their travels by God in a pillar of cloud by day, and a pillar of fire by night (13.20–22).

Chapter thirteen opens with the Lord commanding Mōusēs to consecrate the firstborn (vv. 1–2). Verse 1 begins with a change of subject (δέ), and Κύριος speaks to Mōusēs. ExodB's λέγων is a direct speech marker introducing the divine speech of v. 2 (Wevers 1990, 195). The Lord's speech is in the form of a second person sg. imperv.: ἁγίασόν (MT קַדֶּשׁ). The object is πᾶν πρωτότοκον, repeated with Exod's πρωτογενὲς (cf. BS 1989, 155; Prov 31.2). The extent is comprehensive: from man to livestock, with a final statement declaring God's ownership of them; ἐμοί ἐστιν.

Mōusēs then (v. 3) exhorts the people to remember the day of their deliverance (vv. 3–5) by eating unleavened bread (vv. 6–7) and instruct children of its significance (vv. 8–16). A change of subjects in 13.3 (δέ) introduces Mōusēs speaking to the people. His speech is articulated first in the form of an imperv. to them to remember τὴν ἡμέραν ταύτην (cf. 2.24; 6.5; 20.8; 32.13). Wevers (1990, 195) suggests the imperv. is a pres. since "memory is a process." This day is itself described as one in which they went out from the land of Egypt. Here Exod uses an aor., though the event has not yet occurred, following the Heb. *qal* perf. יְצָאתֶם. MT also reads that they simply went out "from Egypt" (מִמִּצְרַיִם); ExodB inserts γῆς. Their situation in Egypt is described as an οἴκου δουλίας, here likely indefinite following the pointing of the MT's

מִבֵּית. Exod's οἴκου δουλίας is the common rendering of MT's בֵּית עֲבָדִים (Wevers 1990, 195–196; cf. 13.14; 20.2), and the expected οἴκου δούλων never occurs. The reason (γάρ) for the imperv. to remember is then stated in terms of the Κύριος leading them out (ἐξήγαγεν). This is modified by the instrumental ἐν … χειρὶ κραταιᾷ and the adverbial ἐντεῦθεν ("from here"; Muraoka 189). MT's "arm strength" (בְּחֹזֶק יָד; Propp 1999, 367) is read by Exod as "mighty hand" (χειρὶ κραταιᾷ; so also Syr). Exod's κραταίος modifies only χείρ in the Pentateuch (Exod 3.19; 6.1; 13.3, 9, 14, 16; Deut 3.24; 4.34; 5.15; 6.21; 7.8, 19; 9.26; 11.2; 26.8; 34.12) except for Deut 7.21, modifying ὁ θεός (Wevers 1990, 196). Finally, a rather curious statement is found at the end of the verse pertaining to leaven: καὶ οὐ βρωθήσεται ζύμη. It seems that this is the means by which the imperv. to "remember this day" is carried out among the community. MT's זָכוֹר connotes not merely cognitive preservation but commemoration by positive act (Propp 1999, 421). Whereas the MT of 13.4 begins with reference to "the day" (הַיּוֹם), ExodB inserts ἐν γὰρ and reads σήμερον "today" (see Wevers 1990, 196). Perhaps the causal insertion explains the rationale behind forbidding leaven: the departure (a pres. ind. ἐκπορεύεσθε) and its immediacy ("today").

Exod 13.5 begins with a fut. ἔσται followed by the subbordinating conj. ἡνίκα. The next vb. is a subjtv. (εἰσαγάγῃ, preceded by ἐάν) with the subject Κύριος ὁ θεός σου (see CS 1995, 92 §105). For ExodA and ExodB's reading ἐάν here, see Wevers 1992, 149. The vb. is modified by the prepositional εἰς τὴν γῆν, which is itself modified by a string of nations. The composition and order of the list differs between ExodB and the MT and other traditions:

| ExodB | ExodA | MT | Syr | SamP |
|---|---|---|---|---|
| Cananites | Cananites | Cananites | Cananites | Cananites |
| Hittites | Hittites | Hittites | Hittites | Hittites |
| Hivites | Amorites | Amorites | Amorites | Amorites |
| Gergishites | Hivites | — | — | Perezites |
| Amorites | Jebusites | Hivites | Hivites | Girgishites |
| Peresites | Gergeshites | Jebusites | Jebusites | Hivites |
| Jebusites | Perezites | — | Perezites | Jebusites |

The land is also described as that which the Lord swore by oath (aor. of ὄμνυμι) to their fathers to give to them. It is also flowing with milk and honey (γάλα καὶ μέλι; see Exod 3.8). Here Exod appropriately uses the adjectival pres. ptc. ῥέουσαν. The final sentence describes what Mōusēs will do, namely τὴν λατρίαν ταύτην (cf. Exod 12.25; Josh 22.27; 1Macc 2.22; 3Macc 4.14) and when (in this month, ἐν τῷ μηνὶ τούτῳ).

In 13.6 MT reads that the unleavened bread is to be eaten for seven days (שִׁבְעַת יָמִים), Exod (and SamP) reads six (ἓξ ἡμέρας ἔδεσθε ἄζυμα; cf. Deut 16.8). Verse 7 shows that unleavened bread is also to be eaten on the seventh day. Exod uses the general term ἑορτή, perhaps since no pilgrimage is in view (Wevers 1990, 197). The negative statement that follows underscores its importance. That is, leavened items are not to be found among them. Here Exod uses the fut. pass. ὀφθήσεταί for the MT's *nipʿal* imperf. יֵרָאֶה. Though the *nipʿal* is found in each of the three clauses, Exod follows it only here in this verse. The final phrase takes an additional step to explain that leavened items are not even to be in all their borders. Exod uses the sg. possessive prn. σου to modify "borders." Syr is pl. "your [pl] borders." Elsewhere MT affirms that leaven is to be eliminated (12.15) or simply "not be found" (12.19; Propp 1999, 423). MT here says that it is not to be "seen" (לֹא־יֵרָאֶה); Exod has simply it shall not "be" (ἔσται). Perhaps the point is not whether or not the item is visible or not in their homes, but whether it even exists there.

In 13.8 the subject is a second sg. "you," with the vb. ἀναγγελεῖς (MT הִגַּדְתָּ). Exod's ἀναγγέλω occurs eight times in Exod, mostly for נגד (4.28; 13.8; 14.5; 16.22; 19.3, 9; and 32 of its 41 occurrences in the Pentateuch, BS 1989, 157) but also אמר (Exod 18.6; 20.22). It conveys the important sense of "to inform," "make publicly known," or "to make a public announcement" (Muraoka 27). Mostly in Exod—and surely here—it conveys the sense of disclosing an important fact or informing in a pedagogical sense. The vb. itself is modified by ἐν τῇ ἡμέρᾳ ἐκείνῃ, clarifying when such conveyance should take place. Presumably what is meant is the seventh day of the observance, or perhaps the duration of the seven-day festival, when it is observed after the actual act of deliverance occurs. What is to be said (λέγων; MT לֵאמֹר) concerns the purpose (διὰ τοῦτο) of the Lord. The subject in MT is simply "the Lord" (יְהוָה), which Exod expands to Κύριος ὁ θεός. Exod's ποιέω could be variously translated "act" (NETS) or even "deal" (Brenton). Exod uses ὡς with the imperf. ἐξεπορευόμην rather than its ὅταν + subjtv. of 12.13 or ἡνίκα with an aor. in 12.27 (cf. also 12.42). Exod's vb. is modified by ἐξ Αἰγύπτου. Some LXX traditions read "land of Egypt" (see Wevers 1991, 182). Propp (1999, 369) comments that in general LXX is "at pains to distinguish the land of Egypt from the Egyptians" (cf. 13.3).

13.9 declares the observance a σημεῖον and μνημόσυνον. The former term occurs with some frequency in Exod, often limited specifically to a sign to Mōusēs or Israēl. Of course, the plagues were a "sign" to the Egyptians and Pharaō (4.8, 9, 17, 28, 30; 7.3, 9; 8.19; 10.1, 2; 11.9, 10). Signs to Israēl occurred in blood on the doorposts for their protection (12.13), observance of the Pascha (13.9, 16), and Sabbata observance (31.13, 17). Μνημόσυνον occurs less

frequently (Exod 3.15; 12.14; 13.9; 17.14; 28.12, 29; 30.16). It is used with Mōusēs at his meeting of God (3.15), the Pascha (12.14; 13.9), the memory of Amalēk (17.14), the two stone tablets (28.12, 29) and money contributed as an offering (30.16). The sign is ἐπὶ τῆς χειρός σου and the memorial is πρὸ ὀφθαλμῶν σου. MT's לְמַעַן is rendered ὅπως ἄν plus the subjtv. γένηται. The subject is ὁ νόμος Κυρίου (MT תּוֹרַת יְהוָה). The purpose (γάρ) of the law being in his mouth is that the mighty hand with which Κύριος ὁ θεὸς delivered them from Egypt may be evident. The reference may indicate phylacteries (see BS 1989, 157; Propp 1999, 370, 423–425). In Exod 13.10 the fut. vb. is not sg. (MT) but pl., φυλάξεσθε. ExodA reads the aor. imperv. φυλάξασθε. Exod's vb. suggests not simply observation but also preservation of τὸν νόμον τοῦτον. Syr reads "this command and this law" (ܦܘܩܕܢܐ ܗܢܐ ܘܢܡܘܣܐ ܗܢܐ). Aq reads ἀκριβασμόν, Sym πρόστιγμα. The adverbial expressions, ἀφ᾽ ἡμερῶν εἰς ἡμέρας, convey the abiding and enduring nature of the observance (cf. Jdg 11.40; 21.19; 1 Kgdms 1.3; 2.19).

Exod 13.11 and 13.12 constitute a long, complicated sentence. It begins with καὶ ἔσται ὡς ἂν followed by the subjtv. εἰσαγάγῃ (MT יְבִאֲךָ). The subject is Κύριος ὁ θεός σου, where the MT reads a simple יְהוָה (so also SamP). An adverbial phrase describes the location as εἰς τὴν γῆν τῶν Χαναναίων. The land is then described as the one which was sworn to their fathers (ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου). Exod's τρόπον clarifies the Heb. and Exod removes MT's לָךְ as redundant, since the verse ends similarly (καὶ δώσει σοι αὐτήν). The promise referred to is found in Exod 6.8. On ExodB's reading δώσει here, see Wevers 1992, 229. Exod 13.12 continues 13.11, with another fut. second sg. vb. ἀφελεῖς. Here MT's עבר is rendered in Exod by ἀφαιρέω, which in Exod could translate any of six other Heb. terms in Exodus alone: גרע (Exod 5.8, 11), רום (Exod 29.27; 35.24), ירד (33.5), סור (33.23), נשא (34.7), or סלח (34.9). The vb. is a very odd choice here for a term typically meaning "to remove" (cf. Muraoka 77; see Wevers 1992, 263–264; 1990, 200). The object is the substantival ptc. διανοῖγον, "the one opening" (MT פֶּטֶר־רֶחֶם). Exod inserts "the males" (τὰ ἀρσενικά), not read in the MT. They are to be set apart τῷ κυρίῳ. For Exod's ὅσα ἐὰν see CS 1995, 92 § 105; cf. SS 1965, 59. The last phrase in Heb. lacks a vb., and simply reads הַזְּכָרִים לַיהוָה. Perhaps it is here that Exod gets its insertion of "males" (τὰ ἀρσενικά) above. Exod also supplies the vb. here with the important and appropriate ἁγιάσεις, perhaps best rendered "consecrate" (NETS). It seems curious, though, that Exod did not use this vb. at the beginning of the verse where it used ἀφαιρέω. Some Gk. mss omit the vb. entirely (Wevers 1992, 254–255; Wevers 1990, 200).

A rather peculiar command arises in 13.13, where "each one opening the womb" of a donkey is to be exchanged for a sheep. If it is not so exchanged,

it is to be redeemed (λυτρώσῃ). Exod's "exchange" here is odd; for the MT reads "neck" it (עֲרַפְתּוֹ). Presumably the connotation is to break its neck. Aq reads "you shall cut through the neck" (τενοντώσεις), Theod "you shall cut through the back" (νωτοκοπήσεις). Wevers (1990, 201) suggests Exod's reading is "somewhat gentler for donkeys." Propp (1999, 372) suggest Exod read not ערף but ערב "pledge, exhange." This then gives rise to discussion of redemption from among the first born of people (πᾶν πρωτότοκον ἀνθρώπου τῶν υἱῶν σου λυτρώσῃ). Exod 13.14 begins with the conditional ἐάν followed by the contrastive δέ (see CS 1995, 51 § 40). This is followed by the subjtv. ἐρωτήσῃ, the subject of which is "your son" (ὁ υἱός σου). The adverbial μετὰ ταῦτα clarifies the time in which the query is put forth. MT reads simply "tomorrow" (מָחָר; see Propp 1999, 372). Typically Exod's μετὰ ταῦτα translates אַחֲרֵי־כֵן (3.20; 11.1, 8; 34.32) or אַחַר (5.1). Only here does it render מָחָר (Wevers 1990, 201). Following the simple interrogative τί τοῦτο, Exod gives the intended response in a fut. second sg. ἐρεῖς, which will be said "to him" (αὐτῷ, the son who asked). Exod inserts a ὅτι indicating the content of what is said. Exod's ἐν χειρὶ conveys the instrument by which Κύριος delivered them. The vb. ἐξήγαγεν is an aor. ind. Their deliverance is ἐκ γῆς Αἰγύπτου. The final adverbial phrase, ἐξ οἴκου δουλίας, clarifies the circumstances from which they were delivered.

Verse 15 continues how an Israēlite should recount to his son concerning the rite, beginning with an explanation of Pharaō hardening his heart. The construction is difficult, as the vb. ἐσκλήρυνεν has no direct object, only an adverbial inf. ἐξαποστεῖλαι with its object ἡμᾶς. For the intransitive use of ἐσκλήρυνεν, cf. 7.22; CS 1995, 174; Thackeray 1909, 54; Wevers 1990, 201–202. The subject here is Pharaō. Yet in the next sentence the subject is the Lord. Curiously, there is no indicator (δέ) as found at the beginning of the verse. Exod does, though, insert Κύριος here, which is found in the MT (יְהוָה). For clearly it is the Lord who "killed each firstborn in the land of Egypt" (ἀπέκτεινεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ). Next is a description of the extent—high to low—of those affected by the slaughter. This, then, is followed by the important causal διὰ τοῦτο, explaining why "I" (the father speaking to his son) sacrifice to the Lord and why he will redeem (λυτρώσομαι) the firstborn of his sons.

The rite of v. 15 is described in v. 16 as a σημεῖον ἐπὶ τῆς χειρός σου and "immovable before your eyes" (ἀσάλευτον πρὸ ὀφθαλμῶν σου). The wording is similar to 13.9, except that there it was a "memorial" before their eyes. Exod describes it using a form of εἰμί with a prepositional phrase εἰς σημεῖον. Exod's ἀσάλευτος occurs only here and of God's words (Deut 6.8; 11.18) in all LXX versions. In the NT it is used of a ship stuck on a rock (Acts 27.41) and

God's kingdom inaugurated in Christ (Heb 12.28). The reason for it being these things (γάρ) is given in terms of the mighty hand with which the Lord (Κύριος; יְהוָה) brought "you" (σε) out of Egypt. Exod (also SamP and Syr) read "took you out." MT's הוֹצִיאָנוּ is "took us out" (cf. Propp 1999, 373).

Exod then describes Israēl's travels in summary (vv. 17–21). Verse 17 begins with an adv. ὡς, post-positive δέ changing the subject (Φαραώ), and an aor. act. ἐξαπέστειλεν. The object is τὸν λαόν. The subject then changes, without the postpositive indicator (δέ), to ὁ θεός. Exod indicates that God did not lead them the "way" (ὁδόν) of the land of the Phylistiem. On the spelling Φυλιστιείμ, see Wevers 1990, 203–204. This statement is followed by a causal ὅτι, presumably, with ἐγγὺς ἦν, conveys the sense "though it was near," or that God did not send them that was "(just) because it was near" (see BS 1989, 159; Aejmelaeus 1985, 115–152). The ground (γάρ) for this action was the Lord's concern that the people "relent" (μεταμελήσῃ). LSJ renders the vb. "repent" or have "sorrow." The vb. is modified by the aor. ptc. and its object (ἰδόντι πόλεμον), "after seeing war," conveying both the temporal location of their relenting and the condition under which such change of heart would occur. Such relenting may result in a "return to Egypt." Exod uses the subjtv. ἀποστρέψῃ (see CS 1995, 133) with a third sg. subject, clearly indicating the "people" (λαός). MT reads no prep. before the final noun, though Exod inserts the locative εἰς before Αἴγυπτον for clarification.

Exod 13.18 recounts that ὁ θεὸς leads the people "roundabout." Here Exod uses an aor. ind. of κυκλόω. The vb. indicates the leading of God "by a roundabout way" (Muraoka 334; see CS 1995, 77 § 84). The way (ὁδόν) is described as εἰς τὴν ἔρημον (cf. SS 1965, 69) and εἰς τὴν ἐρυθρὰν θάλασσαν. Exod's εἰς τὴν ἐρυθρὰν θάλασσαν is appositional to the preceding εἰς phrase (Wevers 1990, 204). For ExodB's "fifth generation" (πέμπτῃ … γενεᾷ), Theod reads πεμπταίζοντες, "on the fifth day." But the Heb. more commonly means "armed in battle array" (cf. Targ Ps-J, Targ Onq, Syr, Vulg; Aq ἐνωπλισμένοι, Sym ὁπλῖται; cf. LXX Josh 1.14; 4.12; Auld 2005, 117; see BS 1989, 160). Exod is here consistent with 6.16 ff., which indicates four generations of Israēlites' stay in Egypt. These are the sons of Israēl who came up (ἀνέβησαν) from the land of Egypt.

In Exod 13.19 Mōusēs takes the bones (τὰ ὀστᾶ) of Iōsēf with him. The reason (γάρ) is that Iōsēf had "implored with an oath" (ὅρκῳ … ὥρκισεν) the sons of Israēl. ExodB* and MT omit "Iōsēf." Specifically, Iōsēf anticipated that the Κύριος "will look for you with visitation." This account is dependent extensively and verbatim from LXX Gen 50.24–25.

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|---|---|
| Exod 13.19 Καὶ ἔλαβεν Μωυσῆς τὰ ὀστᾶ Ἰωσὴφ μεθ᾽ ἑαυτοῦ· ὅρκῳ γὰρ ὥρκισεν τοὺς υἱοὺς Ἰσραὴλ λέγων <u>Ἐπισκοπῇ ἐπισκέψεται ὑμᾶς</u> Κύριος, καὶ <u>συνανοίσετέ μου τὰ ὀστᾶ ἐντεῦθεν μεθ᾽ ὑμῶν</u>. | Gen 50.24–25 καὶ εἶπεν Ιωσηφ τοῖς ἀδελφοῖς αὐτοῦ λέγων Ἐγὼ ἀποθνῄσκω· <u>ἐπισκοπῇ</u> δὲ <u>ἐπισκέψεται ὑμᾶς</u> ὁ θεὸς καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης εἰς τὴν γῆν, ἣν ὤμοσεν ὁ θεὸς τοῖς πατράσιν ἡμῶν Αβρααμ καὶ Ισαακ καὶ Ιακωβ. 25 καὶ <u>ὥρκισεν</u> Ιωσηφ τοὺς υἱοὺς Ισραηλ λέγων Ἐν τῇ <u>ἐπισκοπῇ</u>, ᾗ <u>ἐπισκέψεται ὑμᾶς</u> ὁ θεός, <u>καὶ συνανοίσετε τὰ ὀστᾶ μου ἐντεῦθεν μεθ᾽ ὑμῶν</u>. |

Here Exod's ἐπισκοπῇ means the "act of taking interest, concering oneslf" in terms of divine visitation (Muraoka 220). This term, combined with Exod's ἐπισκέπτομαι, which means "to take interest in, concern oneself with" (Muraoka 219), underscores the grave concern Iōsēf anticipates the Lord to show to the sons of Israēl. Clearly that concern is defined in terms of departure from Egypt, though obviously Iōsēf could have known of no such need as the slavery in Egypt was wrought after his death. Yet his anticipation of an eventual departure was so clear that he requested fut. action of his brethren. Exod renders this in a fut. tense second pl. vb. from συναναφέρω, modified adverbially by ἐντεῦθεν and μεθ᾽ ὑμῶν.

Exod 13.20 introduces a change of subject (δέ) and indeed a change of scene. Here the sons of Israēl are the subject, with the main vb. ἐστρατοπέδευσαν, they "encamp" or "take up position" (LSJ). The subject, though, is not read at all in MT or other ancient witnesses and inserted by Exod for clarification. Again Exod reads first an aor. ptc. (ἐξάραντες) then followed, second, by an aor. ind. (ἐστρατοπέδευσαν). Exod's ἐξαίρω connotes the pulling up of tents or tent stakes in paraparation for departure (Wevers 1990, 205). Their departure was from Sokchōth and subsequent encampment in Othom, παρὰ τὴν ἔρημον. The departure from Sokchōth is introduced at 12.37, and 13.20 completes this phase of the sojourn at Othom. Wevers (1990, 206) indicates the unfamiliarity of the location among Gk. copyists lead to numerous errors in transcription (see samples he enumerates). Exod's παρὰ τὴν ἔρημον for MT's בִּקְצֵה הַמִּדְבָּר indicates "on the edge of the desert" (Wevers 1990, 206; SS 1965, 69).

With another change of subjects (δέ) Exod now turns to ὁ θεός. Curiously, Exod does not use the characteristic Κύριος for MT's יְהוָה, perhaps suggesting a different *Vorlage* at this point or perhaps an inconsistency on Exod's part (see Wevers 1990, 206). Exod uses an imperf. (ἡγεῖτο) to connote a sense of continuous past action. In the MT, it is "the Lord" (יהוָה) who was not "leading" but "going before them" (הֹלֵךְ לִפְנֵיהֶם). The means by which he went

before them is explained in the prepositional ἐν + dat.: a "pillar of cloud" (στύλῳ νεφέλης) by day, and a "pillar of fire" (στύλῳ πυρός) by night. The inf. of purpose from δείκνυμι explains the purpose of his presence, to show them the way (δεῖξαι αὐτοῖς τὴν ὁδόν). Exod 13.22 describes the enduring presence of the respective pillars, which "did not fail" or "die out" (οὐκ ἐξέλιπεν; cf. Muroaka 164). ExodA reads the imperf. ἐξέλιπεν. This is modified by the adverbial ἐναντίον τοῦ λαοῦ παντός. Exod's πᾶς is not read in the MT.

## Exodus 14

The Lord speaks again to Mōusēs in chapter fourteen (14.1) and commands him to tell the Israēlites to camp by the sea (14.2). Pharaō will think they are trapped (14.3). The Lord will harden his heart (14.4) and gain glory through him. When Pharaō learns of the situation, he responds as the Lord anticipates and pursues the Israēlites in the desert (14.5–10). The Israēlites complain in their fear (14.11–12), but Mōusēs exhorts them to courage (14.13), for the Lord will fight for them (14.14). The Lord tells Mōusēs to extend his hand with his staff over the Red Sea (14.15–16), part it, and enter. He will harden the heart of Pharaō, who will pursue them (14.17–18). The angel of God then moves between the Israēlites and Egyptians (14.19–20), and Mōusēs parts the sea (14.21). The Israēlites enter (14.22), and the Egyptians follow (14.23). The Lord brings confusion upon the Egyptians (14.24–25) and causes the sea to close over the top of them (14.26–29), rescuing Israēl (14.30–31).

Chapter fourteen begins with the Lord speaking to Mōusēs (v. 1), telling him to give directions for their travels (v. 2). When the Κύριος speaks to Mōusēs, Exod uses the aor. of λαλέω. The Lord then (v. 2) commands Mōusēs to speak to τοῖς υἱοῖς Ἰσραήλ. The content of the intended speech is not given here. Rather, further instructions are given to Mōusēs "when they turn back." Exod's aor. ptc. ἀποστρέψαντες modifies the third person pl. imperv. "let them encamp" or "take up position" (στρατοπεδευσάτωσαν; LSJ; cf. CS 1995, 192). Exod's ἔπαυλις occurs but four times in Exod (8.11 [7], 13 [9]; 14.2, 9) and of all its thirty-eight occurrences in LXX and seven different Heb. terms to which it corresponds, it most often renders חָצֵר and best translates "a temporary living-quarters" (Muraoka 205). The following three adverbial phrases describe the specific location of the intended encampment: ἀνὰ μέσον Μαγδώλου καὶ ἀνὰ μέσον τῆς θαλάσσης, and ἐξ ἐναντίας Βεελσεπφών. A final statement is in the form of a second sg. fut. vb., στρατοπεδεύσεις,

modified also by adverbial phrases: ἐνώπιον αὐτῶν and ἐπὶ τῆς θαλάσσης. MT's vb. is pl., whereas Exod is addressed only to Mōusēs.

Pharaō will think them lost (v. 3) and pursue them (v. 4). Verse 3 reports an expected response on the part of Pharaō, articulated with the fut. tense ἐρεῖ. Rather than οἱ υἱοὶ ExodA reads περὶ τῶν υἱων. According to ExodB, Pharaō's response will be spoken τῷ λαῷ αὐτοῦ, a detail not found in the MT though surely intended. Pharaō will convey his view that the Israēlites are wondering in the land (πλανῶνται ... ἐν τῇ γῇ). Exod's πλανάω is used only here and in 23.4 in Exod, where it renders the MT's תָּעָה. It is found but ten times in all the Pentateuch, most frequently in Deut for directional errors upon the road of travel (cf. Deut 4.19; 11.28; 13.5 [6]; 22.1; 27.18; 30.17; see Muraoka 459). The reason (γάρ) for this conclusion is that he perceives the desert as having hemmed them in (συνκέκλεικεν ... αὐτοὺς ἡ ἔρημος). Exod's συγκλείω is an excellent choice for MT's סָגַר, as it conveys the sense of closing in around, or hemming in. It occurs only here in Exod. Josephus (*Ant.* 2.15.3 [§325]) compares the wilderness here to a prison.

A change of subjects begins v. 4 (δέ). Here the Lord speaks in the first person. Again Exod uses the fut. σκληρυνῶ with the object τὴν καρδίαν Φαραώ. Though beginning with a simple καί (MT ו), the following sentence constitutes the result of the hardening. That is, that Pharaō will pursue after them (καταδιώξεται ὀπίσω αὐτῶν). Yet that itself is but a means to an end. The Lord describes the result again in the first person: and I will be glorified in Pharaō (καὶ ἐνδοξασθήσομαι ἐν Φαραὼ; MT וְאִכָּבְדָה בְּפַרְעֹה). Exod's vb., appropriately, is a fut. pass. This is the first appearance of any word in the δοξάζω word group in the LXX Pentateuch (it is repeated in 14.18). When it is used of people, it connotes "honor" shown toward them (1 Kgdms 2.30; 2 Kgdms 10.3; 1 Chr 19.3; Est 6.9; 4 Macc 18.13; Wis 8.3; Sir 3.4, 6, 10; 10.26, 27, 30; Mal 1.6; cf. Lam 1.8). Sometimes the object is the "temple" (τὸ ἱερὸν) adorned with kingly gifts (2 Macc 3.2). As here, frequently the object is the Lord. The Lord (Κύριος) the recipient for his actions on behalf of his people in worshipful, even cultic, contexts (2 Macc 3.30; Pss 14.4; 88.8; Sir 38.6; 43.28, 30; Isa 42.10; Dan 3.51 [Pr Azar 1.28]; 4.37), by humble behavior (Sir 3.20). Though it could seem that Exod is expecting honor from the Egyptians, perhaps even worship, Wevers (1990, 209) suggests merely that the annihilation of Pharaō and his army is the means by which God is glorified. Additionally (καί), he will receive glory by a second adverbial phrase: in all his army (ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ). The cumulative result of that, then, is that all the Egyptians will know that he is Lord (ὅτι ἐγώ εἰμι Κύριος). Exod's πάντες is an insertion by Exod not found in MT. The most natural way to read Exod's final καὶ

ἐποίησαν οὕτως is as an affirmation that all the Egyptians did, indeed, know that he is Lord.

As expected, Pharaō changes his mind and pursues the Israēlites (vv. 5–9). Verse 5 recounts the report (ἀναγγέλλω) to Pharaō, here described simply as τῷ Βασιλεῖ τῶν Αἰγυπτίων. ExodA reads Φαραὼ λέγοντες. The content of the report (ὅτι) is that the people had fled (πέφευγεν ὁ λαός). The result concerns ἡ καρδία of both Pharaō and his servants. The second ἡ καρδία is an ExodB insertion. With an aor. pass. of μεταστρέφω, Exod says that it "was turned." The vb. is modified by the prepositional ἐπὶ τὸν λαόν. The result is expressed with a third pl. vb., indicating the collective response of both Pharaō and his servants. Their response was one of bewilderment at their own action: τί τοῦτο ἐποίησαμεν. For ExodB's reading ἐποίησαμεν here, where other traditions have πεποίηκαμεν, see Wevers 1992, 225–226. This is followed by two articular infinitives and their accompanying phrases, explaining the particulars of the matter of concern. These are, first, sending out the sons of Israēl and, second, "so that they are not serving us" (τοῦ μὴ δουλεύειν ἡμῖν). On Exod's use of the gen. inf., see CS 1995, 59 § 60.

In 14.6 Exod inserts a postpositive οὖν, not present in MT, clarifying the temporal sequence of events. The subject of this verse is Φαραώ, though again this is an insertion by Exod not found in MT. Both verbs are aor. act. ind. third sg. The first vb. is ζεύγνυμι, with its object τὰ ἅρματα αὐτοῦ. Exod's ἅρμα especially refers to war chariots, though not exclusively (LSJ). The second vb. is συναπάγω with πάντα τὸν λαὸν αὐτοῦ as its object. Exod's πᾶς is again an insertion (cf. v. 4), characteristic of Exod. Curiously, ExodB (v. 7) uses the aor. ptc. λαβὼν for what in MT's וַיִּקַּח. Surely a fin. vb. is needed, as ExodA reads (ἔλαβεν). Similarly, see Exod 12.30. The vb. has three objects: first, "600 choice chariots" (ἑξακόσια ἅρματα ἐκλεκτὰ), second call the cavalry of the Egyptians (πᾶσαν τὴν ἵππον τῶν Αἰγυπτίων). The third object is the officers over all (of them) (τριστάτας ἐπὶ πάντων). Τριστάτας could lit. connote "third-ranked" officers (NETS). Sym reads ἀνὰ τρεῖς (Wevers 1990, 211). Curiously, MT's עַל־כֻּלּוֹ is read ἐπὶ πάντων by Exod, omitting the third masc. sg. suffixal ending.

Though the subject changes in v. 8, Exod uses καί rather than its characteristic δέ. Here Exod reports that Κύριος hardened the heart of Pharaō. Pharaō here is further described as Βασιλέως Αἰγύπτου. Exod inserts an addition of καὶ τῶν θεραπόντων αὐτοῦ, not read in MT (cf. 14.5). The insertion is unnecessary, particularly in light of the following vb. being only a sg. not pl. The hardening is evident in that Pharaō pursued after the sons of Israēl (κατεδίωξεν ὀπίσω τῶν υἱῶν Ἰσραήλ). The final statement describes the departure of the sons of Israēl as ἐν χειρὶ ὑψηλῇ. In 6.1 Exod uses χειρὶ κραταιᾷ and βραχίονι

ὑψηλῷ. See comment on 6.1. The expression is associated with the Exodus elsewhere (Num 33.3). It connotes willful behavior (Gen 41.44; Num 15.30), rebellion or attack (3 Kgdms 11.26–27), or a display of power (Deut 32.27; Isa 26.11; Mic 5.8; Pss 89.14, 43; 118.16; Job 38.15; Propp 1999, 493). Wevers (1990, 212) takes it as an expression of defiance.

Exod 14.9 begins with οἱ Αἰγύπτιοι as the subject of two verbs. First they pursued after them (κατεδίωξαν … ὀπίσω αὐτῶν) and second they found them (εὕροσαν αὐτοὺς). ExodB's εὕροσαν is a Hellenistic form, whereas other traditions use the classical second aor. εὗρον (Wevers 1990, 212). With a perf. ptc., Exod describes them as having camped (παρεμβεβληκότας) by the sea. Here Exod uses παρά rather than ἐπί (v. 2; see Wevers 1990, 212). The next vb. is an implied "were," with a compound subject including all the cavalry, chariots, horsemen, and his army. These were located ἀπέναντι τῆς ἐπαύλεως and ἐξ ἐναντίας Βεελσεπφών. Exod gives some specific description of these locations to underscore the exceedingly difficult position in which the Israēlites were situated.

Pharaō's presence strikes fear in the heart of the Israēlites (v. 10). Exod describes Pharaō's approach with imperf. προσῆγεν, connoting a continuous past action. Aq and Sym read ἤγγισεν. Exod then uses an aor. ptc. ἀναβλέψαντες followed by ὁρῶσιν. The latter is modified by the instrumental dat. τοῖς ὀφθαλμοῖς. What they saw was the Egyptians encamped behind them. The result was two-fold. First, they were exceedingly frightened (ἐφοβήθησαν σφόδρα), and second they cried out to the Lord (ἀνεβόησαν δὲ οἱ υἱοὶ Ἰσραὴλ πρὸς Κύριον).

The Israēlites complain to Mōusēs (vv. 11–12). In v. 11, the people speak to Mōusēs, inquiring about why Mōusēs brought them into the desert. The blame is placed squarely on Mōusēs. Only Mōusēs and Yahweh agree that they were not better off in bondage in Egypt. To articulate the question Exod uses the prep. παρά with the articular inf. of ὑπάρχω and the object μνήματα. The vb. is modified by the prepositional ἐν γῇ Αἰγύπτῳ, again with Exod's γῇ being an insertion not read in the MT. Exod also reads an adverbial inf. of purpose θανατῶσαι (see CS 1995, 73 § 77). Next, Exod reads τί τοῦτο ἐποίησας ἡμῖν, which itself is modified by the aor. ptc. and its following prep. (ἐξαγαγὼν ἐξ Αἰγύπτου). Dying unburied in the wilderness was "the worst of fates" (Propp 1999, 494). Verse 12 shows the continuous nature of the complaints by using the imperf. form of εἰμί, not present in the MT (ἦν). Exod's τὸ ῥῆμα is then described using the rel. prn. ὃ with the aor. first pl. ἐλαλήσαμεν, concerning what was spoken "to you" (πρὸς σὲ) and "in Egypt" (ἐν Αἰγύπτῳ). For MT's לֵאמֹר, Exod reads λέγοντες similar to its typical λέγων. The request is blunt: leave us alone! For MT's *qal* imperf. נַעַבְדָה, Exod reads an adverbial

ὅπως followed by an aor. subjtv. δουλεύσωμεν, together indicating purpose. The rationale for such a request (γάρ) is the superiority (κρεῖσσον; cf. SS 1965, 146) of serving the Egyptians over dying in the desert. Exod (and Syr) inserts the superfluous ταύτῃ, not read in the MT. Wevers (1990, 215) suggests the effect is to heighten the tension of the narrative.

Despite their fears, Mōusēs exhorts the people to take courage (vv. 13–14). Exod 14.13 uses the postpositive δέ both to signal a change of subjects and provide contrast to the previous verse. Here (v. 13) Mōusēs speaks to the people in the form of three second pl. imperatives: first, "take courage" (θαρσεῖτε). Exod's θαρσέω occurs only here and 20.20 in all Exodus. Of the twelve places in LXX where there is a corresponding Heb. word, that word is ירא with negation ten times (Gen 35.17; Exod 14.13; 20.20; 3 Kgdms 17.13; Joel 2.21, 22; Zech 3.16; 8.13, 15; Hag 2.6 [5]), once with אמר (Prov 1.21?), and once בטח (Prov 31.11). It means simply "to be of good cheer" or "not be afraid" (Muraoka 256). The second imperv. is to "stand firm" (στῆτε; cf. 8.16; 9.13; ExodA reads στήκετε). The third is "see" (ὁρᾶτε). The latter is climactic, and has as its object the salvation which is from God (τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ; MT reads "Yhwh's salvation," אֶת־יְשׁוּעַת יְהוָה). Exod's τὴν παρά is not read in the MT, and curiously ExodA and B renders with θεός the MT's יְהוָה (see Wevers 1992, 262; 1990, 216). Following ποιήσει some traditions omit ἡμῖν (see Wevers 1992, 195). For MT's simple אֲשֶׁר, Exod reads ὃν τρόπον followed by γάρ. Exod's γάρ does not so much give a reason but rather an explanation (Wevers 1990, 216). The statement concerns the place where "you have seen the Egyptians today" (ἑωράκατε τοὺς Αἰγυπτίους σήμερον), and is completed by the negated fut. of προστίθημι and ἔτι ἰδεῖν αὐτοὺς. On Exod's προστίθημι as a Hebraic idiom, see CS 1995, 97 § 113; Swete 308. The final phrase reads εἰς τὸν αἰῶνα χρόνον for MT's עוֹד עַד־עוֹלָם. The typical rendering of MT's עַד־עוֹלָם is εἰς τὸν αἰῶνα (Wevers 1990, 216; cf. Bar 3.32; 3 Macc 3.29; 7.23). Verse 14 is a simple sentence designating the Lord's role and that of the Israēlites. The word order itself underscores the contrast (Propp 1999, 496). First, it is the Κύριος who will fight for them (πολεμήσει περὶ ὑμῶν). Here Exod uses the prep. περί for MT's ל. The Israēlites, then, will be silent. Exod's σιγάω occurs only here in all the Penatateuch. It most frequently occurs in LXX in the Psalms (31 [32].3; 38 [39].2; 49 [50].21; 82 [83].1; 106[107].29) for keeping silent, frequently amidst affliction. It simply translates "to keep silence" (cf. Muraoka 510). Syr adds "and Mōusēs prayed to the Lord" (ܘܨܠܝ ܡܘܫܐ ܩܕܡ ܡܪܝܐ).

The Lord then (v. 15) speaks to Mōusēs, instructing him to break camp and then to lift his staff over the sea (v. 16). Exod changes subjects (δέ) as well as the scene (v. 15). Here the Κύριος speaks to Mōusēs and inquires (τί)

about the crying out (βοᾶς) to him. Then he issues a command to Mōusēs in the second sg. to speak to the sons of Israēl (λάλησον τοῖς υἱοῖς Ἰσραὴλ). Exod uses a third pl. imperv. ἀναζευξάτωσαν for the MT's *qal* imperf. (jussive) יִסָּעוּ (cf. Williams & Beckman 2007, § 188). Exod's ἀναζεύγνυμι can mean "to move off" (of an army; Herodotus) or "to break up" a camp (cf. LSJ). Verse 16 continues with more imperatives from the Lord to Mōusēs. First Exod reads a second person sg. personal prn., clearly superfluous grammatically but likely pres. to contrast the prior imperv. from v. 17 which was in reference to the Israēlites. Mōusēs is the center of attention. He is commanded to lift up his staff (ἔπαρον τῇ ῥάβδῳ σου). ExodB reads the dat. here (cf. 7.20), whereas ExodA and others have the acc. τὴν ῥάβδον. The second command is to extend his hand (καὶ ἔκτεινον τὴν χεῖρά σου). Previously Exod has used the same vb. with respect to the summoning of plagues; here it is a gesture of deliverance. The hand is to be extended ἐπὶ τὴν θάλασσαν. The final command is striking and climactic: "tear it" (ῥῆξον αὐτήν). The antecedent of αὐτήν is clearly the "sea" (θάλασσα). Exod's ῥήγνυμι in the Pentateuch renders בקע (Gen 7.11; Exod 14.16; Num 16.31) and קרע (Exod 28.28[32]). The vb. is dramatic, with its objects being the floodgates of heaven that were uponed to release the deluge of water for the flood (Gen 7.11), the ripping open of the ground to swallow up Core and his rebellious cohort (Num 16.31), and the rending of a garment (Exod 28.28[32]). The noun form (ῥῆγμα) is used in a first century CE papyrus fragment in reference to a breach in the Nile embankments (P.Lond. 131; M&M 563). In verse 21, Exod will use a different vb. for recounting the event itself: σχίζω. Like v. 15, v. 16 ends with a third pl. imperv. in reference to the sons of Israēl. Here they are to enter εἰς μέσον τῆς θαλάσης and κατὰ τὸ ξηρόν.

The Lord announces (v. 17) his intent to harden the heart of Pharaō, who will pursue Mōusēs into the sea with his army (v. 18). Verse 17 begins with καὶ ἰδοὺ, a combination that occurs at eight strategic locations in the narrative of Exodus. The first follows the surprising turn of events of the Israēlites' supply of straw for bricks yet being scourged for lack of production (5.16). It is used in Mōusēs' intended speech to the Israēlites where he declares that despite the "Lord God of the Hebrews" sending him to the Israēlites, they have not heeded him (7.16). At 8.20 (16) Mōusēs is to stand by the water and, unexpectedly, will find Pharaō there. Also unexpectedly, there was dew found on the ground around the camp that was edible (16.14). Iēsous is to go fight the Amalēkites, and Mōusēs is not in battle but atop a hill with his staff in his hand (17.9). The angel of God will go before Israēl and lead them (23.20). Despite the burden upon Mōusēs for leadership, he must not forget Aarōn and Hōr are with him (24.14). In each of these contexts in which καὶ

ἰδοὺ is used, it conveys something that is an unexpected turn of events (see Gurtner 2007, 140–144). What is introduced here is that despite the miraculous events of v. 16, Pharaō's heart will be hardened. Here Exod uses the pres. of σκληρυνῶ for the Heb. ptc. מְחַזֵּק, as is common in LXX (Wevers 1990, 218; BS 1989, 167). Here Exod uses the sg. τὴν καρδίαν for both Pharaō and all Egyptians, whereas MT reads simply אֶת־לֵב מִצְרַיִם. Exod, then, inserts the name of Pharaō and the adj. modifying "Egyptians." Perhaps the intent is that the primary one hardened throughout the narrative thus far is Pharaō, but here the hardening is extended to "all Egyptians," not just Pharaō. Moreover, later we will see that Pharaō also is among those who will pursue after them, and his name is inserted here for consistency. Perhaps the sg. "heart" connotes that their intent against the Israēlites is of a single mind and purpose. 4QReworked Pentateuch[c] (4Q365 6.6) reads "Pharaō's heart and Egypt's heart" (מחזק את לבב פרעוה ואת לב מצרים; Propp 1999, 468). The result of the hardening is that the Egyptians will follow the Israēlites (εἰσελεύσονται ὀπίσω αὐτῶν). Then the subject changes back to the first person sg. where the speaker, the Lord, says "I will be glorified" (ἐνδοξασθήσομαι). This vb. is modified by four prepositional phrases, describing the means by which the Lord will be glorified: ἐν Φαραὼ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἅρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ. The entire enterage that was intended to be the means of Israēl's destruction will be instruments for achieving God's glory.

Again making reference to the Lord being glorified, 14.18 further relates the results of the activities of deliverence wrought on behalf of the Israēlites. Specifically, it is the Egyptians who will know that the God of Israēl is Lord. Exod's πᾶς is again an insertion not read in the MT, clarifying the comprehensive nature of what is known as a result of the miracle (so also SamP). What will be known (ὅτι) is the identity of the deliverer: ἐγώ εἰμι Κύριος (cf. Exod 6.2). This is followed by a (temporal) gen. abs., explaining when such recognition will occur: "when I am glorified" (ἐνδοξαζομένου μου). Exod's pres. pass. ptc. conveys the continuous nature of the action of receiving glory through the duration of the ensuing events. The action itself is, as above, modified by two important adverbial prepositional phrases, ἐν Φαραὼ and ἐν τοῖς ἅρμασιν καὶ ἵπποις αὐτοῦ.

The angel of the Lord stands between Israēl and the Egyptians (vv. 19–20). A change of subjects (δέ) begins 14.19 and introduces ὁ ἄγγελος τοῦ θεοῦ (MT מַלְאַךְ הָאֱלֹהִים; cf. 4.2) to the scene. This figure is described as the one going before the camp of the sons of Israēl (see also 23.20, 23; 32.34; 33.2). Exod's ἐξαίρω is a common expression for the breaking of camp (BS 1989, 167; cf. also Gen 35.5; CS 1995, 111). Exod's τῶν υἱῶν is an insertion not found in the

MT. The fin. vb. accompanying the subject of "the angel" is an aor. pass. ἐπορεύθη, modified by ἐκ τῶν ὄπισθεν. It "was gone from behind." Another change of subjects (δέ) introduces the "pillar of cloud" (ὁ στύλος τῆς νεφέλης). The action associated with it is in the aor. ind. (ἐξῆρεν) and is modified by the adverbial ἀπὸ προσώπου αὐτῶν. The final vb. retains the pillar of cloud as its subject, and describes in the aor. ind. that it stood behind them (ἔστη ἐκ τῶν ὀπίσω αὐτῶν).

Verse 20 describes the positions of the pillar of cloud. First it entered (εἰσῆλθεν), which is further described by the twin adverbial phrases ἀνὰ μέσον τῶν Αἰγυπτίων and ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραήλ. It was between the Egyptians and the camp of the Israēlites. And there it stood (ἔστη), a detail inserted by Exod but not read in the MT (see Wevers 1992, 244). The subject of the next vb. is not stated, but surely refers to the sky or weather; it became darkness and pitch-dark (ἐγένετο σκότος καὶ γνόφος; cf. 10.22; 20.21; Deut 4.11; 6.22). Aq reads: καὶ ἐγένετο ἡ νεφέλη καὶ τὸ σκότος, καὶ ἐφώτισε σύν τὴν νύκτα, καὶ οὐκ ἤγγισεν οὗτος πρὸς τοῦτον. Sym: καὶ ἦν ἡ νεφέλη σκίτος μὲν ἐκεῖθεν, φαίνουσα δὲ ἐντεύθεν. Σαμαρειτίκον: καὶ ἦν τὸ νέφος καὶ τὸ σκότος, καὶ ἔφαινε τῇ νυκτί … Targ Onq reads "and there was the cloud, and it was dark to the Egyptians, and to Israēl it was light all night." Similarly, Targ Ps-J Philo (Mōusēs 1.176) says the cloud made for a very dark, starless night (see Propp 1999, 498). Next Exod says that the night came through (διῆλθεν ἡ νύξ), whereas the MT reads "and it illuminated the night" (וַיָּאֶר אֶת־הַלָּיְלָה). Perhaps Exod here read עבר where MT reads יאר. Syr inserts here ܟܠܗ ܠܠܝܐ. The next vb. is a third pl. and must have the Israēlites as its subject. They did not intermingle with one another the whole night. Exod's συμμίγνυμι connotes intermingling with the sense of communication (LSJ).

Mōusēs stretches out his hand over the sea and the water parts (v. 21). Exod uses ἐξέτεινεν and τὴν χεῖρα without modification. Here he extends the hand ἐπὶ τὴν θάλασσαν. The result is that the Lord ὑπήγαγεν the sea. Exod's choice of verbs here is peculiar, as the vb. occurs only here in all LXX where there is a corresponding Heb. word (the *hipʿil* of הלך). Its other occurrences are only in Codex Sinaiticus where it never takes a direct object (Tob 8.21; 10.12, 13; 12.5; Jer 43[36].19; 4 Macc 4.13). Some traditions read ἐπήγαγεν or ἀπήγαγεν, others omit Κύριος (see Wever 1991, 194). Wevers (1990, 220) sees the vb. as appropriate since it means "to bring under (the power)." The vb. is modified by the instrumental phrase "by a forcible south wind" (ἐν ἀνέμῳ νότῳ βιαίῳ; see SS 1995, 124). MT reads "forcible wind" or perhaps "east wind" (בְּרוּחַ קָדִים; Propp 1999, 498; cf. 10.13; SS 1995, 65). On the "wind" as a weapon of the Lord, see Propp 1999, 499. The duration was ὅλην τὴν νύκτα. The result was that he (the Lord) made the sea dry (ἐποίησεν τὴν θάλασσαν ξηράν),

and the water was split (ἐσχίσθη τὸ ὕδωρ). Here Exod uses σχίζω in a classic "divine passive."

The Israēlites entered the dried-up sea (v. 22) and Egyptians pursued (v. 23). Remarkably, the water was "for them" (αὐτοῖς with no vb.) a τεῖχος on the right and a τεῖχος on the left. Exod's ἐκ δεξιῶν and ἐξ εὐωνύμων are both pl. substantives which, when used absolutely (as here) are usually in the pl. (Wevers 1990, 221). In verse 23, ExodB begins with καί, though ExodA and others read an expected δέ (see Wevers 1990, 221). The Egyptians, including all the cavalry of Pharaō, the chariots, and the riders, pursue and enter behind them into the midst of the sea (εἰς μέσον τῆς θαλάσσης).

The Lord throws the Egyptians into confusion (vv. 24–25) and brings the water back down upon them (vv. 26–28). Verse 24 begins with a change of subjects (δέ) to an ambiguous "it" with ἐγενήθη, "it happened" (MT וַיְהִי; cf. 12.29). On the use of γίνομαι as a temporal indicator in Exod, see Wevers 1990, 221. This is modified by the adverbial ἐν τῇ φυλακῇ τῇ ἑωθινῇ. The Lord looked upon the camp of the Egyptians. For ExodB's reading ἐπί here, see Wevers 1992, 215. ExodA reads εἰς. This action is described by the adverbial ἐν στύλῳ πυρὸς καὶ νεφέλης. The Lord's observing the camp had the dramatic result of throwing it into confusion (συνετάραξεν τὴν παρεμβολὴν τῶν Αἰγυπτίων). On reading παρεμβολή as an "army on the march," see CS 1995, 193. Exod's συνταράσσω occurs only here in the Pentateuch, though with some regularity in the Psalter (17[18].14; 20[21].9; 41[42].5, 11; 42[43].5; 59[60].2; 64[65].7; 143[144].6) and means "to excite" or, more commonly and here, "to throw into confusion" or "disorder" (Muraoka 539).

The means by which the confusion was wrought (v. 24) is explained in 14.25. Here two aor. third sg. verbs are used: the Lord bound (συνέδησεν) the axles of his chariots, and he led (ἤγαγεν) them with violence (cf. CS 1995, 76–77 § 84). For Exod's "bound" (συνδέω; cf. Syr's ܘܐܣܪ) MT reads "took away" (יָסַר; Lat *removit*); Sym reads μετέστησε. The result is utter confusion upon the Egyptians, expressed in their intent to flee. Wevers (1990, 222) suggests that the muddy ground caused the clamor. Exod expresses this with a first pl. hortatory subjtv. φύγωμεν, for what the MT reads as a *qal* imperf. first sg. (cohortative) אָנוּסָה. This is followed by the adverbial ἀπὸ προσώπου Ἰσραήλ. The reason (γάρ) for flight is the κύριος fights for them (Israēl) against the Egyptians (cf. Deut 1.30; 3.21).

With a change of subjects (δέ), the Lord spoke to Mōusēs (v. 26). Again we see the command to extend the hand (ἔκτεινον τὴν χεῖρά). Here the hand is modified by σου, and the adverbial ἐπὶ τὴν θάλασσαν gives the location. The second half of the verse has two third person imperatives, with τὸ ὕδωρ as their subject. The first imperv. is "let it return" (ἀποκαταστήτω) then, as a

result, "let it cover up" the Egyptians (ἐπικαλυψάτω). MT reads only "return upon" (יָשֻׁבוּ). Specifically, those to be covered up are "both" (τε … καὶ) the chariots and riders. In obedience (v. 27), Mōusēs extends the hand over the sea. The water returned toward day to its place (ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χώρας). Sym reads "to its original state," εἰς τὸ ἀρχαῖον αὐτῆς (Wevers 1990, 223). The Egyptians fled under the water (ἔφυγον ὑπὸ τὸ ὕδωρ). Exod's ὑπὸ τὸ ὕδωρ seems odd (cf. BS 1989, 169). Wevers (1990, 224) suggests the meaning is that the return of the water was so quick that the Egyptians' flight was under water. The entire event is described in peculiar terms: and the Lord shook off the Egyptians in the midst of the sea (καὶ ἐξετίναξεν Κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης). Exod's ἐκτινάσσω is repeated when the event is recounted in Ps 135.15 (ἐκτινάξαντι Φαραω καὶ τὴν δύναμιν αὐτοῦ εἰς θάλασσαν ἐρυθράν). Wevers (1990, 224) comments that the Lord shakes off the Egyptians like one would shake the crumbs from a cloth. Aq reads "seethe, throw up, shake violently" (ἀνέβρασεν).

The results are dramatic (v. 28). Exod begins with an aor. pass. ptc. ἐπαναστραφέν for the simple *qal* imperf. וַיָּשֻׁבוּ. The main action is τὸ ὕδωρ ἐκάλυψεν, with several objects receiving the action: the chariots, the riders, and all the might of Pharaō (πᾶσαν τὴν δύναμιν Φαραώ). A perf. ptc. further describes the objects which had entered (τοὺς εἰσπεπορευμένους). The ptc. is modified by two adverbial phrases ὀπίσω αὐτῶν, and εἰς τὴν θάλασσαν. The extent of those who perish was total: not one of them remained (οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς). On ExodB's reading καί before the οὐ, see Wevers 1992, 165. Exod's ἐξ αὐτῶν is an insertion not read by the MT, placed here for clarification.

In a summary statement (vv. 29–31), Exod recounts the dramatic events; Israēl passes through safely, but the Egyptians are destroyed. This, then, inspires fear and belief in the Israēlites. With a change of subjects (δέ) now the Israēlites are in view (οἱ … υἱοὶ Ἰσραὴλ; 14.29). It is they who went (ἐπορεύθησαν) across dry (διὰ ξηρᾶς) and in the midst of the sea (ἐν μέσῳ τῆς θαλάσσῃς). The remainder of the verse is verbatim identical to v. 22. The water is a wall for them (see v. 22). The miracle is described in summary fashion (14.30) in terms of the Lord rescuing Israēl (ἐρρύσατο … τὸν Ἰσραὴλ). On Exod's use of ῥύομαι see Wevers 1990, 225. The two adverbial phrases modifiy the action: first is ἐν τῇ ἡμέρᾳ ἐκείνῃ, second ἐκ χειρὸς τῶν Αἰγυπτίων. The only act. part played by the Israēlites is that they saw the Egyptians (ἴδεν Ἰσραὴλ τοὺς Αἰγυπτίους). The Egyptians are those having been killed (τεθνηκότας), and were seen by the shore of the sea (παρὰ τὸ χεῖλος τῆς θαλάσσης). The subject is changed (δέ) in 14.31. Here Israēl (not "sons of Israēl") sees the mighty hand (ἴδεν … τὴν χεῖρα τὴν μεγάλην). The result is that the people fear the Lord (ἐφοβήθη … τὸν κύριον). The people also

believed (ἐπίστευσαν) both God and Mōusēs, here described as his servant (τῷ θεράποντι αὐτοῦ).

## Exodus 15

Chapter fifteen is the song sung by Mōusēs and Israēl to God. In the song they glorify the Lord for his deliverance (15.1) and identify him as helper and defender (15.2–3). They recount his destruction of Pharaō and his men (15.4–5) with power and wrath (15.6–8). Though Israēl's enemies boast (15.9), Israēl's God has covered them in water (15.9). There is none like Israēl's God (15.10–13), and all the nations see this (15.14–15). The song continues with a plea for further protection (15.16) and establishment (15.17) of his people under his rule (15.18–19). Mariam, Aarōn's sister, leads the women in further singing (15.20–26) until they camp at Aileim (15.27).

Exodus fifteen begins with an extended song to God (vv. 1–19). Syntactically, Exod must navigate the difficult task of rendering its otherwise lit. translation into Gk. while maintaining the poetic features of the Heb. With remarkable clarity yet coherence to the Heb., Exod begins the song (15.1) with the appropriate adv. τότε (MT אָז). Curiously, Exod uses θεός for MT's יהוה, though it does use the pl. εἶπαν, followed by the ptc. λέγοντες (for MT's לֵאמֹר). Exod uses a first pl. aor. (hortatory) subjtv. (ᾄσωμεν; so also Vulg, Targ, Syr). The song is sung τῷ κυρίῳ. The reason (γάρ) it is sung is that "gloriously he has been glorified" (ἐνδόξως … δεδόξασται). The same sentence appears at the end of the song at 15.21. On Exod's adv. in place of a ptc. here, see CS 1995, 75 § 82; Thackeray 1909, 47. The nature of his glorification is explained in that he cast horse and rider into the sea (ἔρριψεν εἰς θάλασσαν; cf. SS 1965, 93).

In 15.2 the Lord became helper (βοηθός) and defender (σκεπαστής). Exod's adj. βοηθός is used of Eve's role in relationship to Adam (Gen 2.18, 20), of God both in Exod 15.2 and 18.4, both in reference to the Exodus events. It is also used of "God" or "the Lord" who helps his people in battle (Deut 33.7, 36, 29). Exod's σκεπαστής is even more rare, occurring only twice in the Pentateuch and seven times in all the LXX (Exod 15.2; Deut 32.38; Jdt 9.11; 3 Macc 6.9; Ps 70.6; Odes 1.2; 2.38; Sir 51.2), used exclusively of God as protector and defender of his people: "one who provides protection" (Muraoka 512). This is done εἰς σωτηρίαν, a phrase that itself occurs numerous times in the LXX. It occurs only here and in Exod 14.13 in all the Pentateuch, both in reference to deliverance from slavery in Egypt. A series of terse affirmations and acclimations follow: this is my God (οὗτός μου θεός) and I will glorify him (καὶ δοξάσω αὐτόν). Then, the God of my father (θεὸς τοῦ πατρός μου) and I will

exalt him (καὶ ὑψώσω αὐτόν). There are a number of textual difficulties here in the Heb., especially when compared with the nearly identical readings in Isa 12.2; Ps 118.14; see Propp 1999, 471–472.

The identity of the deity is key in 15.3. Simply, he is Κύριος. MT describes him as "a man of war" (אִישׁ מִלְחָמָה), which Exod renders with a pres. ptc. from συντρίβω followed by πολέμους. BS (1989, 172) suggests the LXX rendering carries messianic connotations (citing Jdt 9.7; 16.2, 3; Isa 42.13; cf. especially Ps 46.10 MT): Not a "man of war" but one "shattering wars." Targ Onq reads "victorious" (נצחן). Swete (1902, 327) cites this as an example of the LXX concern to avoid anthromorphisms with respect to Yahweh. In v. 4 the Lord cast into the sea (ἔρριψεν εἰς θάλασσαν) both the chariots of Pharaō (ἅρματα Φαραὼ) and his power (τὴν δύναμιν αὐτοῦ). Preserving the poetic structure of the Heb., Exod places the nouns first, and the vb. with its adverbial modifier at the end. Again with nouns at the beginning, the second half of the verse recounts choice horsemen, third-ranked (officers) (ἐπιλέκτους ἀναβάτας τριστάτας; cf. 14.7) which he sunk in the Red sea. Exod's καταποντίζω can also mean "submerge" (BS 1989, 172; cf. Ps 68[69].3; Jer 45[38].5). ExodB here reads the third pl., making the riders the subject. ExodA reads an act. third sg., with the Lord as the subject. On Exod's use of ἐν with a vb. of action, see SS, 1965, 136.

In 15.5 Exod reports that God covered them with the high sea (πόντῳ ἐκάλυψεν αὐτούς), emphasizing God's active role in the events (Propp 1999, 472). Καλύπτω occurs fourteen times in Exod, typically for MT's כסה (8.6[2]; 10.5, 15; 14.28; 15.5, 10; 16.13; 21.33; 24.15, 16; 26.13; 28.38[42]; 40.34) but also for מסך (27.2). It connotes something covering over an entire surface or extending over the surface of something (Muraoka 287). MT's תְּהֹמֹת is rendered κύματα (15.8) and ἀβύσσου (Gen 1.3). Here Exod uses "high sea" (πόντος), which occurs only here and Odes 1.5 in the LXX and refers to the ocean or open sea (Muraoka 474; see also Luke 3.1; Acts 2.9; 4.27; 18.2; 1 Tim 6.13; 1 Pet 1.1). Furthermore, they sank down into the deep (κατέδυσαν εἰς βυθὸν), described dramatically as "like a stone" (ὡσεὶ λίθος). In 15.6 it is not "the Lord" who is glorified, but his "right (hand)" (ἡ δεξιά σου), which has been glorified (δεδόξασται). This is modified by the adverbial ἐν ἰσχύι. His right hand also shattered the enemies (ἔθραυσεν ἐχθρούς). Verse 7 speaks to God in the second person. First, it announces that he crushed the adversaries. Exod's ὑπεναντίος occurs scores of times in the LXX. In Exodus we have seen that there was concern that the Israēlites would join with the adversaries of Egypt which led to their subsequent enslavement (Exod 1.10). God will bring fear in the hearts of Israēl's enemies (Exod 23.27; cf. 32.25). Rarely is ὑπεναντίος used with respect to God, e.g., "God's enemies" or "your enemies" (Odes 5.11; Job

13.24; Sir 47.7; Nah 1.2; Isa 1.24; 59.18). With the second vb., God sent his wrath (ἀπέστειλας τὴν ὀργήν σου) which itself devoured them like stubble (καὶ κατέφαγεν αὐτοὺς ὡς καλάμην). On ExodA and B's reading ὡς here, see Wevers 1992, 264. The emphasis throughout is on divine activity (Wevers 1990, 229).

In 15.8 Exod reports that the water separated (διέστη τὸ ὕδωρ). Aq, Sym, and Theod read ἐσωρεύθη. MT reads they "piled" (נֶעֶרְמוּ). The action is modified by the adverbial (instrumental) phrase διὰ πνεύματος τοῦ θυμοῦ σου. The Heb. "nostrils" is a common metaphor for anger or wrath (cf. SS 1965, 124). The two Gk. nouns in close context is not common in LXX (Exod 15.8; 2 Kgdms 22.16; Esth 5.1; Odes 1.8; Eccl 7.9; Wis 7.20; Sir 39.28; Isa 27.8), but a close association between the two is found only here and Isa 27.8, which speaks of slaying people "with a wrathful spirit" (πνεύματι θυμοῦ). Furthermore, the waters were congealed as a wall (ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα). This is further described with the synthetic parallel: the waves were congealed in the midst of the sea (ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης). Exod interprets MT's "heart" (לֵב) with "midst" (μέσῳ). Wevers (1990, 230) suggests Exod evokes two walls of water similar to that of the prose account in 14.22, 29. The standing or heaping of waters is used of the Red Sea (Ps 78.13 MT) and the Jordan River (Josh 3.13, 16).

Exod 15.9 is the boast of the enemy (ὁ ἐχθρός). Curiously, Exod omits the object "them"—read in the MT—for both the ptc. and the next vb., "overtake." For these, Exod uses four first person fut. verbs and accompanying objects: I will overtake (καταλήμψομαι), I will divide the spoil (μεριῶ σκῦλα), I will satisfy my soul (ἐμπλήσω ψυχήν μου), and I will destroy with my sword (ἀνελῶ τῇ μαχαίρῃ μου). On the uniqueness of ExodB's form μαχαίρῃ here in the LXX, see Thackeray 1909, 141; CS 1995, 26 § 3; Wevers 1992, 197–198. The intent is summarized at the end of the verse: "my hand will rule" (κυριεύσει ἡ χείρ μου). While the vb. here, κυριεύω, translates often "dominate," one cannot help but think that in light of the frequent debate thus far in Exodus concerning the identity and power of the Κύριος and the chiding of Israēl's enemies here, that Exod may evoke a play on words. In v. 10 the subject is again the Lord, here in the second sg. (implied) subject of ἀπέστειλας. Exod's object, "your wind" or "your spirit" (τὸ πνεῦμά σου) is rendered in MT with "by your wind" or "spirit" (בְּרוּחֲךָ). Targ Onq reads "you did destroy by your word" (אסרת במימרך). The result is that the sea covered them (ἐκάλυψεν αὐτοὺς θάλασσα) and they sank like lead in turbulent water (ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῷ). On Exod's μόλιβος, see CS 1995, 29 § 10. On Exod's "violent" or "turbulent" (σφοδρῷ), see SS 1965, 138.

Verse 11 contains no fin. verbs, only two implied forms of εἰμί. They are read in two parallel interrogative sentences. Both inquire "who is like you"

(τίς ὅμοιός σοι). The first interrogative is modified by the adverbial ἐν θεοῖς (omitted in Syr), followed by the voc. Κύριε. The second interrogative is expanded upon by three additional phrases describing the nature of the Lord's incomparability: having been glorified among the holy ones (δεδοξασμένος ἐν ἁγίοις), marvelous in glories (θαυμαστὸς ἐν δόξαις), and doing wonders (ποιῶν τέρατα). Exod's ἁγίοις, "holy ones" reads in the MT "holiness" (קֹדֶשׁ). Exod's reading is perhaps to retain some symmetry with its ἐν θεοῖς. Sym reads ἐν δυναστείαις. Verse 12 is terse. First, the Lord extends his right (hand) (ἐξέτεινας τὴν δεξιάν σου). The extension of the Lord's arm is not seen in the prose accounts and clarifies "the symbolic nature of Mōusēs' gesture: God is the real miracle-worker" (Propp 1999, 529). Second, the earth swallowed them (κατέπιεν αὐτοὺς γῆ; see Propp 1999, 529–531).

Praise continues in 15.13, where God—in the second sg. implied subjects of the two verbs—is again the subject. Exod's ὁδηγέω is prevalent in the Psalms but only occurs five times in the Pentateuch (Exod 13.17; 15.13; 32.34; Num 24.8; Deut 1.33). It occurs exclusively in the Pentateuch with reference to God's leading Israēl out of Egypt and in the wilderness. The means by which they are led is your righteousness (τῇ δικαιοσύνῃ σου). The term occurs with reference to God only here and 9.27, where Pharaō declares the Lord as righteous (ὁ κύριος δίκαιος). Here Exod's δικαιοσύνη renders MT's חֶסֶד (cf. SS 1965, 127; Aq ἐλέει). With the next vb., "your people" (τὸν λαόν σου) are described as those whom he redeemed (ὃν ἐλυτρώσω). Words within the *λυτρ* wordgroup are not infrequent in Exod (Exod 6.6; 13.13, 15; 15.13; 21.8, 30; 30.12; 34.20) and subsequently in the Pentateuch. The Lord promises to "ransom" Israēl from the Egyptians (6.6). Firstborn are to be "redeemed" by means of sacrifices (Exod 13.13, 15; 34.20). The term is sometimes used for the release of a betrothed woman (Exod 21.8) or imprisoned person (Exod 21.30). Each Israēlite is to give a "ransom for his soul" to the Lord (δώσουσιν ἕκαστος λύτρα τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ; 30.12). It is, at its essence, the payment of a price for release from captivity. Finally, Exod declares "you summoned with your strength into your holy dwelling" (παρεκάλεσας τῇ ἰσχύι σου εἰς κατάλυμα ἅγιόν σου). In 15.14 the ἔθνη are the subject. It Is they who "heard and were angered" (ἤκουσαν … καὶ ὠργίσθησαν). Aq reads ἐκλονήθησαν, "driven into confusion"; Sym has ἐταράχθησαν, "became troubled" (cf. Gen 45.24). Finally, so great was the anguish among neighbors that birth-pains seized those dwelling among the Phylistieim (ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιείμ). The subjects in 15.15 are the princes (ἡγεμόνες) and rulers (ἄρχοντες). The former were princes of Edom (Ἐδώμ) who "hurried" (ἔσπευσαν). BS (1989, 175) suggests Exod's σπεύδω connotes anxiety and impatience (Jdg 20.41; 3 Kgdms 28.21).

15.16 is a syntactically difficult verse, largely because the verbs are opt. (ἐπιπέσοι), imperv. (ἀπολιθωθήτωσαν), subjtv. (παρέλθῃ), and ind. (ἐκτήσω), respectively. First, the subject is compound: τρόμος καὶ φόβος (ExodA and others reverse the order) which is hoped to fall upon them (ἐπ᾽ αὐτοὺς). Exod's φόβος occurs only three times in that book for פחד (15.16), ירא (20.20), and אֵימָה (23.27), respectively. Τρόμος occurs only twice for רַעַד (15.15) and אֵימָה (15.16). On the opt. in LXX, see CS 1995, 72–73 § 75. The next vb. is an aor. pass. imperv. (ἀπολιθωθήτωσαν), "let them become stone," with the previous αὐτούς as the implied subject and modified by the dat. "by the greatness of your arm" (μεγέθει βραχίονός σου). The vb. is also modified by two parallel adverbial sentences, both beginning with ἕως ἂν and separated by the voc. Κύριε. In both sentences "your people" (ὁ λαός σου) is the subject. The second occurrence is additionally modified by Exod's unique οὗτος. The action is a third sg. subjtv. παρέλθῃ. On the readings found in the targumim, see Wevers 1990, 234. Finally, the people are described with the rel. phrase "whom you procured for yourself" (ὃν ἐκτήσω).

Verse 17 uses an aor. ptc. (εἰσαγαγὼν) with an aor. imperv. (καταφύτευσον). Again, a pair of adverbial phrases follow, each of which begins with the prep. εἰς. The imperv. to "lead in" is modified first by εἰς ὄρος κληρονομίας σου. The second adverbial phrase is εἰς ἕτοιμον κατοικητήριόν σου. Next, Exod describes the latter with the rel. prn. ὃ, though no אֲשֶׁר is read in MT, a feature repeated in the final phrase. This dwelling place is described as "that you accomplished" (ὃ κατηρτίσω), a "sanctuary" (ἁγίασμα; cf. v. 13). Exod's ἁγίασμα translates מִקְדָּשׁ (15.17; 25.7) or קֹדֶשׁ (28.32 [36]; 29.6, 34; 30.32, 37; 36.39[39.30]) and is used of the "sanctuary" (25.7) or sacred cultic objects or sacrifices (28.32[36]; 29.6, 34; 30.32, 37; 36.36[39.30]). This is separated by another voc. Κύριε and the rel. phrase ὃ ἡτοίμασαν αἱ χεῖρές σου. Wevers (1990, 235) translates "a ready dwelling" for God. Aq reads ἕδρασμα εἰς καθέδραν, "a seat for a chair."

Exod 15.18 interjects a profound statement about Κύριος. The divine name is modified by a pres. ptc. in Exod, declaring his "reigning" (βασιλεύων), which is a rather peculiar construction (CS 1965, 74 § 80). Previously in Exod, βασιλεύς and verbal forms are used only of the king of Egypt (1.8, 15, 17, 19; 2.23; 3.10, 11, 18, 19; 4.19; 5.4; 6.11, 13, 27, 29; 14.5, 8). Here it is used of Yahweh's kingship (15.18). Subsequent occurrences are used of the royalty of Israēl (19.6; 23.22). Foundational here, though, is the nature of the Lord's reign: τὸν αἰῶνα καὶ ἐπ᾽ αἰῶνα καὶ ἔτι. Exod uses the pres. ptc. to connote that the Lord's reign is "a continuous fact" (Wevers 1990, 235). Exod renders the MT's לְעֹלָם with an expanded τὸν αἰῶνα καὶ ἐπ᾽ αἰῶνα. This is a unique rendering for a unique phrase which occurs only here in the MT of Exodus, as the table below illustrates.

| Reference | Translation | LXX | MT |
|---|---|---|---|
| 3.15 | Name forever | ὄνομα αἰώνιον | שְׁמִי לְעֹלָם |
| 12.14 | Perpetual ordinance | νόμιμον αἰώνιον | חֻקַּת עוֹלָם |
| 12.17 | Perpetual ordinance | νόμιμον αἰώνιον | חֻקַּת עוֹלָם |
| 12.24 | Forever | ἕως αἰῶνος | עַד־עוֹלָם |
| 14.13 | Forever | ἔτι + εἰς τὸν αἰῶνα | עוֹד עַד־עוֹלָם |
| 15.18 | Forever and ever and ever | τὸν αἰῶνα καὶ ἐπ᾽ αἰῶνα καὶ ἔτι | לְעֹלָם וָעֶד |
| 19.9 | Forever | εἰς τὸν αἰῶνα | לְעוֹלָם |
| 21.6 | Forever | εἰς τὸν αἰῶνα | לְעֹלָם |
| 27.21 | Perpetual ordinance | νόμιμον αἰώνιον | חֻקַּת עוֹלָם |
| 28.39[43] | Perpetual ordinance | νόμιμον αἰώνιον | חֻקַּת עוֹלָם |
| 29.9 | Forever | εἰς τὸν αἰῶνα | עוֹלָם |
| 29.28 | Perpetual ordinance | νόμιμον αἰώνιον | לְחָק־עוֹלָם |
| 30.21 | Perpetual ordinance | νόμιμον αἰώνιον | חָק־עוֹלָם |
| 31.16 | Eternal covenant | διαθήκη αἰώνιος | בְּרִית עוֹלָם |
| 31.17 | Forever | αἰώνιον | לְעֹלָם |
| 32.13 | Forever | εἰς τὸν αἰῶνα | לְעֹלָם |
| 40.15 | Eternal | εἰς τὸν αἰῶνα | עוֹלָם |

15.19 begins with ὅτι, apparently to provide the reason for the prior statement (v. 18; see Wevers 1990, 235). The subject is the ἵππος which went εἰς θάλασσαν. But it did not go alone. It went "with" (σύν) chariots and horsemen (ἅρμασιν καὶ ἀναβάταις). Subsequently, the Κύριος brought upon them the water of the sea (τὸ ὕδωρ τῆς θαλάσσης). Exod's use of ἐπήγαγεν is unusual for the *hipʿil* of שׁוב (see Amos 1.8; Zech 13.7; Isa 1.25). Wevers (1990, 235–236) suggests the intent is not one of returning to a former state, but "the active divine intervention by which the waters were brought upon the Egyptian forces." This is in contrast (δέ) to the "sons of Israēl" who went through dry land (ἐπορεύθησαν διὰ ξηρᾶς), though they too were "in the middle of the sea" (ἐν μέσῳ τῆς θαλάσσης). It is unclear why Exod uses διά rather than ἐπί for the former prep.

Then (vv. 20–21) Mariam leads in further singing. In 15.20 Exod renders MT's תִּקַּח with the aor. ptc. λαβοῦσα. ExodA reads ἐλάβεν, the more sensible reading here (see Wevers 1992, 219). Mariam is described as the prophetess (ἡ προφῆτις) and the sister of Aarōn (ἡ ἀδελφὴ Ἀαρὼν). Mariam is one of only five women identified as a prophetess: Deborah (Jdg 4.4), Huldah (4 Kgdms 22.14), Noadiah (Neh 6.14) and Isaiah's (anonymous) wife (Isa 8.3; Propp 1999, 546). She takes τὸ τύμπανον, a term that occurs only here in Exod, though not infrequent in the LXX, and is a tambourine (Muraoka 564–565) typically used in celebration or worship (cf. Jdg 11.34). She took

this instrument ἐν τῇ χειρὶ αὐτῆς. Furthermore, she leads a processional of all the women (πᾶσαι αἱ γυναῖκες) likewise with tambourines and dances. On ExodB's ἐξήλθοσαν, see Wevers 1992, 232–234; 1990, 236.

Exod 15.21 begins with δέ. Though it connotes a change of subjects from the women of v. 20, it also indicates a contrast between the activities of the women in general and Mariam in particular in her leadership. The verse also has some peculiar verbal forms, including an imperf. ind., pres. ptc., aor. subjtv., perf. pass., and aor. ind. Exod uses the imperf. to describe Mariam's activity. She was leading them (ἐξῆρχεν … αὐτῶν). Exod's ἐξάρχω occurs only here and 32.18 in Exod. Throughout its several other occurrences in the LXX (Num 21.17; 3 Kgdms 18.7; 21.11[12]; 29.5; Ps 146[147].7; Isa 27.2; cf. also Jdt 15.14; 1 Macc 9.67; 3 Macc 4.6) it always renders MT's ענה and means "to act as leader of," particularly of the voice in singing (Muraoka 195). Aq and Sym read καταλέγω, "to recount, relate" (Wevers 1990, 236–237). The imperf. is the ideal choice here since it conveys a continuous action in the past. For Exod's λέγουσα we find no expected corresponding לֵאמֹר in the MT. Wevers (1990, 236) indicates the insertion of this indirect speech marker clarifies that the subject here is Mariam. Mariam's speech is in the form of an aor. subjtv. first pl., clearly hortatory, "let us sing to the Lord" (ᾄσωμεν τῷ κυρίῳ). The reason (γάρ) for such singing is "gloriously he has been glorified" (ἐνδόξως … δεδόξασται). How he has been glorified, then, is "he cast the horse and horseman into the sea" (ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν; cf. SS 1965, 93).

Mōusēs takes the Israēlites from the Red Sea into the desert (v. 22). Exod uses ἐξῆρεν, "removed," to describe the Israēlites' departure. Mōusēs also (καί) led them (ἤγαγεν αὐτοὺς) into the desert of Sour (εἰς τὴν ἔρημον Σούρ). Next Exod uses an imperf. (ἐπορεύοντο), appropriate for the continuous sojourning done by the Israēlites for three days in the wilderness (τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ). For MT's וְלֹא־מָצְאוּ מָיִם, Exod reads καὶ οὐχ ηὕρισκον ὕδωρ but also inserts ὥστε πιεῖν, "water to drink." On the Attic form of εὕρισκον see Wevers 1990, 237; Thackeray 1909, 200. Syr (and SamP) follows MT (ܘܠܐ ܐܫܟܚܘ ܡ̈ܝܐ). A contrastive δέ begins 15.23, where the subject remains "they" from v. 22, who "came into Merra" (ἦλθον … εἰς Μερρά). On the varying forms of Μερρά see Wevers 1992, 208; Wevers 1990, 238; Thackeray 1909, 168 n. 6. The vb. is an aor. ind. The next is an imperf., conveying the continuous past sense of their being "not able to drink from Merra" (οὐκ ἠδύναντο πιεῖν ἐκ Μέρρας). ExodB omits the object ὕδωρ present in ExodA and MT (see Wevers 1992, 255). Perhaps the omission stems from "a defective *Vorlage* from which *mayim* was lost by homoioarkton with *mimmārâ*" (Propp 1999, 574). The reason (γάρ) is that it was "bitter" (πικρόν). This is the reason (διὰ τοῦτο) for

its name: "Bitterness" (Πικρία). For the naming, MT reads a simple "its name was called" (קָרָא־שְׁמָהּ), which Exod expands to "he named the name of that place" (ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου; also Syr). Furthermore, Exod translates MT's proper name מָרָה with Πικρία. On ExodB's act. vb. here, see Wevers 1990, 238.

In 15.24, Exod reports that the people "complained against Mōusēs" (διεγόγγυζεν … ἐπὶ Μωσῆν). The vb. is sg. in Exod (also SamP, 4QReworked PentateuchC), but pl. in the MT and Targ. Typically ὁ λαός takes the sg. vb. in Exod (though see 16.4; 20.18; 32.3; 33.10 for exceptions; Wevers 1990, 238). Exod's choice of ἐπί seems odd, rather than κατά or πρός, but certainly retains the sense of the MT's עַל (see Wevers 1992, 215). Finally, the introductory formula quotation λέγοντες is used for MT's לֵּאמֹר. Syr inserts "to him" (ܠܗ). This is followed by the interrogative τί with the fut. vb. πιόμεθα. Prior complaints against Mōusēs have been seen before (5.20, 21; 14.11, 12), though Wevers (1990, 239) indicates this is "the first instance of the murmuring motif." Changing subjects (δέ) in 15.25, Exod recounts that Mōusēs "cried out to the Lord" (ἐβόησεν … Μωυσῆς πρὸς Κύριον). Exod, along with Syr, SamP, and 4QReworked Pentateuch[C], inserts the name of Mōusēs, not found in the MT though clearly understood. Next, the Κύριος showed him wood (ξύλον; עֵץ) which he, presumably Mōusēs, threw into the water (εἰς τὸ ὕδωρ). Origen reads καὶ ἔδειξεν αὐτῳ, Aq has ἐφώτισεν. Exod supplies the direct object αὐτό, not read in the MT. The result was that the water was sweetened (ἐγλυκάνθη τὸ ὕδωρ).

The Lord tests them, imploring them to heed his voice and avoid divine punishment (vv. 25b–26). Presumably the subject of the next vb., ἔθετο, is God, though again this is not stated. Whoever the subject is, it is he who "here … set regulations and judgments for him" (ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις). The final sentence repeats ἐκεῖ and repeats that "he tested him" (ἐπείρασεν αὐτὸν). Again, the subject is not stated, but surely it makes more sense for God to be the tester and Mōusēs the tested. On ExodB's ἐπείρασεν, where others read ἐπειράζεν, see Wevers 1992, 226. Wevers (1990, 239) comments that verses 25b and 26 seem to interrupt the flow of the context in MT, and Exod "reproduces its ambiguities faithfully." On the inconsistency of Exod's translation of חֹק וּמִשְׁפָּט throughout the book, see Wevers 1990, 240.

15.26 begins with a speech indicator (καὶ εἶπεν) followed by the interrogative ἐάν. Syr inserts "to him" (ܠܗ). The second sg. "you" is the subject for the ensuing four subjtv. verbs. First, Exod announces that "you" should hear the voice of the Lord your God (ἀκούσῃς τῆς φωνῆς Κυρίου τοῦ θεοῦ σου). This action is modified by the intensifying adverbial ἀκοῇ. The next subjtv. vb.

is ποιήσῃς, with the object τὰ ἀρεστὰ. The action is modified by the adverbial ἐναντίον αὐτοῦ. The next action is a twofold exhortation to give ear to his commandments (ἐνωτίσῃ ταῖς ἐντολαῖς αὐτοῦ) and observe all his regulations (φυλάξῃς πάντα τὰ δικαιώματα αὐτοῦ). The vb. ἐνωτίζομαι occurs only here in Exod and two other places in the Pentateuch (Gen 4.23; Num 23.18). It is a common expression in the Psalms for beseeching the Lord's attention in prayer and in Isaiah for exhorting the people to attend to God's prophetic instruction. The vb. φυλάσσω is more common in Exod, occurring seventeen times. Its primary meaning in these contexts is to "adhere to and act in conformity with divine instruction" or law (Muraoka 589) or even to guard against neglect, when used with respect to religious days (Muraoka 589). The consequences of such behavior are then stated in terms of a negated first person fut. vb.: I will not bring upon you (οὐκ ἐπάξω ἐπὶ σέ). The object of that vb. is the diseases which the Lord brought upon the Egyptians. The rationale (γάρ; see SS 1965, 79) is given eloquently in terms of the identity of the deity: "I am the Lord your God" (ἐγὼ ... εἰμι Κύριος ὁ θεός σου). Importantly, the Lord is described as the one "who heals you" (ὁ ἰώμενός σε). For Israēl, the Lord is not a destroyer or disease-causer, but a "healer." Exod's ἰάομαι occurs only here in Exod and a handful of times in the Pentateuch (Gen 20.17; Lev 14.3, 48; Num 12.13; Deut 28.37, 35; 30.3; 32.39) as a term for the remedy of bodily damage or dysfunction, to heal or cure (Muraoka 266).

Verse 27 returns to the narrative scene where the Israēlites enter Aileim (ἤλθοσαν εἰς Αἰλείμ; see Wevers 1990, 241). Though the change of subjects from the prior verse is quite significant, Exod does not use the familiar δέ here. For MT's simple וְשָׁם, Exod reads καὶ ἦσαν ἐκεῖ. ExodA and others read the number δώδεκα, where ExodB here reads ιβʹ: "twelve." There were "twelve springs of water" (ιβʹ πηγαὶ ὑδάτων). There were also (καί) seventy palm stumps (ἑβδομήκοντα στελέχη φοινίκων). It was there (ἐκεῖ) that they set up camp by the waters (παρενέβαλον ... παρὰ τὰ ὕδατα).

## Exodus 16

The narrative continues in chapter sixteen. The congregation comes to the desert of Sein (16.1) and complains about lack of food (16.2–3). The Lord tells Mōusēs that he will provide food from heaven (16.4–5), and Mōusēs and Aarōn relate this to Israēl (16.6–10). The Lord describes his provision of meat and bread to Mōusēs (16.11–15). Mōusēs instructs Israēl on its collection (16.16–19) and provisions made for the Sabbata (16.21–26, 28–31). Some

disobey the Sabbata instructions (16.20, 27). Mōusēs and Aarōn save some of the bread and meat as a witness for subsequent generations (16.32–36).

Chapter sixteen begins (v. 1) by recounting the travels of Israēl to the desert of Sein, where they complain to Mōusēs and Aarōn (v. 2) about hunger (v. 3). Verses 1 and 2 constitute a coherent unit of two complete sentences. After a postpositive δέ Exod reports that they set out (ἀπῆραν), with the Israēlites as the implied subject. The vb. is modified by the adverbial ἐξ Αἰλείμ, indicating the origins of their departure. They are defined as πᾶσα συναγωγὴ υἱῶν Ἰσραήλ, and they came into the desert of Sein (ἤλθοσαν … εἰς τὴν ἔρημον Σείν). On ExodB's ἤλθοσαν here, see Wevers 1990, 242. This location is thought to be a short form of Seina (Propp 1999, 592). The desert is located between Aileim and Seina. The next sentence reports the complaining of Israēl. Exod's imperf. from διαγογγύζω is ideal for expressing the continuous nature of a past action here in view. Two adverbial modifiers describe the action: first, in v. 1, articulating the time: τῇ … πεντεκαιδεκάτῃ ἡμέρᾳ τῷ μηνὶ τῷ δευτέρῳ. Exod clarifies that this is the point of complaining. The measurement of time is done with respect to their departure from the land of Egypt, expressed with the perf. act. gen. pl. ptc. ἐξεληλυθότων. The second adverbial phrase, in v. 2, expresses the direction of their complaint: ἐπὶ Μωυσῆν καὶ Ἀαρών. Sym and Theod insert ἐν τῇ ἐρήμῳ.

In 16.3 the Israēlites speak to Mōusēs and Aarōn. For MT's מִי־יִתֵּן, Exod reads ὄφελον, the sole occurrence of that word in Exod, with only three others in the Pentateuch (Num 14.3[2]; 20.3 both for לוּ; Deut 15.2 for נשׁא; see esp. Wevers 1990, 243). It introduces the aor. ἀπεθάνομεν, which itself is modified by the aor. participial phrase πληγέντες ὑπὸ Κυρίου. Presumably the final adverbial phrase, ἐν γῇ Αἰγύπτῳ, modifies ἀπεθάνομεν. Memory of the harsh conditions in Egypt quickly slips from memory in the midst of this desert, and things seemed rather favorable afterall. Here Exod describes the complainers' view of that situation: at least then (ὅταν), they reasoned, they sat by kettles of meat and were eating bread unto satisfaction. Exod uses the pl. "pots" for MT's collective sg. Again Exod's use of the imperf. ἠσθίομεν here rightly relates the continuous practice of having enough to eat. Exod's ὅτι seems out of place with the last statement, which is a declaration of Mōusēs' and Aarōn's (second pl. vb. ἐξηγάγετε) intent to bring them into this desert, followed by the purpose inf. and clause: "to kill this whole congregation with hunger." Wevers (1990, 244) suggests Exod's ὅτι gives "the factional reason for the initial 'would that we had died,' viz. 'because you brought us …'" MT's כִּי could also mean "for" or "in fact" (Propp 1999, 593). Regardless, the charge is a harsh one: Mōusēs and Aarōn brought them out of Egypt not for deliverance but destruction.

The Lord announces to Mōusēs that he will provide bread for Israēl (vv. 4–5). Verse 4 begins with a change of subject (δέ) and the Κύριος speaks to Mōusēs. Beginning with ἰδού, the Lord announces his intent to rain bread. Exod's vb. ὕω renders what in MT is מַמְטִיר (see Lee 1983, 122–124). Some Gk. traditions read βρέχω (cf. Exod 9.18; Thackeray 1909, 262). The bread is to rain down ὑμῖν, with its source being ἐκ τοῦ οὐρανοῦ. The people are to go out (ἐξελεύσεται) and gather together (συλλέξουσιν; see Walters 1973, 306). The frequency is rendered τὸ τῆς ἡμέρας εἰς ἡμέραν (see Wevers 1990, 244; SS 1965, 95). It is ὅπως that the Lord will test them (πειράσω αὐτοὺς). Exod's rendering is purposive concerning the Israēlites' adherance to the instructions for daily gathering (Wevers 1990, 244). Exod's πειράζω occurs five times in Exod (15.25; 16.4; 17.2, 7; 20.20) and six other times elsewhere in the Pentateuch (Gen 22.1; Num 14.22; Deut 4.34; 8.2; 13.3[4]; 33.8) always for MT's נָסָה. In Exod it is used of the Lord's testing Mōusēs (15.25) and Israēl (20.20), and of Israēl's testing the Lord (17.2, 7). The test here pertains to their willingness to attend to "my law" (τῷ νόμῳ μου). Exod's term of adherence here is πορεύομαι for MT's הֲיֵלֵךְ, again sg. in MT and pl. in LXX, SamP, Syr, and Targ traditions. Psalm 78.25 refers to the manna as "bread of angels" (cf. Ps 104.40; Wis 16.20). The instructions from v. 4 continue in 16.5. Having described what is to be done for collecting on a daily basis (v. 4), attention is now given to provisions for the Sabbata, when clearly no such work as collecting manna is to be done. This is expressed with a fut. third pl. vb. conveying the expectation that "they will prepare" (ἑτοιμάσουσιν). Their preparations concern whatever they may gather, rendered with the rel. clause ὃ ἐὰν εἰσενέγκωσιν. The result is that the gatherings on the sixth day will be double (διπλοῦν) that gathered for the daily collection (see Beuken 1985, 3–14).

Mōusēs and Aarōn then announce the Lord's provision for them (vv. 6–8). Mōusēs and Aarōn (v. 6) indicate that at evening (ἑσπέρας) they will know (γνώσεσθε) that it was, in fact, the Κύριος who brought them out of Egypt (ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου). On Exod's πᾶς without the art. following, see CS 1995, 63 § 63. Exod 16.7 begins πρωί, for it is then that they will see τὴν δόξαν Κυρίου. ExodA reads θεός here. The complaint is "against God," rendered with the prepositional ἐπὶ τῷ θεῷ. MT and SamP read "against the Lord" (עַל־יְהוָה); Syr "before the Lord" (ܩܕܡ ܡܪܝܐ). Fittingly, Mōusēs and Aarōn question whether they should receive the complaint. Exod does this with the interrogative τί and inserts the vb. ἐσμεν, not present in MT though clearly implied. Exod's pres. ind. διαγογγύζετε connotes a continuous aspect here.

In 16.8 Mōusēs speaks. Syr inserts "to all them" (ܠܟܠܗܘܢ). It is unclear what Exod's prepositional ἐν phrase modifies. Wevers (1990, 246) suggests the

διά clause, or perhaps the ἡμεῖς δὲ statement. Either only partially resolves the syntactical difficulty. Exod uses the articular inf. τῷ διδόναι as a fin. vb., with the acc. Κύριον as its subject. It has two objects: meat to eat (κρέα φαγεῖν) and bread unto satisfaction (ἄρτους … εἰς πλησμονήν). The first is given in the evening (ἑσπέρας), the second in the morning (πρωί). Exod reads that the grumblings are "against us" (καθ᾽ ἡμῶν), whereas MT has "against him" (עָלָיו). The identity question, ἡμεῖς … τί ἐσμεν, repeats that of v. 7 verbatim. An important ground (γάρ), inserted in Exod and not read in MT, for questioning their grumbling against Mōusēs and Aarōn is that it is not, in fact, against them "but rather against God" (ἀλλ᾽ ἢ κατὰ τοῦ θεοῦ). Again Exod inconsistently uses θεός where MT reads יְהוָה.

In v. 9 Mōusēs implores the Israēlites, through Aarōn, to come to God. The verse begins with a change of subject (δέ): Mōusēs speaks to Aarōn. As is often the case when such an exchange occurs in Exod, it is in the form of an imperv. Aarōn is to speak to the entire congregation and exhort them. The exhortion is in the form of an imperv.: "come before God," προσέλθατε ἐναντίον τοῦ θεοῦ. Presumably, this refers to coming before his presence in the cloud (Propp 1999, 595). Again, Exod uses θεός for MT's יְהוָה. The reason (γάρ) for this exhortation is the attentiveness of the Lord to their complaining (εἰσακήκοεν … ὑμῶν τὸν γογγυσμόν).

The Israēlites see the glory of the Lord (v. 10) who spoke to Mōusēs (v. 11), telling him that he has heard their complaining (v. 12) and will provide for their needs. In 16.10 Exod reads ἡνίκα δὲ ἐλάλει, using the imperf. again to convey correctly the simultaneous, continuous past action for Aarōn's speech. The Israēlites turn around toward the wilderness and see ἡ δόξα Κυρίου (כְּבוֹד יְהוָה) manifest in a cloud (ἐν νεφέλῃ). The glory of the Lord likewise descends before Mōusēs in 24.15–18; cf. 40.34. The Lord then speaks (vv. 11–12). In v. 12 Exod uses the perf. εἰσακήκοα for MT's *qal* perf. שָׁמַעְתִּי. Of course what was heard was their "complaining" (τὸν γογγυσμὸν). As a result, there is a command to speak to them (λάλησον πρὸς αὐτοὺς). Exod reads its speech indicator λέγων for MT's לֵאמֹר. The speech pertains to an announcement that they will eat meat at evening, similar in phrasing to v. 8:

16.8: ἑσπέρας κρέα φαγεῖν MT בָּעֶרֶב בָּשָׂר לֶאֱכֹל
16.12: ἑσπέραν ἔδεσθε κρέα MT הָעַרְבַּיִם תֹּאכְלוּ בָשָׂר

Though, the wording of eating bread to abundance differs more from v. 8:

16.8: ἄρτους τὸ πρωὶ εἰς πλησμονήν MT לֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ
16.12: τὸ πρωὶ πλησθήσεσθε ἄρτων MT וּבַבֹּקֶר תִּשְׂבְּעוּ־לָחֶם

They will not eat bread "unto satisfaction" (v. 8) but will "be filled" with it (v. 12). Clearly the sense is the same, though the wording differs slightly. Yet even in this slight difference Exod favors following the Heb. to reproducing the precise wording of v. 8. Exod describes the events as occurring toward evening (πρὸς ἑσπέραν), a fitting rendering of the Heb. idiom (Propp 1999, 595; see also BS 1989, 183; Exod 12.6). The result is one of knowledge (γνώσεσθε) of a particular fact (ὅτι) pertaining to the identity of the deity as "the Lord your God" (ἐγὼ Κύριος ὁ θεὸς ὑμῶν). Wevers (1990, 248) comments that "knowledge" here is "not so much intellectual perception as … a person-to-person knowledge."

The Lord provides an abundance of quail (v. 13) and manna for the Israēlites (vv. 14–15). In 16.13a the subject changes (δέ) and the evening came (ἐγένετο … ἑσπέρα). On the "Hebraic" use of ἐγένετο, see Thackeray 1909, 52. Exod's ὀρτυγομήτρα could be a quail or a bird that migrates with quails (LSJ). The birds come up (ἀνέβη) and cover the camp (ἐκάλυψεν τὴν παρεμβολήν). Exod 16.13b reports the arrival of morning again with ἐγένετο, and the lifting of the dew. On dew as a symbol of divine favor in the OT, see Propp 1999, 595. After the lifting of the dew (v. 13) Exod reads the interjection καὶ ἰδοὺ, which introduces the fact that λεπτόν is found on the desert floor. The λεπτόν is fine like white korion, a paraphrase based on 16.31 and Num 11.7 (Propp 1999, 586; Wevers 1990, 250). It was "like" or "as" (ὡσεί) white korion and πάγος (see Wevers 1990, 249–250). The subject of v. 15 is the sons of Israēl, who speak to one anotherr. On Exod's ἕτερος τῷ ἑτέρῳ, see Walters 1973, 216. Exod's rendering is a correct reading of the MT's idiom "a man to his brother" (אִישׁ אֶל־אָחִיו). In their speaking they inquire about the λεπτόν. The reason (γάρ) for such a question is expressed in Exod with a plperf. ᾔδεισαν with an object "what it was" (τί ἦν). The answer is given in the words of Mōusēs to the Israēlites (εἶπεν δὲ Μωυσῆς αὐτοῖς). He identifies it as the bread that the Lord gives them to eat.

The Lord also provides instructions for gathering the bread (vv. 16–18). In 16.16 Exod uses a second pl. aor. imperv. to indicate that the Israēlites are to "(take) from it," using συναγάγετε and the adverbial ἀπ᾽ αὐτοῦ. Each person (ἕκαστος) is commanded to gather what is fitting. Exod's εἰς τοὺς καθήκοντας, found here and in v. 18, paraphrases MT's "his consumption" (אָכְלוֹ). Previously (12.4) Exod rendered the phrase lit. (τὸ ἀρκοῦν αὐτῷ). Propp (1999, 586) conjectures that the translator "thought it insufficiently clear that each family had to gather for his dependents." Aq reads lit. here: ἀνὴρ εἰς στόμα βρώσεως αὐτοῦ. Theod has ἀνὴρ εἰς τὴν βρῶσιν αὐτοῦ. Sym reads ἕκαστος εἰς λόγον τῆς βρώσεως αὐτοῦ. The amount is to be a γόμορ per person. On Exod's σὺν τοῖς here, see Wevers 1992, 216. This provision is for their

tentmants (τοῖς συσκηνίοις ὑμῶν). Exod 16.17 records the Israēlites' obedience by using the aor. of ποιέω and the adv. οὕτως. They gather (συνέλεξαν), one much and one less, ὁ τὸ πολὺ καὶ ὁ τὸ ἔλαττον. That is, it was not necessarily a full *gomor* for each (SS 1965, 74). Despite the discrepancy in the amount gathered, those with much did not have too much, and little not too little (v. 18). This is determined after measuring by the gomor (μετρήσαντες τῷ γόμορ). For ExodB's παρ' ἑαυτῷ ExodA reads παρ' αὐτῷ (see Wevers 1990, 252).

Mōusēs reminds them of God's instructions to leave none until morning (v. 19), which some ignore (vv. 20–21). Exod 16.19 builds upon the indication that this provision is only a daily one, for here Mōusēs says to them that no one (μηδείς) is to let any of it remain until morning (εἰς τὸ πρωί). On ExodB's word order here, see Wevers 1992, 169–170; 1990, 252. In 16.20 the Israēlites do not heed Mōusēs. Curiously, Exod uses καί where δέ is expected. The contrastive element, though, is articulated with the much stronger ἀλλά. The next subject is τινες ἀπ' αὐτοῦ. That is, it is only a select few among them who left the food εἰς τὸ πρωί. Following the Heb., Exod reads no direct object though "it" is surely implied. The result of their disobedience is that the gathered food "bred worms and stank" (ἐξέζεσεν σκώληκας καὶ ἐπώζεσεν). Exod's ἐπόζειν occurs only in reference to the plagues (7.18, 21) and here with the spoiled manna (16.20, 24). Exod does not indicate the time in which the defilement occurred—whether it was the following day or that very moment—only that it occurred. The result is that Mōusēs is "embittered" with them (ἐπικράνθη ἐπ' αὐτοῖς). Exod's choice of πικραίνω for MT's יִקְצֹף occurs only here in all the Pentateuch. It recalls the name Πικρία from 15.23 and connotes the sense of irritation or, metaphorically, embitterment (Job 27.2; LSJ). Typically LXX uses ὀργη and its verbal form in such contexts (BS 1989, 185). On ExodB's word order for ἐπ' αὐτοῖς Μωυσῆς, see Wevers 1992, 169–170.

Verse 21 reports that they gather in the morning (πρωί). ExodA, following MT, continues after the πρωί with ἕκαστος τὸ καθῆκον αὐτῷ (MT בַּבֹּקֶר אִישׁ כְּפִי אָכְלוֹ). On the Hebrew's effects on the structure of sentences in the LXX such as this, see Thackeray 1909, 54–55; Wevers 1990, 253. ExodB omits the MT/ExodA reading, perhaps seeing it as redundant, though it admittedly seems out of character for ExodB to omit and perhaps reflects a differing *Vorlage* or exemplar. Wevers (1990, 253) attributes it to haplography. Regardless, the verse concludes the same. Exod uses the temporal ἡνίκα with the contrastive δέ and the imperf. διεθέρμαινεν. The imperf. is also used of that which "melted" (ἐτήκετο) where MT uses a *nipʿal* perf. Exod's use of the temporal particle and two imperfects connote that the melting away of the bread was

not a sg. event, as could be understood from the MT, but a regular occurrence. The manna melts like the frost it resembles (v. 14; Propp 1999, 596)

Provisions are made for gathering enough to eat without violating the Sabbata (vv. 22–26), though again some ignore this (vv. 27–30). A change of subjects (δέ) begins 16.22, where "it" is the subject, part of a narrative sequence indicator "and it happened," ἐγένετο δὲ. Here it was on the sixth day when the Israēlites gather double what was necessary (συνέλεξαν τὰ δέοντα διπλᾶ). This is an interpretation of MT's לֶחֶם where one would expect ἀρτὸς (so Sym, Aq; cf. 3 Kgdms 4.22 [5.2]; Prov 24.31 [30.8]; BS 1989, 185). Specifically, this entailed two gomors for one person (δύο γόμορ τῷ ἑνί). Another change of subjects (δέ) brings forth all the rulers (οἱ ἄρχοντες), of the congregation of Israēl. It is they who go in (εἰσήλθοσαν) and report (ἀνήγγειλαν) to Mōusēs. The latter vb. has no stated object, but surely the activity of the Israēlites in preparation for the Sabbata (gathering twice needed on the sixth day) is in view.

Exod 16.23 begins with a change of subjects (δέ). In ExodA the subject is Μωυσῆς (also Syr; Targ Ps-J and Targ Neof I). In ExodB it is Κύριος. Wevers (1990, 254) comments that ExodB's reading is "the work of an inattentive scribe since it is so obviously wrong." In MT and SamP no subject is named. The Lord speaks to them, presumably a reference to the leaders of v. 22. In ExodB what the Lord introduces the "word" (τὸ ῥῆμα), that is described with the rel. clause ὃ ἐλάλησεν Κύριος. The next day (αὔριον) is the Sabbata (σάββατα), a day of "rest" (ἀνάπαυσις), and "holy to the Lord" (ἁγία τῷ κυρίῳ). Exod's σάββατα is first used here (Wevers 1990, 255) for MT's שַׁבָּת. For the etymology and development of the Gk. term in the LXX, see Wevers 1990, 255; Walters 1973, 160–161, 324.

Exod 16.24 illustrates the Israēlites' obedience to the injunctions of v. 23. They do as Mōusēs commands, which Exod indicates with the familiar formula καθὼς συνέταξεν ... ExodB, here and in 16.23, uses εἰς τὸ prior to πρωί whereas ExodA reads ἕως (see Wevers 1992, 264). ExodB uses καθώς, whereas ExodA reads καθαπέρ (MT כַּאֲשֶׁר). ExodB and Syr insert the indirect object αὐτοῖς, not read in the MT. Surprisingly, it neither stank (οὐκ ἐπώζεσεν; cf. 7.18; 16.20; CS 1995, 173) nor had worms (οὐδὲ σκώληξ ἐγένετο ἐν αὐτοῖς). ExodB reads another αὐτοῖς, which confuses the reader with the αὐτοῖς in reference to the Israēlites! ExodA, correctly, reads αὐτῷ. The subject changes (δέ) to Mōusēs in 16.25. His speech is a second pl. command to "eat today" (φάγετε σήμερον). The reason (γάρ) is that it is σάββατα to the Lord. ExodA juxtaposes σήμερον and τῷ κυρίῳ (see Wevers 1992, 177). Exod inserts the vb. ἔστιν, absent in MT though clearly implied. Finally, there is the prediction that it will not be found in the plain (εὑρεθήσεται ἐν τῷ πεδίῳ).

Exod 16.26 underscores the importance of observing the Sabbata by requiring that the gathering take place for only six days. In contrast (δέ), the seventh day is Sabbata. The structure here is similar to that of 20.9, 10, which expands and reads ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου, 10 τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα Κυρίῳ τῷ θεῷ σου (cf. Deut 5.13–14). Exod inserts ὅτι next, not attested in MT. Wevers (1990, 257) suggests the insertion produces a false interpretation (see also Wevers 1992, 244). None will be found on the Sabbata (οὐκ ἔσται ἐν αὐτῇ). Nevertheless (δέ), some of the people (τινες ἐκ τοῦ λαοῦ) disobeyed (v. 27). This reflects the partitive construction of the Heb. מִן־הָעָם (Wevers 1990, 257; SS 1965, 157–158). The syntax is similar to that of v. 22 (Wevers 1990, 257). They went out to gather (συλλέξαι). Exod first uses the aor. act. followed by a complimentary inf. Exod's καὶ οὐχ εὗρον follows the MT's וְלֹא מָצָאוּ, both omitting explicit mention of a direct object.

In 16.28 the subject changes (δέ) and the Κύριος speaks to Mōusēs. Exod's interrogative ἕως τίνος reflects the MT's עַד־אָנָה. Exod's negation of βούλομαι itself occurs at 4.23; 8.2; 9.2; 10.3; see Wevers 1990, 257. Here the βούλομαι is followed by a complimentary inf. εἰσακούειν, the two-fold object of which is τὰς ἐντολάς μου καὶ τὸν νόμον μου. Exod 16.29 begins with the imperv. ἴδετε followed by the reason (γάρ) for such a command to behold. The reason is that the Lord gave them τῇ ἕκτῃ ἄρτους δύο ἡμερῶν. Exod's δύο is a helpful clarifying element not read in MT. They are enjoined to sit in their houses (εἰς τοὺς οἴκους ὑμῶν). Curiously, the sg. ἕκαστος is used first, but the pl. "your" and "houses" is used thereafter. Yet this is more clear than the MT's enigmatic "under him" (תַּחְתָּיו), which Propp (1999, 598) indicates is an idiom for "in his place" (cf. 10.23). The verse ends with a third person imperv. with μηδείς as the subject. Here no one is to go out from his place (ἐκ τοῦ τόπου αὐτοῦ) on the seventh day. On Exod's form ἐκπορευέσθω, see Wevers 1992, 244–245. In 16.30 Exod uses the verbal form of σάββατα, which likewise occurs in Lev 23.32; 26.35. Exod coins a term here to affirm that their cessation of activity is for nothing other than the Sabbata.

Exod describes the *man* (v. 31) and reports Mōusēs' command to save some as a witness to fut. generations (vv. 32–34). In 16.31 the Israēlites "called its name" (ἐπωνόμασαν … τὸ ὄνομα αὐτοῦ). This is a Hebraic rendering of the MT's וַיִּקְרְאוּ … אֶת־שְׁמוֹ. Exod (and Targ Neof I; Syr) reads "sons of Israēl" (οἱ υἱοὶ Ἰσραήλ) whereas MT has "house of Israēl" (בֵית־יִשְׂרָאֵל). It seems odd that Exod did not use καλέω for MT's קרא. ExodB inserts an inexplicable αὐτό after the vb. The name of the substance, μάν, is a transliteration of the Heb. מָן (Syr ܡܢܢܐ). Exod 16.31, 33, 35 render the word μάν, whereas elsewhere it is μάννα (Walters 1973, 170). The verse concludes with a description of the substance, using the imperf. ἦν with two adverbial ὡς clauses, describing it

like "white korion seed" (σπέρμα κορίου λευκόν) and the taste of it like "cake with honey" (ἐνκρὶς ἐν μέλιτι). Of course Exod's μέλι becomes synonymous with the abundance of the Promised Land. This is already seen in the abundance of the Promised Land into which the Israēlites will be delivered after the departure from Egypt (Exod 3.8, 17; 13.5; 33.3). Perhaps the honey here is both literally and figuratively a "foretaste" of the abundance that awaits them and evidence of the ability of God to supply provisions.

In 16.32 the subject changes (δέ) and Mōusēs speaks. He tells them the τὸ ῥῆμα that the Lord commanded (συνέταξεν). The command in Exod is a second pl. imperv. πλήσατε, the object of which is τὸ γόμορ τοῦ μὰν (SS 1965, 161). This is followed by two prepositional phrases: εἰς ἀποθήκην and εἰς τὰς γενεὰς ὑμῶν. The reason for storing it for future generations is conveyed with ἵνα plus a subjtv. of ὁράω. The object of the vb. is τὸν ἄρτον, which was eaten when the Lord led them (ὡς ἐξήγαγεν ὑμᾶς Κύριος). On Exod's "pleonastic" ὑμεῖς see BS 1989, 187. MT's first sg. "I fed you" (הֶאֱכַלְתִּי אֶתְכֶם) is rendered in Exod "you ate" (ἐφάγετε). In this way Mōusēs is not directly questioning God (Propp 1999, 588). In Exod Mōusēs, not God, is speaking. Miraculously, of course, the "Man" that rots on the Sabbata if collected in violation of God's statutes is preserved for generations to come as evidence of the Lord's provision.

In 16.33 Mōusēs continues to speak, but this time to Aarōn (πρὸς Ἀαρών). All three verbs are in the second person sg.: the first two as imperatives and the third as a fut. ind. First, Mōusēs commands Aarōn to take one gold jar. That it is gold (χρυσοῦν) is not attested in MT but inserted by Exod (cf. Heb 9.4). Gold will be much more prevalent beginning in chapter twenty-five, with the tabernacle and its furnishings. Στάμνον is a rare term, occurring only here, 3 Kgdms 12.24, and Bel 1.33 in all the LXX, and typically refers to an earthen jar of some sort (LSJ; cf. Thackeray 1909, 146). The next command uses ἐμβάλλω, which seems a bit severe for what could be translated simply τίθημι, given that the object is a gomor full of Man (πλῆρες τὸ γόμορ μάν). The final vb. is the fut. ἀποθήσεις. The jar of Man is to be put away for preservation for your generations (εἰς διατήρησιν εἰς τὰς γενεὰς ὑμῶν). The reference seems to be to the "yet un-built tabernacle" (Propp 1999, 598). Exod 16.34 introduces the Lord's command to Mōusēs, and Aarōn's obedience is recounted. Exod's vb. ἀπέθηκεν has no direct object, but αὐτό, in reference to the man, is implied as noted in 16.33. On ExodB's act. ἀπέθηκεν see Wevers 1990, 261. ExodA reads that it was put away before τοῦ μαρτυρίου. MT reads הָעֵדֻת, SamP העדות, Syr ܣܗܕܘܬܐ. ExodB (and ms 29) reads τοῦ θεοῦ, clearly drawing from v. 33 and recognizing the "testimony" had not yet been built.

Exod then (v. 35) recounts the duration of their eating the Man, followed by an editorial comment regarding measurements (v. 36). First, they ate the Man (ἔφαγον τὸ μὰν). The duration was extensive, as indicated by a pair of adverbial modifiers: forty years (ἔτη τεσσεράκοντα). More specifically, the duration is forty years less one month (Josh 5.10; Propp 1999, 599). The second adverbial modifier indicates that it was eaten until they came to the inhabited land (τὴν οἰκουμένην). Exod describes the land as the region of the Phoinikēs (μέρος τῆς Φοινίκης), which the MT calls the "land of Canaan" (אֶרֶץ כְּנָעַן). Typically Exod renders this Heb. phrase either τὴν γῆν τῶν Χαναναίων (6.4) or ἐν γῇ Χανάαν (12.40; cf. also 3.17; 13.5, 11; Wevers 1990, 261; Sym on this verse). Wevers (1990, 261) suggests Phoinikēs is its old name (Josh 5.1). On ExodB's Hellenistic form ἐφάγοσαν see Wevers 1990, 261. Propp (1999, 599) suggests the measurement is Egyptian and between 10–20 liters per "measure" (אֵיפָה; Ezek 45.11 MT). LXX renders this Heb. with μέτρον elsewhere (Deut 25.15; Amos 8.5; Zech 5.6, 7, 8, 19, 10; Ezek 46.14; BS 1989, 188). Wevers (1990, 262) suggests the τρίμετρος was a measure of oil (see LSJ).

## Exodus 17

Israēl's travels are described in chapter seventeen. They leave the wilderness of Sein for Raphidein (17.1), but they lack water. Again they complain to Mōusēs (17.2–3), who cries out to the Lord (17.4). The Lord instructs Mōusēs to take his rod and the elders to Chōrēb (17.5). There he is to strike a rock, and water will come from it (17.6) for the people (17.6–7). A dramatic change of scenes introduces a battle with Amalēk at Raphidein (17.8). Mōusēs commands Iēsous to choose fighting men to go with him, and together they rout their enemies (17.9–13). The Lord instructs Mōusēs to keep record of the events (17.14), and Mōusēs builds an altar to the Lord (17.15–16).

Chapter seventeen begins (v. 1) by recounting the Israēlite travels and lack of water in the wilderness. Exod's ἀπῆρεν is modified by a set of adverbial phrases: ἐκ τῆς ἐρήμου Σεὶν κατὰ παρεμβολὰς αὐτῶν and διὰ ῥήματος Κυρίου. Then they set up camp ἐν Ῥαφιδείν (בִּרְפִידִים). Yet there is no water for the people to drink. The people complain to Mōusēs (vv. 2–3) who cries out to the Lord (v. 4) for water. Verse 2 recounts the grumbling against Mōusēs. Exod uses an imperf. of λοιδορέω, conveying the continuous past action of the vb. The Israēlite's complaining is not a sg. occurrence. The vb. occurs only here (twice) and in 21.18 in all LXX Exod. Of all its six occurrences in LXX Pentateuch the Israēlites are the subject and Mōusēs typically receives the complaints. Mōusēs' response is a two-fold question, asking why they are

reviling against him (λοιδορεῖσθέ μοι) and testing the Lord (πειράζετε Κύριον). A change of subjects (δέ) marks the beginning of 17.3. Here, the people thirst for water. Exod again uses the imperf. (γογγύζω). ExodB reads their complaint is πρός Mōusēs; ExodA reads ἐπί. Curiously, ExodB inserts another, seemingly unnecessary ἐκεῖ, where MT reads no שָׁם (see Wevers 1990, 245). Exod's ἵνα τί τοῦτο introduces an interrogative, questioning Mōusēs' bringing them out (ἀνεβίβασας), followed by a complimentary inf. (ἀποκτεῖναι), and finally the instrumental τῷ δίψει. In 17.4 the complaint against Mōusēs is then turned by Mōusēs to the Lord (Κύριος). This is done not in the form of grumbling (γογγύζω) but crying out (βοάω for MT's צעק). The utterance is an interrogative, inquiring what Mōusēs is to do with "this people" (τῷ λαῷ τούτῳ). The vb. is an aor. subjtv. ποιήσω for MT's *qal* imperf. אֶעֱשֶׂה. Mōusēs' concern is for his own welfare, particularly the threat of stoning him (καταλιθοβολήσουσίν με). There is not much time until they are to that point (ἔτι μικρὸν).

In response to the complaints, the Κύριος speaks to Mōusēs (17.5). His speech has three imperv. verbs and one fut. vb. The first imperv. is προπορεύου, and directs Mōusēs to "this people" (τοῦ λαοῦ τούτου). The demonstrative is not read in the MT, but inserted by Exod probably to resemble v. 4. But (δέ) this time he does not go alone. He is commanded to take (λάβε) with him some of the elders of the people. Exod's expression ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ is clearly partitive (SS 1965, 155). The final imperv., λάβε, has as its object τὴν ῥάβδον. MT describes the staff with the rel. particle אֲשֶׁר, whereas Exod uses a prep. with the dat. rel. prn. (ἐν ᾗ). The staff is that with which he struck the river (ἐπάταξας τὸν ποταμόν) and rendered the Nile undrinkable (7.15–18). It now produces water (Wis 11.4–7; Propp 1999, 605). The imperv. is repeated, λάβε, here with no stated direct object, but is modified by an instrumental ἐν τῇ χειρί.

Exod begins v. 6 with the ὅδε ἐγὼ, which occurs only here and 8.25 in all of Exodus. Exod uses the first sg. perf. ἕστηκα for the Lord's announcement that he has taken his stand. Exod's rendering suggests not that God is standing before Mōusēs on the rock (suggested by the MT), but rather that it was a past event; something that God did earlier. This is followed by two adverbial modifiers: πρὸ τοῦ σὲ and επὶ τῆς πέτρας ἐν Χωρήβ. Some traditions read πρὸ τοῦ ἐλθεῖν σε, "before you (come)" (see Wevers 1992, 264–265; 1990, 266). ExodB's ἐκεῖ seems to be an attempt to resolve the tension. Rather than an imperv., Exod uses the fut. tense to convey what Mōusēs is to do: he will strike the rock, πατάξεις τὴν πέτραν. As a result, miraculously, water will come from it and the Lord's people will drink. Whereas ExodA simply reads ὁ λαός, the prn. μου is inserted by ExodB (see Wevers 1992, 186). In obedience,

Mōusēs does as he is told (ἐποίησεν … Μωυσῆς οὕτως). ExodB reads that this was done ἐναντίον τῶν υἱῶν Ἰσραήλ.

Exod 17.7 steps aside from the narrative to provide some comment on the scene. Specifically, it involves the naming of that place. Exod reads ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου. The place names are translated, preserving the sense of naming it for the events that occurred there: MT's מַסָּה and Exod's Πειρασμός both mean "tempting." But there is some distinction in the next term: MT's מְרִיבָה best means "contention," whereas Exod's Λοιδόρησις means "reviling" or "injuring" (BS 1989, 190; Walters 1973, 151). The names are then explained using the same language: "because of the reviling" (διὰ τὴν λοιδορίαν) and "because they tempted" (διὰ τὸ πειράζειν). Exod introduces the content of the Israēlites' complaints with the speech marker λέγοντας. The content concerns a question about the Lord's intentions in the form of an interrogative: εἰ ἔστιν Κύριος ἐν ἡμῖν ἢ οὔ.

Exod then recounts Israēl's warring with Amalēk (vv. 8–13), highlighting Iēsous as leading the victory. The scene of 17.1–7 breaks abruptly in v. 8, where Exod uses the characteristic δέ to convey the change of subjects. Exod uses an imperf. ἐπολέμει to describe the continuous past action of warfare (cf. Exod 14.14, 25; 17.16). Next (17.9) Mōusēs speaks to Iēsous with an imperv., commanding him to choose for himself (ἐπίλεξον σεαυτῷ). The object in MT and ExodA is simply "men" (אֲנָשִׁים), whereas ExodB reads capable men (ἄνδρας δυνατούς). Targ Neof I reads "warrior men." Targ Ps-J has men "who are strong and mighty (in observance) of the commandments and victorious in battle." For MT's imperv.-imperv. sequence צֵא הִלָּחֵם, Exod renders the first vb. with the (temporal) aor. ptc. ἐξελθὼν and the second with the imperv. παράταξαι. They are to set up battle with the Amalekites, and the time is given as αὔριον. Rather than joining the battle, Mōusēs does something surprising, introduced by καὶ ἰδοὺ. Exod uses the perf. form ἕστηκα to report that Mōusēs will stand atop the hill with the "staff of God" (ἡ ῥάβδος τοῦ θεοῦ) in his hand.

Exod 17.10 reports that Iēsous did just as Mōusēs said to him (ἐποίησεν Ἰησοῦς καθάπερ εἶπεν αὐτῷ Μωυσῆς). The particulars are then described. Mōusēs, Aarōn, and a new figure, Hōr, then ascend to the top of the hill. On the origin and potential identity of Hōr, see Propp 1999, 617–618. Exod inserts the clarifying prep. ἐπί, not read in the MT. Verse 11 begins with the introductory narrative formula καὶ ἐγίνετο, accompanied by the temporal ὅταν (cf. CS 1995, 91 § 104). When Mōusēs raised τὰς χεῖρας the Israēlites were winning (κατίσχυεν Ἰσραήλ, see Walters 1973, 331). Exod's κατίσχυεν is in the appropriate imperf., connoting the ongoing nature of the victory upon the raising of his hands. Curiously, Exod reads "the hands" where MT reads "his

hand" (יָדוֹ). With a contrastive δέ and another temporal ὅταν, Exod explains that the converse of this scenario is also true. When he lowered (καθῆκεν) his hands, the Amalekites prevailed (κατίσχυεν Ἀμαλήκ), with Exod again using the aor. + imperf. sequence.

A change of subjects (δέ) begins 17.12, where it is reported that Mōusēs' hands become heavy βαρεῖαι (MT כְּבֵדִים). Exod uses the aor. ptc. λαβόντες and a stone (λίθον) for the object. Exod then reads "they put it down by him" (ὑπέθηκαν ἐπ' αὐτόν). ExodB's ἐπ' must be a mistake by a secondary copyist (see Wevers 1990, 270), where ExodA and others read ὑπ'. Otherwise, the stone could be placed on Mōusēs! The subject is clearly Aarōn and Hōr, though without stating this and having no object, that is difficult. Using the imperf. to convey continuous past action, Exod reports that Mōusēs is sitting upon it (ἐκάθητο ἐπ αὐτοῦ). Again using the imperf., Exod reads that Aarōn and Hōr were setting up (ἐστήριζον) Mōusēs' hands. On Exod's insertion of γίνομαι see CS 1995, 70 § 72; Wevers 1990, 270. Finally, the adverbial phrase gives the temporal indicator that the supporting of Mōusēs' hands occurs until the setting of the sun (ἕως δυσμῶν ἡλίου).

The result of the battle is decisive (17.13). Exod says that Iēsous "routed" Amalēk, using the aor. form of τρέπω (see Walters 1973, 258). The term is a common expression for military and similar contexts (cf. 1 Macc 11.39; 2 Macc 3.24; etc.) and means "put to flight, routed" (Wevers 1990, 270; BS 1989, 191). MT's object of the slaughter is Amalēk and "his people" (אֶת־עַמּוֹ). Exod's addition of πάντα clarifies that the route is comprehensive. The means by which it is accomplished is "with slaughter of the sword" (ἐν φόνῳ μαχαίρας; see Wevers 1992, 197–198; Num 21.24; Deut 13.15; 20.13).

Exod reports that, after the battle, the Lord commands Mōusēs to retain the memory of this great victory (vv. 14–16). Specifically (v. 14), Mōusēs is commanded to "write this" (κατάγραψον τοῦτο). Exod then inserts an adverbial εἰς μνημόσυνον. The insertion of the prep. brings to conformity with the following Heb. term בַּסֵּפֶר, which Exod renders appropriately εἰς βιβλίον. Next, Mōusēs is commanded to "give into the ears of Iēsous" (δὸς εἰς τὰ ὦτα Ἰησοῖ). On ExodB's reading Ἰησοῖ here, where ExodA reads Ἰησοῦ, see Wevers 1992, 208; Thackeray 1909, 165. The reason (ὅτι) for the two commands is given in terms of the Lord's intent, expressed in the fut. tense, to "wipe away the memory" of Amalēk (ἐξαλείψω τὸ μνημόσυνον). Exod uses the adverbial ἀλοιφῇ, which typically means "act of painting over in order to erase a writing on a surface" (Muraoka 21; cf. Lust). Similar intensive forms are found in the LXX (cf. Gen 50.24; Exod 3.16; 13.19; BS 1989, 191). The verse concludes with an adverbial description of the text of the removal of Amalēk: "from that which is under heaven" (ἐκ τῆς ὑπὸ τὸν οὐρανόν). Exod's elliptical use of τῆς here

seems to insert γῆς, and is odd and unnecessary. MT's מִתַּחַת הַשָּׁמָיִם would certainly not require it.

Formal cultic worship is introduced in 17.15. Here, Mōusēs builds an altar (ᾠκοδόμησεν … θυσιαστήριον). Exod inserts the qualifying "to the Lord" (Κυρίῳ), not read in the MT. Additionally, he "named the name of it" (ἐπωνόμασεν τὸ ὄνομα αὐτοῦ). Its name is "The Lord is my Refuge" (Κύριος καταφυγή μου). This use of καταφυγή occurs only here in Exod. It occurs frequently in the Psalter, of course, where the Lord is a refuge for the distraught Psalmist, and in the Pentateuch with respect to "cities of refuge" (Num 35.27, 28; Deut 19.3). The reason (ὅτι) for such a name is explained in v. 16. Exod inserts the prep. ἐν, underscoring the instrumental means by which the Lord fights. Exod regularly uses such phrases for the Lord's deliverance with the prep. ἐν plus a dat. (Wevers 1992, 207):

ἐν βραχίονι ὑψηλῷ (6.1, 6; 32.11)
ἐν γὰρ χειρὶ κραταιᾷ (6.1; 13.3, 9, 16)
ἐν χειρὶ κραταιᾷ(13.14)
ἐν χειρὶ κρυφαίᾳ (17.16)
ἐν χειρὶ ὑψηλῇ (14.8)
ἐν ἰσχύι (15.6)
ἐν ἰσχύι μεγάλῃ (32.11)

The Lord fights ἐν χειρὶ κρυφαίᾳ. Exod's κρυφαῖος means "hidden and not observable" (Muraoka 332). Exod's πολεμεῖ is a pres. ind., signifying the continuous or habitual aspect of the activity. The Lord's (Κύριος) fighting is ἐπί Amalēk. Finally, the extent of the Lord's contention with Amalēk is described as ἀπὸ γενεῶν εἰς γενεάς (cf. 3.15).

## Exodus 18

Readers return to Iothor in chapter eighteen. He gets word of the events of the exodus (18.1) and brings Mōusēs' family to him (18.2–4) at the mountain of God (18.5–7). Mōusēs relates all that the Lord has done (18.8–9), to which Iothor responds with praise for the God of Israēl (18.10–12). When Iothor observes Mōusēs judging the people all day long, he advises Mōusēs to delegate lighter cases to others and deal with only the hard cases himself (18.13–26). After this, Iothor departs (18.27).

A completely new scene and change of subjects (δέ) begins chapter 18. Here Iothor enters the scene, and is described as ὁ ἱερεὺς Μαδιὰμ and ὁ γαμβρὸς Μωυσῆ. On the names of Mōusēs' father-in-law, see comment on 2.16. Iothor hears πάντα ὅσα, which is what ἐποίησεν Κύριος Ἰσραὴλ. Here

Exod reads Κύριος for MT's אֱלֹהִים. The Lord's work is done for all Israēl. The people are described as "his own people" (τῷ ἑαυτοῦ λαῷ), underscoring the ownership the Lord has over the nation. The reason (γάρ) is that the Lord brought Israēl ἐξ Αἰγύπτου (see Wevers 1990, 274).

Iothor takes Mōusēs' wife and sons (vv. 2–4) and goes to meet Mōusēs (v. 5). Iothor is again described as ὁ γαμβρὸς Μωυσῆ. Iothor took (ἔλαβεν; יִקַּח) Sepphōra, the wife of Mōusēs (τὴν γυναῖκα Μωυσῆ) after her dismissal (μετὰ τὴν ἄφεσιν αὐτῆς). Exod's choice of ἄφεσιν is odd, as it is a technical term for divorce (Wevers 1990, 275). It likely refers to her being sent away for her safety (cf. 4.26; Wevers 1990, 275). Verse 3 reveals that with Sepphōra were her two sons (τοὺς δύο υἱοὺς αὐτῆς). ExodA reads "his two sons," τοὺς δύο υἱοὺς αὐτοῦ (also Targ Neof I). The first is named Γηρσάμ (גֵּרְשֹׁם; cf. Exod 2.22), with an explanation given pertaining to what was said: "I was an alien in a foreign land" (πάροικος ἤμην ἐν γῇ ἀλλοτρίᾳ).

Exod 18.4 identifies the second son as Ἐλιέζερ (אֱלִיעֶזֶר). ExodB inserts the speech marker λέγων, not read in MT or ExodA (see Wevers 1992, 245). The reason (γάρ) identifies the "God of my father" as "my help" (βοηθός μου). Similar declarations are made of God in MT Psalms (35.2; 146.5). Further, it is he who delivered Mōusēs from the hand of Pharaō (ἐκ χειρὸς Φαραώ). On Exod's form ἐξείλατό, see CS 1995, 36 § 18. In verse 5 Iothor is again described as ὁ γαμβρὸς Μωυσῆ. Here he goes out to Mōusēs. ExodB's ἐξῆλθεν is rendered in ExodA as ἦλθεν (see Wevers 1992, 236). His sons (οἱ υἱοὶ) and wife (ἡ γυνὴ) are also included. Exod does not insert a descriptive αὐτοῦ here lest confusion arise as to their relationship with Iothor (Wevers 1990, 276–277). The entourage goes into the desert (εἰς τὴν ἔρημον). It is there (οὗ) that he sets up (camp) ἐπ' ὄρους τοῦ θεοῦ. ExodB's prep. ἐπί is not found in the MT (see Wevers 1992, 216). Targ Neof I reads "where the Glory of the Lord's Presence camped" (Propp 1999, 624). This reference to arrival at the "mountain of God" is curious, since they do not arrive at the mountain until 19.2.

Mōusēs learns of Iothor's approach (v. 6) and goes to meet him (v. 7). An announcement is made to Mōusēs. Exod's reading is slightly different from that of the MT, where Iothor is the one speaking. Here the subject is "it" and the speaker anonymous. Exod uses the aor. pass. "it was reported" (ἀνηγγέλη) and inserts the speech marker (λέγοντες). ExodB describes Iothor first as ὁ γαμβρός σου (MT חֹתֶנְךָ). It likewise uses a sg. vb. (παραγίνεται) and a directive πρὸς σέ. On ExodB's word order here, see Wevers 1992, 170. ExodB adds καὶ ἡ γυνὴ καὶ οἱ δύο υἱοί σου μετ' αὐτοῦ. Mōusēs is the new subject in 18.7 (δέ). Sequentially, he went out (ἐξῆλθεν), bowed down (προσεκύνησεν), and kissed (ἐφίλησεν). The first action is modified by the adverbial εἰς συνάντησιν. Here, one might expect Exod to use an articular inf. Exod's προσεκύνησεν and

clarifies with αὐτῷ (also Syr: ܠܗ; SamP reads "to Mōusēs"!), not read in MT. On the greeting ἀσπάζομαι + εἰρήνη in LXX, see Thackeray 1909, 40–41. ExodB makes the vb. a third sg. (εἰσήγαγεν; similarly SamP, 4QExod[c]), changes it from "they went" (Heb) to "he led" (returning to Mōusēs as the subject), and inserts both an object (αὐτόν, in reference to Iothor; see Wevers 1992, 191–192) and a prep. (εἰς) before the last noun (τὴν σκηνήν). The effect is to preserve Mōusēs as the subject in agreement with the beginning of the verse. This seems unnecessary, though, because the third pl. "they" is the most recent subject. Why Exod would choose to return to Mōusēs is unclear, though perhaps it is to retain his prominence with which the verse (7) begins and which will continue in v. 8.

In verse 8 Mōusēs reports to Iothor all that the Lord (Κύριος) did both to Pharaō to all the Egyptians. His report fulfills the command to recount the exodus story (9.16; 10.2; Propp 1999, 630). All this was done on behalf of Israēl (ἕνεκεν τοῦ Ἰσραήλ). Exod's references to all the hardships (πάντα τὸν μόχθον) suggests the need for food and the prior battle. MT concludes the verse with "and the Lord delivered them" (וַיַּצִּלֵם יְהוָה), upon which Exod expands significantly. First, it inserts a ὅτι before the vb., then an extended set of adverbial clauses modifying the vb. is also inserted, reading ἐκ χειρὸς Φαραὼ καὶ ἐκ χιερὸς τῶν Αἰγυπτίων. It seems best to read these insertions as imported from v. 10, where Iothor praises the Lord for these very things. Perhaps Exod considered that Iothor should not praise the Lord for things (v. 10) that are not explicitly related to him, and so inserted them here in v. 8. Exod's ἐξείλατο occurs previously in 18.4 in reference to the name of Mōusēs' son Eliezer.

Iothor is amazed at the report (v. 9) and blesses God (vv. 10–12). A change of subjects (δέ) in 18.9 brings Iothor to the forefront. He "was amazed" or "marveled," ἐξέστη (MT יִחַד, see Wevers 1990, 279). Exod's vb. ἐξίστημι occurs in Exod three times (18.9; 19.18; 23.27) and, according to H&R (p. 496) is used with respect to no less than twenty-nine different Heb. (MT) terms! In Exod's three references alone three different corresponding Heb. words are present. The vb. occurs at 19.18 where the people are "exceedingly amazed" (καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα) at the theophanic manifestation at Seina. At 23.27 the Lord announces that he will "confound" the enemies of Israēl (ἐκστήσω πάντα τὰ ἔθνη). In Exodus, the vb. clearly connotes an amazement at the miraculous and powerful works of God (see Muraoka 198–199; cf. also BS 1989, 194). Exod reports that the Lord delivered them from the hand of the Egyptians (ἐξείλατο αὐτοὺς ἐκ χιερὸς Αἰγυπτίων). Exod (and Syr) has yet another addition, here tacking on to the last adverbial clause another καὶ ἐκ χειρὸς Φαραώ. Again it seems to be done for the sake of consistency (cf. v. 10).

Verse 10 concludes with a beatitude with which Iothor blesses the Lord (εὐλογητὸς Κύριος; cf. Gen 9.26; 14.20; 24.27, 31). Exod then reads ὅτι, "because," rather than the expected ὅς. In ExodB, the Lord delivers "them" (αὐτούς; אֶתְכֶם), where ExodA reads τὸν λαὸν αὐτοῦ (MT אֶת־הָעָם). Both have the action modified by the adverbial phrases ἐκ χειρὸς Αἰγυπτίων and ἐκ χειρὸς Φαραώ. Iothor's knowledge of the Lord's activity is modified (v. 11) by the adverbial νῦν, underscoring the present reality in light of the recounting of Mōusēs and prior his ignorance of the Lord's superiority. Wevers (1990, 280) suggests Exod's ἔγνων rather than οἶδα indicates knowledge by observation rather than simply reflection (citing LS). Exod introduces what he knows with ὅτι, followed by the declaration that μέγας Κύριος (גָּדוֹל יְהוָה). The scene reaches its climax in v. 12, where Iothor's acclamation of the Lord culminates in cultic worship. Again, he is laboriously described as ὁ γαμβρὸς Μωυσῆ. He takes "burnt offerings" (ὁλοκαυτώματα) and "sacrifices" (θυσίας) to God. The worship culminates in shared table fellowship (συνφαγεῖν ἄρτον) between Iothor, Aarōn, and all the elders of Israēl (πάντες οἱ πρεσβύτεροι Ἰσραήλ). This is another action said to be done ἐναντίον τοῦ θεοῦ.

The narrative then turns significantly (v. 13) when Mōusēs judges the people all day. The verse begins with the familiar narrative sequence indicator, καὶ ἐγένετο. This is modified by the adverbial μετὰ τὴν ἐπαύριον. Mōusēs, the subject, sits down (συνεκάθισεν) perhaps in a posture of judging (cf. 3 Kgdms 3.16; Mal 3.3; Ps 9.8; Prov 20.8). This is followed by the complementary inf. κρίνειν and its object τὸν λαόν. Exod then uses a rare plperf. παριστήκει. Exod's δέ probably both indicates a change of subject and provides a contrastive element: the people are standing (all day!) but Mōusēs is sitting to judge. Exod also reads πᾶς before people, clearly escalating the extent of the burden on Mōusēs. On ExodB's reading Μωυσεῖ, see Wevers 1992, 207. This occurs from morning unto evening (ἀπὸ πρωίθεν ἕως δείλης). ExodB's δείλη occurs only three times in the Pentateuch (Gen 24.63; Exod 18.13, 14) and eleven other times in the LXX. ExodA here reads the expected ἑσπέρας ("evening"). On Exod's ἀπὸ πρωίθεν, see CS 1995, 47 § 33.

Iothor then confronts Mōusēs (vv. 14–16) for bearing such a burden alone and advises him to delegate the responsibility (vv. 17–23). Verse 14 begins with the (temporal) aor. ptc. ἰδών. What he sees is introduced by the rel. particle ὅσα, modified by a form of πᾶς. Iothor sees was Mōusēs is doing for the people (ποιεῖ τῷ λαῷ). He responds with an interrogative (τί τοῦτο) and identical language concerning what Mōusēs is "doing for the people" (ποιεῖς τῷ λαῷ). The specific concern is raised with another interrogative sequence, διὰ τί, enquiring why Mōusēs sits "alone" (μόνος) in judgment. The problem

is that, while he sits in judgment, the people stand all day. On ExodB's ἀπὸ πρωίθεν, see Wevers 1992, 265.

Mōusēs' response to his father-in-law (τῷ γαμβρῷ, v. 15) is direct, citing as the reason (ὅτι) that the people are coming to him. Exod's form of παραγίνομαι is appropriately present, conveying a habitual or continuous action (so also Wevers 1990, 283). This is followed by the complementary inf. "to seek" (ἐκζητῆσαι). What they are seeking is κρίσιν παρὰ τοῦ θεοῦ. Verse 16 begins ὅταν γὰρ γένηται αὐτοῖς (cf. Wevers 1992, 267). The combination of ὅταν and the subjtv. of γίνομαι underscores the occasional nature of the events. Exod reports that a dispute (ἀντιλογία) arises. The next vb. draws Mōusēs, in the first sg., as the subject. Here he announces his intent to judge each case. Exod's ἕκαστον could be read as judgment of the people, and is an abbreviation of MT's expanded idiom "between a man and his friend" (בֵּין אִישׁ וּבֵין רֵעֵהוּ). Mōusēs then reports his intent to bring them together (καὶ συμβιβάζω αὐτοὺς). The sense is curious here. The MT's object is clearly the statutes and laws of God, whereas in Exod the object is first "them" (not read in MT), presumably the disputants in the argument. Furthermore, one would expect a vb. of teaching here, following MT's ידע, such as διδάσκω or γνώσκω (for others, see H&R [appendix 4], 268). If that were so, one would expect Exod's αὐτούς to be a dat. indirect object rather than the acc. direct object. Exod complicates the matter by rendering as additional direct objects "the ordinances of God and his law" (τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ).

Exod 18.18 gets to the heart of Iothor's concern. Exod's adv. ὀρθῶς is more immediately relating the concern to the action of ποιέω. [MT renders this first clause as part of v. 17]. MT's intense נָבֹל תִּבֹּל is expanded in Exod's φθορᾷ καταφθαρήσῃ ἀνυπομονήτῳ. Exod describes the task (τὸ ῥῆμα τοῦτο) as βαρύ σοι (cf. SS 1965, 147). Finally, Iothor concludes with οὐ δυνήσῃ ποιεῖν μόνος. On ExodB*'s omission of σύ, see Wevers 1990, 285; Wevers 1992, 189. 18.19 reads a set of imperatives by Iothor to Mōusēs, beginning with the exhortation to hear him. Here, Exod's imperv. ἄκουσόν takes its object in the gen. (μου). The vb. is modified by νῦν οὖν, inserting the inferential particle underscoring the importance of what is said here. Though Exod does not explicitly state so, the cause of the exhortation for attention is Iothor's intent to advise Mōusēs (καὶ συμβουλεύσω σοι). The result, seemingly, of this advice is that God will be with him (καὶ ἔσται ὁ θεὸς μετὰ σοῦ). Exod reads it as a promise (Wevers 1990, 285). The next imperv. is from γίνομαι, emphasized with σύ, exhorting Mōusēs to "be for the people the things pertaining to God" (γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν θεόν; cf. 4.16). The sense clearly indicates that Mōusēs is to be "judge" for such matters, as is clarified in the final sentence (καὶ ἀνοίσεις τοὺς λόγους αὐτῶν πρὸς τὸν θεόν).

The exhortations of v. 19 turn to anticipations or predictions in v. 20, where both main verbs are fut. tense verbs. The subject continues in both verbs to be an implied "you," and as Iothor continues to speak, the referent is clearly still Mōusēs. First, Iothor anticipates that Mōusēs will "charge" or "warn" (διαμαρτύρομαι), using a vb. found only in Exod 19.10, 21; 21.29 and Deuteronomy (4.26; 8.18; 30.19; 31.28; 32.46) in all the Pentateuch. The vb. can mean to "bear witness" or "testify," but also "to warn" (see Muraoka 117). Here the testifying or warning concerns "the ordinances of God" (τὰ προστάγματα τοῦ θεοῦ) and "his law" (τὸν νόμον αὐτοῦ). The second main vb. in the fut. tense is from σημαίνω, "you will make known." Commenting and expanding upon the prior statement concerning the ordinances and laws, that indicates Mōusēs' role of making known "to them" (αὐτοῖς) two things. These are, first, "the ways in which they will walk in it" (τὰς ὁδοὺς ἐν αἷς πορεύσονται ἐν αὐταῖς), or, more idiomatically, "how they should obey it." Exod clarifies this with its ἐν αἷς. The second object to be shown is "the works that they will do" (τὰ ἔργα ἃ ποιήσουσιν).

Exod 18.21 starts with an emphatic second sg. prn. and a second sg. (imperv.) vb.: σὺ ... σκέψαι. Exod's σεαυτῷ clarifies that the finding of additional help is for himself. The object is rendered twice: ἄνδρας. The vb. is described with ἀπὸ παντὸς τοῦ λαοῦ. The first occurrence of the object is described with the adjectives "capable" (δυνατούς) and "god-fearing" (θεοσεβεῖς; cf. SS 1965, 70). The second time "men" (ἄνδρας) are named, they are further described as "righteous" (δικαίους; cf. SS 1965, 65) and "hating arrogance" (μισοῦντας ὑπερηφανίαν). Exod's ὑπερηφανίαν occurs only here in Exod and three times elsewhere in the Pentateuch (Lev 26.19; Num 15.30; Deut 17.12). The term of arrogance here suggests an attitude of pride with respect to God, whether in cultic contexts or not (cf. Muraoka 571). The next fut. vb., καταστήσεις, indicates Mōusēs "will set (them)." ExodB reads no direct object here where ExodA has αὐτούς (cf. 18.25). The vb. is modified by ἐπ' αὐτῶν. Verse 22 continues v. 21, retaining "they" (the helpers) as the subject and using no less than five verbs, most fut., of which "they" is the subject for all. On ExodA's form κουφιοῦσιν, see Wevers 1992, 224.

Verse 23 continues Iothor's speech to Mōusēs. The conditional (ἐὰν) for doing "this thing" (τὸ ῥῆμα τοῦτο) has a three-fold result. First, there is an anticipation of God strengthening him (κατισχύσει σε ὁ θεός; Wevers 1990, 288). Exod's κατισχύειν is also used elsewhere (1.7; 7.13; 17.11 [2×]; cf. 18.23; Deut 1.38; 2.30; 3.28). The second result, surely dependent upon the first, is that he will be able to stand. Exod uses the fut. of δύναμαι with a complementary inf. (παραστῆναι). The final outcome is that all this people will come (ἥξει). On ExodB's placement of the vb. here, see Wevers 1990, 289. Here,

Exod rightly uses the sg. vb. for the collective sg. subject ὁ λαός. Finally, Exod reads εἰς τὸν ἑαυτοῦ τόπον μετ᾽ εἰρήνης. On ExodA's insertion of αὐτοῦ after τόπον, see Wevers 1992, 170. Wevers (1990, 289) suggests Exod's μετ᾽ εἰρήνης renders MT's בְשָׁלוֹם in a Hebraic sense of "with a feeling of fullness, satisfaction" or "at peace with the world" (cf. SS 1965, 128).

Mōusēs heeds Iothor's advice (v. 24) and chooses men to whom to delegate (vv. 25–26). In verse 24 Exod reports Mōusēs' heeding the advice of Iothor, using ἀκούω and τῆς φωνῆς τοῦ γαμβροῦ. Mōusēs, then, does what Iothor says (v. 25). First, he selects capable men (ἐπέλεξεν … ἄνδρας δυνατούς). They are chosen from all Israēl (ἀπὸ παντὸς Ἰσραήλ; cf. SS 1965, 65, 155–156). Second, he ἐποίησεν αὐτοὺς ἐπ᾽ αὐτῶν, whereas MT reads וַיִּתֵּן אֹתָם רָאשִׁים עַל־הָעָם. In verse 21 Exod uses the vb. καταστήσεις for the establishment of these officers. Finally, the list of numerical divisions is supplied, as above. Some traditions add καὶ γραμματοεισαγωγεῖς (see Wevers 1992, 245). For evidence that the end of the verse is taken from v. 21, see Wevers 1990, 290.

Exod 18.26 addresses the roles of the officiating judges. Each of the three verbs of which the judges are the implied subject is imperfects, connoting the continuous past action of the narrative. So, Exod is reporting the event as already past. First, they were judging (ἐκρίνοσαν) the people. Perhaps from 18.22 (cf. esp. Wevers 1990, 290–291), Exod then inserts πᾶν before δὲ ῥῆμα. These cases are difficult (ὑπέρογκον), which typically means "rather difficult" (Muraoka 571). Exod's prep. ἐπί before "Mōusēs" is a clarifying insertion. The judges will judge (ἐκρίνοσαν) all the light matters (πᾶν … ῥῆμα ἐλαφρὸν) themselves. On ExodB's Hellenistic -οσαν endings, see Wevers 1990, 290. For ExodA's reading an art. before ῥῆμα, see Wevers 1992, 158. The scene with Iothor concludes in v. 27 with a change of subjects (δέ) to Mōusēs. Mōusēs sends out (ἐξαπέστειλεν) Iothor, who is again described as τὸν ἑαυτοῦ γαμβρόν. Exod's ἑαυτοῦ is curious, as one would expect αὐτοῦ. Perhaps the former is chosen to avoid confusion with the αὐτοῦ modifying "land," or under the influence of v. 23 (Wevers 1990, 291), since Exod concludes by noting that "he" (Iothor) returned "into his land" (εἶς τὴν γῆν αὐτοῦ).

## Exodus 19

In chapter nineteen, the Israēlites come to the wilderness of Seina (19.1) opposite "the mountain" (19.2). Mōusēs ascends the mountain and is addressed by God (19.2). The Lord draws Mōusēs' attention to the exodus event (19.4) and indicates his intent to choose Israēl for himself (19.5–6). Mōusēs

relates this to the elders of Israēl (19.7), who agree to all the Lord has in mind (19.8a). When Mōusēs conveys this answer to the Lord (19.8b), the Lord discloses his intent to come to Mōusēs so that the people may believe him (19.9). Mōusēs announces this to the people. The Lord tells Mōusēs to warn the people to prepare themselves in ritual purity and keep away from the mountain (19.10–13). Mōusēs consecrates the people (19.14) and exhorts them again to prepare themselves (19.15). On the third day the Lord descends upon the mountain with the ringing of trumpets and thunder and flashes of lightening (19.16). Mōusēs approaches the mountain with the people (19.17) and the mountain smokes like a furnace (19.18). Amidst the noise, Mōusēs converses with God (19.19) and is summoned up the mountain (19.20). There God tells Mōusēs that Israēl is to keep away from the mountain (19.21), and that the priests are to be cleansed (19.22). Mōusēs reminds God that they cannot come near the mountain (19.23–24) and descends the mountain to speak with the people (19.25).

Chapter nineteen begins (v. 1) recounting the time with respect to the exodus event itself. It starts with a change of subject (δέ). Technically, "they" is the subject, and the first vb. is not encountered until near the end of the verse (ἤλθοσαν). Exod first calls the events "the Exodus" (τῆς ἐξόδου) here. This is probably the origin of the common name of the book (Swete 215). In typical narrative style, Exod begins with an indication of time, τοῦ … μηνὸς τοῦ τρίτου. This, of course, is measured with respect to the exodus event itself. Exod then (v. 2) reports Israēl's travels to Seina. Here they set out from Rafidein (ἐκ ʽΡαφιδεὶν) and come into the wilderness of Seina (εἰς τὴν ἔρημον τοῦ Σεινά). On the various forms of the art. before "Seina," see Wevers 1992, 151. Exod's directional prep. εἰς is a clarifying element balancing the first prep. ἐκ. Exod omits MT's וַיַּחֲנוּ בַּמִּדְבָּר ("and they camped in the wilderness"), perhaps from homoioarkton or simply seeing it as redundant and unnecessary. Here the participants are referred to simply as "Israēl" (Ἰσραήλ). Finally, they encamp there, "opposite the mountain" (κατέναντι τοῦ ὄρους; cf. Num 2.2).

At the mountain (v. 3a) Mōusēs goes up to speak with God. From there God speaks to Mōusēs and tells him to speak to Israēl (v. 3b). Exod describes the mountain as τὸ ὄρος τοῦ θεοῦ (19.3, 17; 24.13; Ps 67.16). Significantly, MT reads only that Mōusēs went up "to God" (אֶל־הָאֱלֹהִים). Targ Onq reads "to before YHWH"; Targ Ps-J reads "to seek instruction from before Yahweh." Wevers (1990, 293), always pleased to see the sensible rendering of Exod, comments, "If he [Mōusēs] had already gone up to God, God could hardly summon him. Exod makes the narrative internally consistent." The name is important, for it is there that God (ὁ θεός) calls Mōusēs. It is not immediately

clear why Exod uses ὁ θεός here, where one would expect Κύριος (so also Syr). Perhaps it is to maintain consistency with the first reference to the deity in the verse, where θεός was the appropriate reading. In fact, throughout chapter nineteen Exod reads ὁ θεός for יְהוָה (Wevers 1992, 241). Exod indicates that the call came ἐκ τοῦ οὐρανοῦ. Mōusēs is instructed to speak to the house of Iakōb (ἐρεῖς τῷ οἴκῳ Ἰακὼβ), and announce to the sons of Israēl (ἀναγελεῖς τοῖς υἱοῖς Ἰσραήλ).

Mōusēs is to call Israēl to serve as witness of what God has done (v. 4) and to become his people (vv. 5–6). Exod 19.4 constitutes the content of the address to the Israēlites, conveyed in Exod with a second pl. vb. Using the perf., God reminds Israēl, through Mōusēs, that they have seen what he did to the Egyptians. The remainder of the verse provides God's narration, explaining specifically what he has done. First, he took them up (ἀνέλαβον ὑμᾶς) and he brought them (προσηγαγόμην ὑμᾶς). Futher descriptors are used here to enhance the portrayal of the action. Most striking is the first action described with "as upon wings of eagles" (ὡσεὶ ἐπὶ πτερύγων αἐτῶν; see Ezek 17.3, 7; Dan 7.4 LXX). The second description affirms that God brought them to himself (πρὸς ἐμαυτόν).

Exod 19.5 uses the conditional ἐάν and two subjunctives: if you (pl.) hear (ἀκούσητε) and (καί) observe (φυλάξητε). The conditional itself is introduced with καὶ νῦν. Exod's ἀκούσητε is modified by the intensifying ἀκοῇ. The object of the vb. is given in the genitive, τῆς ἐμῆς φωνῆς. The object of φυλάσσω is "my covenant" (τὴν διαθήκην μου). The result is what they will be (ἔσεσθέ) for God a chosen people from among all the nations. Syr expands, adding "of the earth" (ܕܐܪܥܐ). Exod's περιούσιος is an adj. from περιουσιά meaning "surplus, abundance," and has the notion of "above and beyond" (see Walters 1973, 221). Thus, with ἀπό it conveys a comparative sense: "above and beyond all peoples" (so Wevers 1990, 294–295; cf. SS 1965, 147). The reason (γάρ) God can make such a lofty claim has to do with his position with respect to the world: "all the earth is mine" (ἐμὴ … ἐστιν πᾶσα ἡ γῆ; cf. Ps 23.1).

In 19.6 Exod emphatically reveals the nature of Israēl's favored status. They will be for God a royal priesthood and a holy nation (βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον). Aq reads βασιλεία ἱερέων, Sym and Theod both have βασιλεία ἱερεῖς. SyrH reads ܡܠܟܘܬܐ ܟܘܡܪ̈ܐ, Lat *renum sacerdotum*, and Pesh ܡܠܟܘܬܐ ܘܟܘܡܪ̈ܐ ܘܥܡܐ ܩܕܝܫܐ (cf. SS 1965, 66). For Exod's "holy people," see Deut 7.6; 14.2, 21; 26.18–19; Isa 62.12. The verse concludes with a fut. ἐρεῖς, the object of which is τοῖς υἱοῖς Ἰσραήλ (see Wevers 1990, 295).

Mōusēs takes the Lord's words to Israēl's elders (v. 7), who agree to what the Lord says (v. 8). Mōusēs first (v. 7) goes (ἦλθεν) and then calls (ἐκάλεσεν) the elders of the people. ExodA reads "the elders of Israēl." He then sits

before them (παρέθηκεν αὐτοῖς). Here Exod uses the dat. rather than the more common ἐναντίον. The object of the vb. is πάντας τοὺς λόγους τούτους, which itself is modified by οὓς συνέταξεν αὐτῷ ὁ θεός. Exod inserts the αὐτῷ for clarification. ExodA reads αὐτοῖς (see Wevers 1992, 192) "making the reference apply to the people rather than Mōusēs" (Wevers 1990, 296). In v. 8 all the people (πᾶς ὁ λαὸς) answer with one accord. Exod's ὁμοθυμαδόν occurs only three times in the Pentateuch (Exod 19.8; Num 24.24; 27.21), though many more elsewhere in LXX. It means "acting in unison as one person" (Muraoka; cf. esp. Num 27.21). The next vb. is in the pl. (εἶπαν), though it takes the same (sg.) subject of the prior vb. MT uses the pl. for both verbs. The collective response is expressed with two fut. verbs: "we will do" (ποιήσομεν) and "we will heed" (ἀκουσόμεθα). The object of both of Exod's verbs is all that which God said (πάντα ὅσα εἶπεν ὁ θεὸς). Finally, Exod reports that Mōusēs took up (ἀναφέρω) all these words to God. Exod's "to God" uses the prep. (πρός) plus the acc. (τὸν θεόν).

The Lord then (v. 9) announces his coming in a pillar of cloud. Beginning with an interjective ἰδοὺ, Exod continues with an emphatic first personal prn. (ἐγώ) and a first sg. vb. (παραγίνομαι), which is also in the pres. tense, conveying the continuing action: "I am coming to you." The action is modified by the adverbial prepositional phrase ἐν στύλῳ νεφέλης. The function of the cloud may be to both hide God's presence so no one can see him and to permit the people to hear him speak to Mōusēs (Wevers 1990, 297). The reason for the appearance (ἵνα) pertains to the people (ὁ λαός). The Lord is concerned that they may hear, for which Exod uses the subjtv. ἀκούσῃ. Exod employs the gen. abs. (λαλοῦντός μου) to convey the temporal circumstances under which they hear: "while I am speaking to you." The purpose of the concern is to lend credibility to Mōusēs. That is, that they may believe him (σοὶ πιστεύσωσιν). Though Exod uses a simple καί, it is governed by ἵνα within the dependent clause and continues the sense of purpose: "that they may hear … and believe." Again Exod uses the collective sg. ὁ λαός with two verbs, the first being third sg. (ἀκούσῃ) and the second a third pl. (πιστεύσωσιν). Strikingly, the last vb. is modified by εἰς τὸν αἰῶνα, an expression also used in 14.13; 21.6; 32.13; 40.13, commenting on the duration of Mōusēs' credibility before them. Then the subject changes (δέ) and Mōusēs reports the words of the people (τὰ ῥήματα τοῦ λαοῦ) to the Lord.

The Lord tells Mōusēs to warn the people to prepare for his coming (vv. 10–11) and keep away from the mountain (vv. 12–13). The subject of the two verbs in v. 10 is a second sg. "you" (συ), implied in the two imperv. forms. Prior to the first command, Exod reads an aor. ptc. καταβάς. Exod has seemingly provided temporal subordination with this word so as to insert

the following, which is in the imperv., "warn" (διαμάρτυραι). The object is τῷ λαῷ. In MT Mōusēs is commanded to "go down to the people," whereas in Exod he is commanded to "warn the people after going down." The insertion by Exod renders the verse similar to the text of 19.21. In addition to warning the people, Exod reports that Mōusēs is also (καί) commanded to sanctify them (ἅγνισον αὐτοὺς). This is to occur both "today" (σήμερον) and "tomorrow" (αὔριον). In the final sentence, "they" is the implied subject, in reference to the people. Despite the change of subject Exod uses καί, perhaps to lend greater coherence to the narrative. With a final imperv.—here a third pl.—the people are exhorted to wash the clothes (πλυνάτωσαν τὰ ἱμάτια). ExodB does not render the MT's third pl. suffix "their" (αὐτῶν).

Another imperv. (in 19.11), joined to the prior one in v. 20, is ἔστωσαν: "let them be." The concern here is that they be "ready" or "prepared" (ἕτοιμοι). After the two days of preparation (v. 10), they are to be ready on the third day (εἰς τὴν ἡμέραν τὴν τρίτην). Importantly, Exod articulates the reason (γάρ) for such preparations. With the dat. of time, Exod explains that on the third day the Lord (Κύριος) will descend (καταβήσεται). This is followed by two adverbial phrases: upon the mountain Seina (ἐπὶ τὸ ὄρος τὸ Σεινὰ) and before all the people (ἐναντίον παντὸς τοῦ λαοῦ). The instructions to Mōusēs continue in v. 12. ExodB's ἀφορίζω here is one of only five occurrences of the word in the book (six in ExodA). The term seems to connote a cultic distinction similar to its abundant use in LXX Lev (Muraoka 80). The object of the setting of limits is not the mountain (as in SamP!) but, using the acc. τὸν λαὸν, the people. The limiting is described with the dat. κύκλῳ, "round about." Using the speech marker (λέγων), Exod then describes the way the limits are set. First, the limits are set with a second pl. imperv., exhorting Israēl to turn their minds. Προσέχω occurs throughout Exod in strikingly similar contexts (all for MT's שׁמר, save 9.21 [שׂים]):

9.21: ὃς δὲ μὴ προσέσχεν … εἰς τὸ ῥῆμα Κυρίου
10.28: πρόσεχε σεαυτῷ ἔτι
19.12: προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι
23.21: πρόσεχε σεαυτῷ
34.11: πρόσεχε σὺ πάντα
34.12: πρόσεχε σεαυτῷ

Throughout, the expression refers to being attentive in order that one might act carefully. Here the exhortation is to take care neither to ascend the mountain (τοῦ ἀναβῆναι εἰς τὸ ὄρος) nor even to touch it (θιγεῖν τι αὐτοῦ). Though Exod does not read γάρ here, the sense is surely implied since the reason for these commands is then stated: each of those touching the mountain "shall die by death," θανάτῳ τελευτήσει (CS 1995, 61 § 61; Exod

21.16, 17). Exod's choice to use different roots, rather than MT's cognate construction (מוֹת יוּמָת, perhaps emphatic? "surely die"), may be stylistic (see Wevers 1990, 300).

The exhortation to keep away from the mountain is expanded upon in v. 13. Here they are instructed not to extend a hand (χείρ) to touch it. The reason (γάρ) is explained in terms of consequences: he will be "stoned with stones" (ἐν … λίθοις λιθοβοληθήσεται) or "shot with an arrow" (βολίδι κατατοξευθήσεται). These verbs are fut. mid. and fut. pass., respectively. Retribution is not limited to Israēlites. If even (ἐάν τε) an animal (κτῆνος) or a person touches the mountain, "it will not live" (οὐ ζήσεται). Exod's τε … τε construction affirms a "both … and" sense. Implicit here is the sanctity of the mountain because of the Lord's presence (see Durham 1987, 265). They were permitted, however, to come up the mountain (ἐκεῖνοι ἀναβήσονται ἐπὶ τὸ ὄρος) at a certain time (ὅταν). On Exod's ἐκεῖνοι as the subject, see SS 1965, 72. Exod is ambiguous in its use of two pl. nouns followed by a sg. noun and sg. subject within the dependent (ὅταν) clause to read "whenever the sounds (αἱ φωναὶ) and the trumpets (αἱ σάλπιγγες) and the cloud depart (ἡ νεφέλη ἀπέλθῃ)." Clearly the vb. goes with the last noun, as it alone can be modified by Exod's ἀπὸ τοῦ ὄρους. Then the difficulty is that the two pl. nouns lack verbs. Comparison with the MT is instructive. It reads that no hand shall touch בּוֹ, often translated "him," that is, the offender. Exod uses αὐτοῦ not after the prep. ἐν, as in MT, but to modify χείρ. The result is that Exod clarifies that the offender's wrong is that his hand touches the mountain. Exod does render the prep. ב with the anticipated ἐν, but for instrumental purposes with the dat. λίθοις. The condition for ascending the mountain also differs in MT, which makes no reference to a cloud or a sound, only "when the ram's horn sounds a long blast" (בִּמְשֹׁךְ הַיֹּבֵל הֵמָּה). Wevers (1990, 300) suggests Exod's version "fixes up" the MT by "making the verse refer to the conclusion of the theophany." So, when the theophany departs from the mountain, the Israēlites are then safe.

Mōusēs then prepares the people (vv. 14–15). Mōusēs' descent (v. 14) is to the people (πρὸς τὸν λαόν) whom he then consecrates (ἡγίασεν). The final statement seems to be a commentary on the last. That is, they washed the clothes (ἔπλυναν τὰ ἱμάτια), presumably as an act of consecration (cf. SS 1965, 94). Mōusēs then (v. 15) speaks to the people. Exod uses two second person pl. verbs to describe the exhortation of the people to prepare themselves (γίνεσθε ἕτοιμοι). Exod then reads μή + a subjtv. form to exhort them not to go near a woman (μὴ προσέλθητε γυναικί), clearly in terms of sexual relations. Such activity rendered both the man and woman unclean (Lev 15.16–18; see also Propp 2006, 163).

Exod then (v. 16) describes the dramatic theophany. The verse begins with a change of subject, again by δέ, and a new narrative sequence is initiated with the typical ἐγένετο. Precisely what happened will soon be recorded, but first Exod indicates the time. It is on the third day (ἡμέρᾳ τῇ τρίτῃ) and after it came toward dawn (γενηθέντος πρὸς ὄρθρον). The actions that occurred are primarily rendered in the imperf., correctly connoting the continuous past action. The first action pertains to the coming (ἐγίνοντο) of three elements: sounds, lightning, and a "gloomy cloud" (νεφέλη γνοφώδης). On ExodB's καί before the verb, see Wevers 1992, 165; cf. 226–227. Exod's γνοφώδης "gloomy," is a rendering of MT's כָּבֵד, "heavy." The term occurs only here and Prov 7.9 in all the LXX. The arrival of these items is itself described by the adverbial modifier giving their location upon Mt. Seina (ἐπ᾽ ὄρους Σεινά). The specific description is dramatic, involving the sound of the trumpet ringing greatly. Such sounding of the trumpet (MT "ram's horn") typically connoted Israēlite worship (2 Kgdms 6.15; Ps 47.6[5]; Durham 1989: 270–271), specifically a festival (Lev 25.9; Isa 27.13; Pss 47.6; 81.4; 2 Chr 15.14; esp. Zech 9.14, where Yahweh is the trumpeter; Propp 2006, 164). The sound is no natural phenomenon such as a howling wind (see Durham 1987, 271) but clearly announces a manifestation of the Lord. The result of the theophany is comprehensive: all the people who are in the camp are terrified (ἐπτοήθη). Exod's πτοέω occurs only here in the book and elsewhere in the Pentateuch only in Deut 31.6. It means "to move (emotionally)" (see Muraoka 498; Swete 331–332).

The people stand near the mountain (v. 17), which is covered with smoke and fire (v. 18), with the sounds of trumpets blaring (v. 19). In v. 17 Mōusēs leads the people to a meeting with God (εἰς συνάντησιν τοῦ θεοῦ, Wevers 1990, 302). He leads them from the camp (ἐκ τῆς παρεμβολῆς). On the insertion of the art. τήν before συνάντησιν see Wevers 1992, 155. Exod here returns to the aor. tense. They then stand near, under the mountain Seina (παρέστησαν ὑπὸ τὸ ὄρος Σινά). Again ExodB's naming of the mountain Σινά is an insertion not read in MT, which reads only הָהָר.

Exod 19.18 changes the subject (δέ) and the dramatic scene at the mountain Seina (τὸ Σινὰ; cf. SS 1965, 67) is described. Exod mentions first the smoking (ἐκαπνίζετο ὅλον). The imperf. again describes a continous past action. Exod's διά plus inf. designates purpose, explaining the reason for the smoking: God (τὸν θεὸν) descended. Importantly, his descent is described with two adverbial phrases. First, upon the mountina (ἐπ᾽ αὐτὸ), and second, in fire (ἐν πυρί). The fire is that of the Lord's presence, and the thick smoke is likewise so indicative. (see Isa 6.4). Durham (1987, 271) comments that the smoke functions to obscure "what man cannot look upon and live; and the

violent quaking of the mountain is the upheaval of the natural world that always accompanies Yahweh's coming." Some traditions juxtapose τὸν θεὸν and ἐπ' αὐτὸ (see Wevers 1992, 170). The resulting smoke (ὁ καπνὸς) is similar (ὡς) to that of the smoke of a furnace (καπνὸς καμίνου). The people are astounded. As Exod reports, all the people are exceedingly amazed (ἐξέστη πᾶς ὁ λαὸς σφόδρα). Here Exod's subject is ὁ λαός, whereas MT reads הָהָר. Perhaps Exod's reading is influenced by the people quaking in 19.16. Others have suggested that here the mountain is personified (citing Pss 68.16–17; 114.4–6; cf. Propp 2006, 110; though see Isa 41.5; Ezek 26.18).

A change of subjects (δέ; 19.19) returns attention to the sounds of the trumpet (αἱ φωναὶ τῆς σάλπιγγος). Exod's vb. ἐγίνοντο is again, appropriately, the imperf. The predicate adj. is σφόδρα. The final statement is obscure. It reads that Mōusēs is speaking, using ἐλάλησεν (MT יְדַבֵּר) followed by the seemingly contrastive postpositive δέ and a statement (in the aor.!) about God (ὁ θεός) answering him "with a sound" (φωνῇ; MT בְקוֹל). Exod uses a dat. of means here (Wevers 1990, 304; cf. SS 1965, 124). Seemingly, the point is to make a distinction between the means of communication. Mōusēs uses words; God uses (trumpet) sounds. The MT here uses קוֹל, which typically refers to a voice. Perhaps, then, the δέ is not contrastive but just an indication of the change of subjects from Mōusēs to God. In that case, it could be taken to mean that Mōusēs spoke to God and God answeres (see Thackeray 1909, 239) him in a voice. Though this seems sensible enough, the difficulty is that here at Seina God has not spoken to Mōusēs verbally since v. 13, though of course he will do so at length presently. The Heb. is not clear (see Propp 2006, 165).

The Lord comes upon the mountain and calls up Mōusēs (v. 20). With a change of subjects (δέ; 19.20) the drama escalates when the Lord (Κύριος) descends (κατέβη). Again, two adverbial phrases describe the action, first his discent is upon the mountain Seina (ἐπὶ τὸ ὄρος τὸ Σινά), and second, upon the top of the mountain (ἐπὶ τὴν κορυφὴν τοῦ ὄρους). It was from upon the top of the mountain (ἐπὶ τὴν κορυφὴν τοῦ ὄρους) that the Lord calls Mōusēs. Then Mōusēs ascends (ἀνέβη), going beyond the boundaries set for Israēl to do so (Durham 1987, 272).

Again (v. 21), God (ὁ θεός; MT יְהוָה) speaks to Mōusēs, introduced with the common speech marker λέγων (not read in MT). After a (temporal) aor. ptc. καταβάς Exod reports God's commanding the patriarch to testify solemnly to the people (διαμάρτυραι τῷ λαῷ). His concern, expressed with μήποτε + subjtv., is that Mōusēs warn the Israēlites that they may not come near to God (πρὸς τὸν θεόν). Exod uses ἐγγίζω both here and in v. 22, though MT reads הרס and נגשׁ, respectively. The former (in Heb.) connotes the idea

of destruction (BS 1989, 203–204; cf. Propp 2006, 165) which is muted in Exod. Why would they come near? Exod uses an inf. of purpose to show that they may approach to observe (κατανοῆσαι). Such curiosity would prove disastrous (Exod 33.20; Isa 6.5; Propp 2006, 165). Exod's καί adds continuity between the concern and the consequence, stated at the end of the verse. That is, a multitude of them may fall, for which Exod uses the ἐκ + the partitive gen. (αὐτῶν) after the subjtv. πέσωσιν. On ExodA's reading πέσῃ here, see Wevers 1992, 220. The imagery is clearly one of death. Exod's πίπτω (here MT נָפַל; also at 32.28) occurs only four times in Exod and is here a metaphor for death (see also 9.19 ירד; 23.5 רבץ).

Instructions for the priests (οἱ ἱερεῖς) are given in v. 22, where they are described as the "[the ones] coming near to the Lord God" (οἱ ἐγγίζοντες Κυρίῳ τῷ θεῷ). This seems to be a reference to the performance of their sacrificial duties (see Wevers 1990, 306). Exod uses an aor. pass. imperv. for the command to let them be sanctified (ἁγιασθήτωσαν). Again, the concern is introduced with a μή ποτε + subjtv. (here ἀπαλλάξῃ; Walters 1973, 130). The threat here, though, is that the Lord (Κύριος) may be released against them (ἀπ' αὐτῶν). Exod's ἀπαλλάσσω is used in a destructive sense in Isa 10.7.

It perhaps strikes Mōusēs as odd that the Lord would give stipulations for approaching the mountain, since it had previously been set off limits (v. 12). This concern Mōusēs addresses to God (θεός, 19.23). He explains that the people (ὁ λαός), presumably including the priests (v. 22), will not be able to go up. Here Exod uses the fut. third sg. (δυνήσεται) for the collective sg. ὁ λαός and a complimentary inf. προσαναβῆναι. The reason (γάρ) for their inability is that the Lord himself solemnly swore (διαμαρτυρέω) to them. The vb. here is a perf. mid., appropriate since God had said it and it remains effective (Wevers 1990, 307). The instruction is conveyed in the form of a twofold imperv. (both sg. in Exod): set apart the mountain (ἀφόρισαι τὸ ὄρος), and sanctify it (ἁγίασαι αὐτό).

The subject changes (δέ) in 19.24 and the Lord (Κύριος) speaks. Surprisingly, he seems not to answer Mōusēs' concern directly. Rather, he commands Mōusēs to "go, descend," βάδιζε κατάβηθι. The two imperatives without conj. convey a sense of terseness ("somewhat peevish," Propp 2006, 166; cf. 32.7). It is followed in the next command to come up (ἀνάβηθι). But Mōusēs' return is not alone, for the command is both to him (σύ) and Aarōn (καὶ Ἀαρὼν μετὰ σοῦ). Syr inserts "your brother" (ܐܚܘܟ). Previously, Mōusēs was alone with God. Now the Lord commands the patriarch to go down, presumably to get Aarōn, and return up the mountain with Aarōn. With Mōusēs and Aarōn up on the mountain with God, what is to become of the people? Before Mōusēs departs to get Aarōn, the Lord issues another command

concerning both the priests (οἱ ... ἱερεῖς) and the people (ὁ λαός). Exod's δέ may serve to indicate a change of subjects, as is common in LXX Exod, and to relate a contrastive element. The command is in the form of a negated third imperv. not to urge (μὴ βιαζέσθωσαν). Exod's βιάζομαι really means "to exert force and pressure," even "to urge, insist" (Muraoka 87; cf. 6.6). The choice of verbs seems rather strange, as one would expect a more prohibitive term here. The vb. is modified by the complimentary inf. ἀναβῆναι + πρὸς τὸν θεόν. Again, the concern is expressed with μή ποτε + subjtv. (ἀπολέσῃ), relating the Lord's (Κύριος) coming out against them (ἀπ' αὐτῶν; MT בָּם). Exod's reading seems to harmonize with 19.22 (Propp 2006, 111). Following the encounter, the subject changes (δέ, 19.25) to Mōusēs, who desends to the people and speaks to them.

## Exodus 20

The Lord relates his commands in chapter twenty (20.1). He begins by identifying himself (20.2) and prohibiting other gods (20.3). Then he prohibits any kind of idol (20.4–6) and the misuse of his name (20.7). He requires Sabbata observance with due diligence (20.8–11) and honor to parents (20.12). The Lord prohibits adultery (20.13), theft (20.14), murder (20.15), false witness (20.16), and coveting (20.17). The Israēlites observe the billowing scene from afar (20.18) and request that Mōusēs speak to God in their stead (20.19). Mōusēs exhorts the people to courage (20.20) and he enters the storm cloud (20.21). There the Lord speaks to Mōusēs (20.22–26) concerning regulations against idolatry and instructions for the fabrication of an altar of worship.

The Decalogue proper begins, of course, with the Lord as the subject (v. 1). Yet whereas in Exod 19 θεός is employed where MT reads יְהוָה, here at the beginning of Exod 20 Exod uses Κύριος where MT reads אֱלֹהִים (see Wevers 1990, 308). It is also important that the words (τοὺς λόγους) spoken are described as "all these" (πάντας ... τούτους). ExodA adds that the words were spoken to Mōusēs (πρὸς Μωυσῆν). Again Exod reads a speech marker λέγων before citing the words spoken. Exod uses λόγος (cf. 34.28; Deut 10.4) or ῥήματα (Exod 34.1, 27; Deut 4.13) for MT's דְּבָרִים throughout (BS 1989, 205).

First the Lord recounts his deliverance from Egypt (v. 2) and forbids other deities (v. 3). Prior to the issuing of the all-important commandments, Exod begins with a clear and decisive declaration of the identity of the one speaking (v. 2). He is, in fact, the Lord. Emphatically, Exod uses the first sg. personal prn. ἐγώ with the first sg. vb. εἰμί. The identity of the speaker is Κύριος ὁ θεός σου. This awe-inspiriting formula occurs in a number of

forms. The deity is described as Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν (3.15, 16; 4.5), simply Κύριος ὁ θεός (5.1; 34.6, 14; cf. 32.11; BS 1989, 41), Κύριος ὁ θεὸς ὑμῶν (6.7; cf. 10.9, 16), Κύριος ὁ θεὸς τῶν Ἐβραίων (7.16; 10.3), Κύριος ὁ θεὸς Ἰσραήλ (32.27; cf. 34.23), Κύριος ὁ θεὸς αὐτῶν (29.46), Κύριος ὁ κύριος πάσης τῆς γῆς (8.18), Κύριος ὁ θεός σου (13.5, 11; 20.2, 5, 12; though in differing forms, 20.7; 23.17, 19; 34.24, 26), Κύριος ὁ θεός μοι (13.8). Durham (1989, 283–284) comments that the term is primarily one asserting the authority of the Lord, an important point since the ensuing Decalogue is a series of principles concerned with the Lord's relationship with humanity. Further, Propp (2006, 167) calls this a "royal proclamation," both identifying the speaker and offering "assurance of reliability." Here, though, it is combined with the defining characteristic—thus far—of the Lord with respect to Israēl: his deliverance of them from Egypt. The latter expression likewise appears in two different forms in Exod: "out of the land of Egypt" (ἐκ γῆς Αἰγύπτου; 12.17, 42, 51; 13.3, 14, 18; 16.1, 6, 32; 19.1; 20.2; 29.46; 32.4, 7, 8; 33.1) and "from Egypt" (ἐξ Αἰγύπτου; 13.8, 9, 16; 17.3; 18.1; 23.15; 32.23; 34.18; 40.17).

The importance of his identity is underscored by the deity's role in Israēlite life. He describes himself as the one who led them out from the land of Egypt (ἐκ γῆς Αἰγύπτου), from a house of slavery (ἐξ οἴκου δουλίας). On ExodB's use of ὅστις see CS 1995, 67 § 71. ExodA here reads simply ὅ for ὅστις (see Wevers 1992, 218–219). Deliverance from the house of slavery gives him the "soveriegn right to make rules for them" (Propp 2006, 167). On the influence of the version of the Decalogue found in Deut 5.6–21 upon Exod here, see Wevers 1990, 308. The first command (v. 3) is given not in the imperv. but, reflecting the MT's *qal* imperf. (יִהְיֶה), a fut. Curiously, Exod uses the third pl., negated, which reads "they will not be to you," a cumbersome way of saying "you shall not have" (NETS). Using the dat., they are not to have "other gods" (θεοὶ ἕτεροι), but only him (πλὴν ἐμοῦ). Here at the outset Exod establishes the ground rules of the ensuing commands and subsequent covenantal relationship. The Lord claims exclusive rights to being their deity, a point upon which Exod expands in v. 4. It is, in essance "basic to the nine that follow it and to the relationship the Decalogue is designed to insure" (Durham 1987, 284). That Exod uses the sg. σοί here seems to suggest not simply an address to Mōusēs, but rather to each individual Israēlite. On Exod's πλὴν ἐμοῦ as a statement of the exclusivity of the Lord with respect to other deities, see further Deut 32.39; 3 Kgdms 8.25; Odes 2.39; Hos 13.4; Joel 2.27; Isa 44.6, 8; 45.5 f., 21; 46.9.

Further regulations pertain to the prohibition of idolatry (vv. 4–6) with sweepingly comprehensive statements. In v. 4 Exod uses the second sg. fut. vb. (ποιέω) concerning the making of an idol (εἴδωλον, see BS 1989, 205).

The regulation prohibits making a cast image of God or of anything else (παντὸς ὁμοίωμα). The extent of the prohibition is clarified seemingly to living animals, with a series of three ὅσα clauses. The first relating to things in heaven above (ὅσα ἐν τῷ οὐρανῷ ἄνω), the second with respect to the earth below (ἐν τῇ γῇ κάτω), and finally with respect to the waters beneath the earth (ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς). Further commands (v. 5) likewise use second sg. verbs. The first is a fut. (προσκυνήσεις) prohibiting worship of idols. The second is an aor. subjtv. (λατρεύσῃς) prohibiting service to them, probably in reference to sacrifice (Propp 2006, 171). Significantly, the reason (γάρ) for these prohibitions is grounded in the identity of the deity speaking. It is he who is the Lord their God (ἐγὼ … εἰμι Κύριος ὁ θεός σου). Presumably this statement is taken to assert that as their corporate (and individual) deity, he alone is to be the recipient of their worship and service. Again an aspect of the nature of God underscores the point where Exod asserts he is a "jealous god." Exod's ζηλωτής occurs but a few times in the LXX (Gen 49.22; Exod 20.5; 34.14; Deut 4.24; 5.9; 6.15; 2 Macc 4.2; 4 Macc 18.12; Nah 1.2). When used of God in the Pentateuch (Exod 20.5; 34.14; Deut 4.24; 5.9; 6.15) it is always in the context of idolatry. Blessings and curses are allocated appropriately for disobedience. The curses are described as "repaying" (ἀποδιδοὺς, cf. Muraoka 52–53) the sins of fathers. The extent within a family is significant, as the repayment is upon the children unto the third and fourth generations. Significantly, an interpretive element of what it means to violate this prohibition of idolatry is defined at the end of v. 5 as "those hating me" (τοῖς μισοῦσίν με). Such retributive justice to subsequent generations seems unique to the Lord, as it is prohibited of human judges (Deut 24.16; 4 Kgdms 14.3–6; Propp 2006, 173).

Avoiding idolatry leads to blessings of mercy (v. 6; ποιῶν ἔλεος). Exod's ἔλεος occurs only twice in Exod (20.6; 34.7), both in the context of bestowing covenant love toward Israēl (cf. also Num 11.15; 14.19; Deut 5.10; 7.9, 12; 13.17 [18]). This offer is made to thousands (εἰς χιλιάδας) of generations (Wevers 1990, 310). It is bestowed upon those loving God (τοῖς ἀγαπῶσίν με). The contrast is clear and vivid: idolatry is hatred of God and will be punished; no idolatry is love of God and will be blessed. This point is underscored by the last statement, a pres. act. ptc. like τοῖς ἀγαπῶσίν, defining clearly that those loving him are those who "observe my ordinances" (τοῖς φυλάσσουσιν τὰ προστάγματά μου).

Israēl is to revere the Lord's name (v. 7), his Sabbatas (vv. 8–11), and their parents (v. 12). The command pertaining to the Lord's name is expressed with λαμβάνω + ἐπὶ ματαίῳ, found twice in v. 7 alone. Exod's μάταιος is used only three times in Exod (20.7 [2×]; 23.1) and three other times in

the Pentateuch (Lev 17.7; Deut 5.11 [2×]). In Classical literature it is often used of vain, empty, or idle speech (LSJ 1084; cf. also M&M 391). The reason (γάρ) given for this command is that the Lord will be no means cleanse such a violator of his name. Here Exod uses an emphatic οὐ with μή and the subjtv. of καθαρίζω. Exod's καθαρίζω, "cleanse," seems odd here. One may expect ἀφίημι, "forgive." Καθαρίζω occurs in Exod only a few other times, in reference to ritual purification (29.36, 37; 30.10), an obscure reference to a pure firmament (24.10), and a final reference for cleansing nearly identical to the present context (34.7; cf. also Deut 5.11; 19.13; 30.6; 32.43). The sanctity of the name is preserved not simply for the reverence due Israēl's deity but also for Israēl's protection from imminent destruction of those guilty of violating the command. Underscoring the solemnity of the name, Exod repeats "Lord your God" in the second occurrence of the name.

The fourth command (vv. 8–10) is positive. Exod uses an aor. pass. imperv. of μιμνήσκομαι. The object of what Israēl is to remember is τὴν ἡμέραν τῶν σαββάτων. An inf. brings the command to the point; they are to remember it by sanctifying it (ἁγιάζειν αὐτήν). The inf. seems complimentary with αὐτήν recapitulating "the day of the sabbath" (Wevers 1990, 311). Verse 9 provides further explanation, again with fut. tense verbs (cf. CS 1995, 39 § 21). Israēlites are to do all their work for six days. In contrast (δέ, v. 10), the seventh day is Sabbata. Using the dat., Exod clarifies that the Sabbata is "to the Lord your God" (Κυρίῳ τῷ θεῷ σου). The command is for everyone within the community—servants, animals, and proselytes alike (cf. SS 1965, 58). Exod's πᾶς where one would expect οὐδείς or μηδείς is unexpected but not infrequent in LXX (see CS 1995, 79–80, § 88).

The rationale (γάρ) for Sabbata observance is the Lord's activity in creation (20.11; cf. Gen 2.2–3; Wevers 1990, 312). Even the Lord worked at creation for six days, after which he rested. On the distinction between the acc. and dat. of "seven days," see BS 1989, 208. Israēlites are to follow that pattern that even the Lord himself established. It is for this reason (διὰ τοῦτο), because the Lord (Κύριος) rested the seventh day, that he blessed it (εὐλόγησεν) and sanctified it (ἡγίασεν). Here Exod provides fuller justification for the command to respect the Sabbata (Durham 1987, 290; cf. Deut 5.15).

Verse 12 introduces a series of commands focused on life within the covenant community. Here the command is to "honor" (τίμα), a second sg. imperv. with a twofold object: both their father (τὸν πατέρα σου) and mother (τὴν μητέρα). The purpose for such a command is clearly indicated, in Exod using ἵνα + subjtv., γένηται. The purpose is that it may be well for them (σοι). This entire portion is inserted in LXX (and the Nash Papyrus) as in Deut 5.16. This purpose and its benefits are expanded upon in yet another ἵνα + subjtv.

series: that you may be μακροχρόνιος, "long-lived." This vb. is itself modified with some important descriptors. First, the location of their longevity is upon the land (ἐπὶ τῆς γῆς), which is both good (τῆς ἀγαθῆς) and given them by the Lord their God (ἧς Κύριος ὁ θεός σου δίδωσίν). The mention of a good land is found more often in Deut (3.25; 4.22; 8.7, 10; 31.20, 21; SS 1965, 95). Importantly, Exod uses the pres. ind. of δίδωμι to convey a present activity ("is giving"). In contrast, MT reads only a single purpose (לְמַעַן) word and does not describe the land as "good."

Further regulations pertain to relations with others in the community (vv. 13–17). The next commandment (v. 13) is rendered with a negated (οὐ) fut. second sg. vb. (μοιχεύω). CS (1995, 72 § 74) refers to this as a "jussive future" here through v. 17. According to Wevers (1990, 314), Exod's order is adultery—stealing—murder (also Philo, *Decalogue* 36), whereas in LXX Deut it is adultery—murder—stealing. In MT both read murder—adultery—stealing (see Wevers 1992, 171). Verse 15 provides instructions not to murder (φονεύω). Gen 9.6 prohibits it on the basis of man being made in God's image (see Brayford 2007, 273). The next command (v. 16) is likewise negative and likewise uses the fut. second sg., negated (see above for CS's comment on the form). The language here is emphatic, requiring the Israēlites to not falsely testify with false witness. The offense is "against your neighbor" (κατὰ τοῦ πλησίον) and addresses legal process, in which integrity was paramount (cf. Exod 23.1; Num 35.30; Jer 7.8; Ps 24.4; Prov 25.18; Job 31.30). Two witnesses are required for leveling a charge (Deut 19.15; Num 35.30) and penalties were stiff for false accusations (Deut 19.16–21; Durham 1987, 296).

The next commandment (v. 17) is a prohibition concerning coveting (ἐπιθυμέω; LSJ, 634–635; cf. Deut 5.21). The importance of the command is evident in that the vb. is repeated twice, first with respect to the neighbor's wife (τὴν γυναῖκα τοῦ πλησίον σου), and second with respect to his house (τὴν οἰκίαν τοῦ πλησίον σου). The MT reads the reverse order. But the extent of what is not to be coveted is not limited to these things. Lest the Israēlites draw too narrow a view of the prohibition, a sample list of items not to be coveted is provided to illustrate that the command is not limited but comprehensive, as the list statement, "whatever belongs to your neighbor" (ὅσα τῷ πλησίον σού ἐστιν) makes evident. On ExodB's οὔτε where others read οὐδε, see Wevers 1992, 260.

After this extended list of commands, Exod 20.18 returns readers to the narrative scene at Seina. An appropriate sense of awe is instilled in all the people when they perceive (ἑώρα) what was occurring. Here Exod uses the imperf. of ὁράω with four objects: the sound (τὴν φωνὴν), flashes (τὰς λαμπά-

δας), sound of the trumpet (τὴν φωνὴν τῆς σάλπιγγος) and, climactically, the mountain smoking (τὸ ὄρος τὸ καπνίζον; see Wevers 1992, 155). The dazzling theophanic display creates fear in the hearts of all the people, who stand at a distance from the scene. Their response was not simply trembling (or "recoil" [Propp 2006, 115] יָנֻעוּ) but fear (φοβέω).

The Israēlites observe the theophany (v. 18) and implore Mōusēs to intercede (v. 19–21). The evidence of their fear (v. 18) includes not only withdrawing from the mountain but also imploring Mōusēs to speak rather than God. Their request is in the form of an emphatic imperv.: "*you* speak to us" (λάλησον σὺ ἡμῖν). The next imperv. implores God not to speak to them (μὴ λαλείτω πρὸς ἡμᾶς ὁ θεός). So dramatic was that display that the Israēlites feared such an event would surely result in their death (μὴ ἀποθάνωμεν). The result is their own confirmation of Mōusēs' role as intermediary (Propp 2006, 181).

Mōusēs responds (v. 20) to them with a terse exhortation to take courage (θαρσεῖτε; cf. Exod 14.13). In Exod the exhortation is made "to them" (αὐτοῖς). The reason for such an exhortation (γάρ) is explained with respect to God's intent in coming to them (πρὸς ὑμᾶς). The intent is to test them (ἕνεκεν ... τοῦ πειράσαι ὑμᾶς) with respect to their fear of God (ὁ φόβος αὐτοῦ). The goal (ἵνα) is that they not sin (μὴ ἁμαρτάνητε). It is interesting that Mōusēs exhorts the people to take courage while looking for the quality of fear in them. Clearly Exod is adopting the Heb. meaning of ירא connoting reverence for the Lord that is both a preoccupation of the mind and a motivation not to sin (Durham 1987, 303; cf. Ezek 1.18; Ps 90.11 MT). The break to v. 21 is striking. No response from the people is given. Instead Mōusēs then enters into the gloom (τὸν γνόφον). Presumably this veils the Lord's fiery presence form the sight of the people (Propp 2006, 182; cf. Exod 10.22; 14.20). Ironically, the people are still in fear, while it is Mōusēs who exhibits courage by entering the foreboding darkness where God's presence was.

From within the darkness the Lord (Κύριος) speaks to Mōusēs. He exhorts him to speak to "the house of Iakōb" (τῷ οἴκῳ Ἰακὼβ). In synthetic parallel fashion, the exhortation is repeated with καὶ ἀναγγελεῖς τοῖς υἱοῖς Ἰσραήλ. MT here reads only "to the sons of Israēl" (אֶל־בְּנֵי יִשְׂרָאֵל). ExodB's reading seems to borrow from 19.3 (Propp 2006, 116). The exhortation is given is rendered with ὑμεῖς + second pl. vb. Exod's perf. λελάληκα connotes that what was seen and spoken are still effective (cf. Wevers 1990, 317). The speaking of the Lord is said to be from heaven (ἐκ τοῦ οὐρανοῦ) and to Israēl (πρὸς ὑμᾶς). The former may be a reference to the voice heard from the heights of the mountain, perhaps through the thunder and lightening (Wevers 1990, 317).

The Lord then speaks to Mōusēs (v. 22), commanding him to speak to the Israēlites pertaining to the prohibition of idols (v. 23) and the regula-

tions for fashioning an altar (vv. 24–26). Verses 22 and 23 seem unrelated. Yet as we have seen before, Exod uses statements about divinely inspired awe as a motivating factor for ethical beheavior. This seems to be the case here. Verse 23 contains a two-fold set of exhortations, both using the second pl. of ποιέω and both have objects θεούς. The first refers to a god of "silver" (ἀργυροῦς), and the vb. is modified by ὑμῖν and αὐτοῖς. The second refers to a god of "gold" (χρυσοῦς), and the vb. is modified by ὑμῖν and ἑαυτοῖς. The use of the personal prn. with the reflexive seems odd, but is not uncommon in LXX Gk. (see CS 1995, 30 § 13; Wevers 1990, 317–318; Exod 6.7).

Exod next (v. 24) explains to Israēlites how they are to worship. They are to make an altar of earth (ἐκ γῆς) for God (μοι). The prep. ἐκ clarifies that γῆς is the material from which the altar is to be constructed (a "gen. of material," SS 1965, 63). This is in contrast to the silver or gold used in the worship of idols. Exod's μοι is perhaps contrastive with the idolatrous reflections of v. 23. Worship is not for them, but for the Lord only. Israēl is instructed to sacrifice all their sacrifices upon the earthen altar (ἐπ' αὐτοῦ). This includes the whole burnt offerings (τὰ ὁλοκαυτώματα), deliverance offerings (τὰ σωτήρια), sheep (τὰ πρόβατα) and calves (τοὺς μόσχους). Exod's τὰ σωτήρια is a curious rendering of MT's "peace offering" (שֶׁלֶם; for which, see Propp 2006, 183). Wevers (1990, 319) comments that the correspondance between these two terms is the standard throughout the Pentateuch (though cf. Lev 7.8 [18 MT]; Num 6.14). Exod clarifies that such sacrifices are to be offered in every place where God's name is named. The construction here begins with the adverbial ἐν παντὶ τόπῳ, clearly modifying θύσετε. The "place" (τόπῳ) is itself defined as "where I may name my name there" (οὗ ἐὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ). Exod's ἐπονομάζω occurs six other times in Exod (2.10, 22; 15.23; 16.31; 17.7, 15), all for the Heb. קרא. On ἐάν after a rel. prn., see CS 1995, 92 § 105; cf. also Wevers 1992, 149. What is meant by a place where God names his name is not immediately apparent. Though the Heb. may translate either "I pronounce" or "I cause to be pronounced," Exod is clear, by use of the act. ἐπονομάσω, that the former is in view. The Lord himself names his name. Furthermore, Exod's ἐκεῖ is not attested in the MT and seems redundant in Gk. CS (1995, 79 § 87) calls it a pleonastic use of ἐκεῖ which is thoroughly Heb. Whatever else it may mean, it clearly indicates that initiative for sacrificial worship of the Lord is solely the Lord's own prerogative. "Yahweh himself will choose the place where such altars are to be built and that he will come in person to his people assembled at these places and there bless them" (Durham 1987, 319). The benefits of offering sacrifices mandated at the beginning of v. 24 are significant: The Lord himself promises that he will

come (καὶ ἥξω πρὸς σὲ) and he will bless (καὶ εὐλογήσω σε). The identity of the sg. σε is unclear. Is the promise made to be with and bless Mōusēs only? Or, is the sg. σε referring to the typically sg. ὁ λαός? Everywhere else in the verse "you" is pl. In MT, they are all pl.

Verse 25 uses the postpositive δέ, which typically indicates a change of subject and also here may be contrastive with respect to the composition of the altars under construction. The earthen altar (v. 24) is contrasted with the stone altar (v. 25). The verse begins with the conditional + subjtv. (ἐάν + ποιῇς). Exod again describes the construction as both an "altar" (θυσιαστήριον) and "for me" (μοι). This time rather than earth it is "from stone" (ἐκ λίθων), again a gen. of material (see v. 24), and again the prep. ἐκ is not attested in the MT tradition. Stone alters are not to be constructed "by cutting" (τμητούς). Importantly, Exod provides a clarifying rationale (γάρ; Aq and Theod: ὅτι) for the prohibition. Specifically, the placing of a tool (ἐνχειρίδιόν) upon the altar renders it defiled (μεμίανται). ExodB's αὐτούς is important, as it clarifies that the defilement is not against the cut stone (MT גָּזִית see Propp 2006, 117) but probably the altar itself (see Wevers 1990, 320; Wevers 1992, 192). Exod's μιαίνω occurs only here in LXX Exod, though it is much more abundant, as one would expect, in Lev and Num of LXX (see Muraoka 374). On the polemic this command levels against Canaanite practices, see Durham 1987, 320.

Verse 26 describes another peculiar prohibition. This time Exod prohibits the ascent to the altar by steps. Presumed here is the elevation of the cultic locale to minimize its distance to the sky (see Propp 2006, 185). Here Exod uses the second sg. fut. ἀναβήσῃ, though again the identity of the sg. individual is not stated. The altar is described as "my altar" (τὸ θυσιαστήριόν μου), and perhaps helps us understand the prohibition more clearly. The purpose is explained in the final caluse, beginning with ὅπως ἄν. The strong prohibition of what could result is expressed here with μή + subjtv. (ἀποκαλύψῃς). Concern is that one may reveal one's ἀσχημοσύνην upon it. The term generally refers to "something unseemly not in keeping with codes of decorum" (Muraoka 73). It can even refer to, and likely here, the exposure of one's private parts. This may also be a polemic against Canaanite practice (Durham 1987, 320; citing Conrad 1968, 123–124).

## Exodus 21

Chapter twenty-one continues with the regulations at Seina. Mōusēs is instructed to set statutes for the Israēlites (21.1) pertaining to a Heb. servant

and his or her family (21.2–11). The remainder of the chapter sets regulations for a death, whether accidental or deliberate (21.12–36).

Exod 21 begins (v. 1) with a declaration of statutes (τὰ δικαιώματα). Durham (1987, 320) describes these as "guiding decisions," setting precedent and providing application of the Decalogue. Propp (2006, 185) calls them "case laws," court decisions, or legal precedents. ExodB reads the aor. pass. subjtv. third sg. παραθήσῃ, "that should be set." The ordinances are set "before them" (ἐνώπιον αὐτῶν). The verse serves as an introduction to an ensuing list of stipulations and commands that are set before the Israēlites. The language here is of presentation, not negotiation. The set of laws is extensive, running from 21.2 through 22.16 (Durham 1987, 320), or all the way through 23.33 (Wevers 1990, 322).

Verses 2–11 pertain to slavery laws. Throughout this pericope Exod uses the formula ἐάν + subjtv., then setting out the case. The first condition (v. 2) pertains to the acquisition of a Heb. slave (παῖδα Ἐβραῖον). The law is simple: the slave serves six years, and released in the seventh. On ExodA's reading ἔτει τῷ ἑβδόμῳ see Wevers 1992, 205–206. Exod describes the release as ἐλεύθερος δωρεάν, perhaps "a free person without obligation" (NETS), "(further) obligation" (Wevers 1990, 322), or "free for nothing" (Brenton). Exod's σοι (also Vulg, SamP, Targ Neof I, Syr) is a clarifying element not read in the MT, indicating that the person is not limited to six years of service alone. Exod's κτάομαι can be used of a variety of means of acquisition (see LSJ, 1001) not simply purchasing, whereas MT's קנה typically connotes a purchase. The distinction may show that such laws for servititude need not be limited to a slave acquired by purchasing but acquired by any means by which a slave may be acquired (military conquest, etc.).

Verse 3 provides stipulations for the marrital status of the slave. In sum, he is to depart under the conditions in which he entered his servitide. If alone (μόνος; MT "with his gap," בְּגַפּוֹ), then he leaves alone. If he enters with a wife (μετ᾽ αὐτοῦ), he is to depart with her likewise upon the completion of his service. On the word order of ExodB with respect to ἡ γυνή and ἐξελεύσεται, see Wevers 1992, 170. A new condition (ἐάν, v. 4) addresses the acquisition of a wife by the slave's master (ὁ κύριος). Moreover, not only does the slave acquire a wife, but that wife bears him children (υἱοὺς ἢ θυγατέρας). Exod's use of the subjtv. τέκῃ indicates that the conditional ἐάν is still in force: if the master gives him a wife, and if the wife should give birth to sons and daughters. In that situation, both the wife and the children (παιδία) belong to his master (ἔσται τῷ κυρίῳ αὐτοῦ). On Exod's sg. ἔσται for what must be a pl. subject, see SS 1965, 196. Exod's αὐτοῦ is not read in the MT but seems to be inserted in Exod (also SamP; ExodA reads αὐτῆς see Wevers 1992, 193). The

clarification could be done to avoid confusion that they belong to Yahweh, who is not in view here. Rather, they belong to "his master." The insertion could be to cohere with the description of the master as τὸν κύριόν μου (MT אֶת־אֲדֹנִי) in v. 5. The language here is clearly one of ownership. The master will retain the wife and children. The result is that the slave (αὐτός), upon the time of release, will depart alone (μόνος); without his wife and children. That the master gives the wife to the slave may suggest that the slave forfeits the right to contract a marriage on his own behalf during his time of service (Propp 2006, 191).

Yet (δέ) the scenario of v. 4 is entirely within the servant's hands. Should he desire to keep his family, he reserves the right to do so with no mention of the wishes of the master. The scenario is introduced again with ἐάν + subjtv., the protasis for v. 6, the latter followed by the attributive ptc. ἀποκριθεὶς. The use of λέγω indicates the slave's speech but does not clarify whether this is simply a private reflection or a public declaration of a legal proceeding (Propp 2006, 192). Using the perf. of ἀγαπάω, Exod records a hypothetical situation where the servant declares his love first for his master (τὸν κύριόν μου), then his wife and children. It strikes the modern reader as odd that the sole or even first basis for the slave's desire to remain in his state is not consideration of his family (*pace* Durham 1987, 321). Instead, love of his master heads the list. This is followed by his refusal to go free. Exod's ἀποτρέχω means to run off or away, even to run hard, of one training for a race (LSJ). The refusal is not simply to go out (ἐξέρχομαι) but to perhaps run away "free" (ἐλεύθερος). That Exod uses ἐξέρχομαι to describe his departure above (vv. 3, 4) and a different verb, ἀποτρέχω, here may suggest the servant has in some sense a differing view of his departure than simply leaving. The term occurs nine times in LXX Pentateuch alone (Gen 12.19, 51; 32.9; Exod 3.21; 10.24; 21.5, 7; Num 22.13, 14) and twenty-six times in LXX in its entirety. Each seems to connote a sense of departure, even fleeing, in haste and often (though not always, see CS 1995, 218) from an undesireable circumstance (cf. Lust, Muraoka; Deut 15.13–14).

The apodosis of the ἐάν + subjtv. of v. 5 is explained in v. 6. In that case, his master should lead him πρὸς τὸ κριτήριον τοῦ θεοῦ (see Walters 1973, 251). Presumably the reference is to the sanctuary, or even the altar (Durham 1987, 321). Exod's κριτήριον occurs only seven times in the entire LXX (Exod 21.6; Jdg 5.10; 3 Kgdms 7.44; Sus [Theod] 49; Dan 7.10; Dan [Theod]. 7.10, 26). It is used for a place or seat of judgment from which one in authority pronounces legal decisions. In Classical usages, it can refer to either the means or standard for judging (Plato, *Theaet*. 178b, cf. *Resp*. 582a; Plutarch, *Mor*. 2.488b) or a court of judgment (Plato, *Leg*. 767b; Polybius, *Hist*. 9.33.12;

LSJ 997; M&M 361; 1Cor 6.2, 4; Jas 2.6). Here the one presiding is clearly expressed as "God" (τοῦ θεοῦ; cf. *Jub.* 43.2). Following this (καὶ τότε) the master marks the servants ear and the servant will serve him "forever" (εἰς τὸν αἰῶνα; MT לְעֹלָם), denoting the lifetime of the servant (see Propp 2006, 195). MT reads that the master is to lead the servant "to the door or the doorpost" (אֶל־הַדֶּלֶת אוֹ אֶל־הַמְּזוּזָה), though ExodB reads not "or" but "to the door, to the doorpost," using ἐπί twice, whereas ExodA and others read πρός and ἐπί (see Wevers 1992, 216–217). The wooden frame provides proper support for the awl to pierce the ear (see Cassuto, 267; Propp 2006, 193; Deut 15.17). The act is a public declaration of a permanent commitment to slavery, and therefore needed to occur in a public place (Durham 1987, 321).

Verse 7 introduces a new scenario (ἐὰν δέ) concerning one "selling" his own daughter (cf. Deut 15.12–18; Lev 25.39–46). The subject in the protasis is τίς, not attested in MT. Exod uses ἀποδίδωμι which translates "sell" (NETS, Brenton) in the mid. voice, though in the act. "give away." She becomes a household servant (οἰκέτιν) and is then subject to a set of regulations differing from those of slaves, αἱ δοῦλαι (MT "manservants" [הָעֲבָדִים] see Propp 2006, 118). The difference is in the nature of her departing, which for her is ἀπέρχομαι; which, Exod says, differs from the way slaves ἀποτρέχω. The difference in her departure relates to the duration of her service, which is not limited to six years. Further stipulations (v. 8, ἐάν; ExodA ἐὰν δὲ) are provided should she should not please her master (μὴ εὐαρεστήσῃ τῷ κυρίῳ αὐτῆς). Syr is harsh here: "be hateful" (ܣܢܝܐ). Presumably the performance of her duties of service being produced unsatisfactorily is in view. Exod reads "she, whom he promised to himself" (ἣν αὐτῷ καθωμολογήσατο). The vb. could connote engagement (esp. in Heb., see Propp 2006, 197) but best refers to "make a commitment," though perhaps with the sense of elevating the maidservant to a concubine or wife (Propp 2006, 197). On ExodA's reading here, see Wevers 1992, 149–150. Should such a situation arise, a command is issued to the master to redeem her (ἀπολυτρώσει αὐτήν). Exod's form is fut. act., "he shall redeem," not pass. "he will cause her to be redeemed" (*pace* Wevers 1990, 326). In Classical usage the vb. is used for the setting free, or releasing from some undesirable situation, particularly also the release on receipt of a ransom price (LSJ, 208–209). Exod's ἀπολυτρόω occurs only here (MT פדה) and Zeph 3.1 (MT פדה) in all the LXX. A related word, λυτρόω, is far more common in Exod (6.6; 13.13 [2×], 15; 15.13, 16; 34.20 [3×]) and elsewhere throughout LXX (H&R, 890). Exod does not say who pays the price—perhaps her family (Durham 1987, 321; Propp 2006, 198)? Presumably this involves selling her, as conditions that follow give instructions for that. Specifically, she is not to be sold to a foreigner (ἔθνει … ἀλλοτρίῳ). Propp's

(2006, 198–199) suggestion of a person unrelated to the maidservant is not an option for the Gk. The reason (ὅτι) is curious: he has broken faith with her (ἠθέτησεν ἐν αὐτῇ).

ExodB begins a new line with v. 9, again reading it as a new unit of thought. Another apodosis, ἐάν + subjtv. (καθομολογήσηται) raises a new condition of commitment. This time it is to "the son" (τῷ υἱῷ), presumably "his son" (NETS), though this is not stated in ExodB (MT לִבְנוֹ). Should he take another wife (v. 10, ἄλλην), provisions must be made for the first woman's well-being. ExodB's ἑαυτῷ is not in the main text but written above the line of the following word in small letters. The command is given in the negative: the man must not withhold or even "rob" (οὐκ ἀποστερήσει). She is due a set of "necessities" (τὰ δέοντα), including clothing and τὴν ὁμιλίαν αὐτῆς. ExodB reads αὐτῆς only once, whereas MT's fem. possessive suffix occurs at the end of each of the three objects. Exod's ὁμιλία is sparse in LXX (Prov 7.21; 23.29; Wis 8.18; 3 Macc 5.18; see H&R 991 for more occurrences in Aq and Sym). Muroaka (p. 404) defines it as conjugal rights of sexual intercourse. Its classical usage surely connotes sexual intercourse (LSJ, 1222).

A related condition is expressed in v. 11. Here the master does not provide the required three items. In that case she is released without silver (ἄνευ ἀργυρίου). That is, she need not buy her own freedom (Propp 2006, 204). Verse 12 introduces a new set of case-laws—likely indicated by the fact that in ExodB this verse begins by protruding its first letter into the left-hand margin. The prior verse, 11, fills up the previous line so the break in thought is not otherwise apparent in the manuscript. Again, Exod begins with the ἐάν + subjtv. (πατάξῃ) formula. MT breaks with its וְאִם style, which it resumes in v. 18, though Exod continues it. This law concerns anyone (τίς) striking someone (τινα), and also if he should die (ἀποθάνῃ). Here Exod clarifies that it is not simply striking that imposes a penalty, but striking someone fatally. The consequence is severe. Exod expresses it with an instrumental dat. (θανάτῳ) and a third sg. imperv. (θανατούσθω). Typically this is done by stoning (Lev 24.23; Num 15.35–36, etc.; Propp 2006, 204). As in the Heb., the pass. voice conceals the executioner of the task of judgment. Typically this is the victim's family (Num 35.19, 21, 27; Deut 19.6, 12; 2 Kgdms 14.11; Propp 2006, 205).

Verse 13 clarifies what is to be done in the case of an accidential killing. Exod has no main vb. in the first part of the sentence. Rather, seemingly Exod's πατάσσω—with a sense of resulting in death, of course—is carried over from v. 12. The activity is described as οὐχ ἑκών ("not willingly"; Thackeray 1909, 128; CS 1995, 48 § 34). ExodB's original OYK is corrected; the *kappa* is erased, and a small *chi* is written above the erasure. MT reads that the

offender was לֹא צָדָה ("not lying in wait"; see Propp 2006, 206). That is, the death is not premeditated but accidental, as Exod's οὐχ ἑκών rightly conveys. Importantly, it was not done "willingly" by the perpetrator but (ἀλλὰ) was instead "handed over" (παραδίδωμι) by God (θεός). MT here reads the *piʿel* אִנָּה, "to cause to happen" (cf. BDB). In MT God seems to be more active and perhaps, read by Exod, culpable. Perhaps to alleviate God's culpability Exod used a vb. appropriate for yielding something up or handing something over (παραδίδωμι). The vb. is modified by the important εἰς τὰς χεῖρας αὐτοῦ (MT reads sg. "to his hand"; לְיָדוֹ) clarifying that the act was essentially placed into the hands of the offender. For those people, God declares in the first person (Syr third person, "he [God] will set"; ܢܣܝܡ) his intent to give "to you" (σοι), presumably Mōusēs "a place" (τόπον). This place is described as a location where "the murderer" will flee. The vb. here also is a fut. φεύξεται, likely carrying the imperv. sense of the other fut. tense verbs in chapter twenty-one. Furthermore, Exod's identification of the one fleeing as ὁ φονεύσας is not read in the MT but inserted by Exod, perhaps for clarification. On Exod's use of ἐκεῖ see CS 1995, 79 § 87. Propp (2006, 206, following Jacob 1992, 634) suggests that since God caused the accident he undertakes to protect the "guiltless manslayer."

ExodB begins v. 14 with a new line. Intent to kill is expressed as an entirely different situation (v. 14) with a differing punishment from accidental death. Here Exod describes the killing as "laying upon" (ἐπιτίθημι; cf. 18.11) one's neighbor (MT "treat arrogantly"; יָזִד). The action is defined by the complimentary inf. and its object: "to kill him" (ἀποκτεῖναι αὐτὸν). Exod's δόλῳ is instrumental and adverbial, and seems to modify the inf. Rather than killing unwillingly (v. 13), this person kills with deception (δόλῳ) that is, malicious intent (cf. Muraoka 132). The criminal's intent is evident by his flight (καὶ καταφύγῃ), an addition not read in MT. The consequence is articulated again in a fut. second sg. for a command ("you shall take him"; λήμψῃ αὐτὸν). The action has two decisive adverbial modifiers. The first is a directive prepositional phrase ἀπὸ τοῦ θυσιαστηρίου μου, seemingly expressing Mōusēs' role in removing the offender from cultic worship. Or, more likely, it prohibits the use of the altar as a temporary place of safety for the offender (Durham 1987, 322–323; see esp. Propp 2006, 208–211). The second modifier is simply θανατῶσαι, without expressing a direct object (MT לָמוּת). Following this vb. in ExodB is a graphic that looks like a colon (:) on fol. 73, left column, line four.

Verse 15 concerns the one who strikes his father or mother. The vb. (τύπτει) is in the pres. tense. The construction of ἐάν + subjtv. is not read here. The punishment for this one is simply death. Again Exod uses the third

imperv. (θανατούσθω) and the dat. θανάτῳ (cf. Deut 21.18–21). Verses 16 and 17 are reversed between Exod and MT. The purpose is to keep the offenses against parents together (cf. Durham 1987, 323) and perhaps more directly associate murder and kidnapping (Propp 2006, 120). Verse 16 pertains in Exod to those speaking evil of one's father and mother (אָבִיו וְאִמּוֹ). Both nouns are modified by αὐτοῦ. The consequence is that one must surely be put to death. Here Exod uses two differing roots for death: a fut. form τελευτάω and the dat. θανάτῳ (see Exod 9.12; CS 1995, 61). As above, MT uses מוֹת יוּמָת. Before the ὁ κακολογῶν in ExodB there is what looks like a colon (:), fol. 73, left column, line seven.

ExodB begins v. 17 on a new line (fol. 73, left column, line ten), leaving a gap of about two letters on the previous line and protruding the first letter of this verse into the gap to the left of the column. Using the ἐάν + subjtv. formula, Exod here addresses the issue of theft. The laws are very general, pertaining to the one who should steal (κλέψῃ) any(one) (τίς) from the sons of Israēl. So far we have not seen if the regulations are different for stealing from a foreigner. For the present, though, it is perhaps significant to observe that regulations are strict with respect to what is stolen and from who it is stolen, among the Israēlites. Regulations begin with communal relations within the covenant community. The command seems to pertain not to the theft of property but of people. The τῶν υἱῶν Ἰσραήλ is partitive. Exod's τίς τινα is peculiar. The construction occurs also in 21.12 and as τίνα τις in 4 Macc 2.7. These are the only occurrences of it in all the LXX. The oddity is that the sentence begins with ὅς, so the subject is already accounted for making Exod's τίνα redundant. The action is followed by an aor. ptc., temporally describing "after dominating him" (καταδυναστεύσας αὐτὸν) then, subsequently, he should release (ἀποδῶται). If he is found with him (εὑρεθῇ ἐν αὐτῷ), he shall end with death (θανάτῳ τελευτάτω; 19.12; 21.16; CS 1995, 61 § 61). The τῶν υἱῶν in ExodB is peculiar because the *omega* in the art. is written in small letters with a circumflex accent above it and a supralinial stroke, serving as the *nu* that otherwise does not appear.

The MT differs here, even aside from locating this command in v. 16 (see Aejmelaeus 1987, 83–85). It pertains to stealing a man (אִישׁ), either selling him or retaining him, and is put to death. No mention is made of the identity of the person as an Israēlite. Rather, Exod's entire phrase τῶν υἱῶν Ἰσραήλ καὶ καταδυναστεύσας αὐτὸν is influenced by the precise wording in Deut 24.7 where the same law is expounded. Here ExodB reads ΙΣΛ with a supralinial stroke above the three letters for Israēl. Exod is also peculiar because the insertion does not fit the context. MT states that whether the thief possessed the stolen person or not is immaterial: whether he retains control or is

found without him. Yet Exod makes the actions not distinct but related: after gaining control he gets rid of (him). Perhaps the sense presumes the thief is not found with the victim, but has already sold him. Though, this reading would contradict the next phrase "and he is found with him" (καὶ εὑρεθῇ ἐν αὐτῷ), which seems to underscore the victim must be found with the thief for the penalty to take effect. How could he both sell him *and* be found with him? Wevers (1990, 331) insists they must be seen as alternative and not as a second condition. Though this alleviates the difficulty, the language nowhere makes that suggestion. The reading is confused here. It seems that Exod's translation into Gk. actually obscures an otherwise clear Heb. rendering. On the options for how to read the MT version, see Propp 2006, 212–213.

Verses 18–27 concern injuries done to people (Wevers 1990, 331). ExodB reads v. 18 as the beginning of a new line, again seeing the beginning of a new unit of thought, with the first line protruding a single letter into the left-hand margin. Verses 18–19 describe an extended discussion of a single situation (ἐάν + subjtv.). This concerns two men (δύο ἄνδρες; also Syr) who "revile" or "abuse" (λοιδορέω). MT does not read "two" men but only the pl. "men" (אֲנָשִׁים). Presumably, from the following context, the abuse comes to blows against one another. The scenario of a neighbor being hit with a stone or fist makes this clear (SS 1965, 120). Despite the violence in this case, the neighbor does not die (μὴ ἀποθάνῃ) but is set upon the bed (κατακλιθῇ δὲ ἐπὶ τὴν κοίτην). Exod, following MT, does not read "his" bed (*pace* NETS, Brenton). SamP omits reference to stones or fists, as is consistent with its attempts to generalize laws as much as possible (Propp 2006, 121).

The condition raised in v. 18 is continued in v. 19. Here Exod reveals that the victim is able to walk (περιπατήσῃ). Exod describes the vb. with the aor. ptc. ἐξαναστὰς ("after rising," i.e., recovering and getting off the bed), walking "outside" (ἔξω), and "upon a staff" (ἐπὶ ῥάβδου; MT "his cane," מִשְׁעַנְתּוֹ). This suggests a recovery (see Propp 2006, 216). Perhaps the victim's venturing out suggests he is doing so publicly and before witnesses (Propp 2006, 215). Exod's ὁ ἄνθρωπος is not read in MT. Though he may be disabled to a degree, he is sufficiently recovered for the offender, the "one striking" (ὁ πατάξας) to be "clear" (ἀθῷος). Nevertheless (πλήν) compensation must be paid by the offender both for the victim's wages (τῆς ἀργίας αὐτοῦ) and medical costs (τὰ ἰατρεῖα).

For the one who strikes a servant (v. 20) with a staff (ἐν ῥάβδῳ), there is punishment if that servant should die (ἀποθάνῃ). This latter action is itself described as "under his hands" (ὑπὸ τὰς χεῖρας αὐτοῦ), which may describe action occurring while beaten (Propp 2006, 218). The consequence

is expressed with a third sg. imperv. from ἐκδικέω modified by the (instrumental) dat. form δίκῃ. ExodA here reads ἐκδικηθήσεται (see Wevers 1992, 229). Should the victim survive a day or two (v. 21), the offender will not be punished (οὐκ ἐκδικηθήσεται; MT "avenged"; Propp 2006, 121). Exod's διαβιόω is rare (Sir 40.28; Thackeray 1909, 261). There is no stated subject for any of the verbs in this verse. Rather, the subject of each is an implied third sg., though context makes clear enough who is in view. Exod explains the reason (γάρ) is that the slave is his ἀργύριον. No mention is made here of public witness of the slave's survival, as in the case of a free man. The designation of the man as "silver" identifies him as property (cf. Philo, *Spec. Laws* 3.142). Twice in ExodB in this verse there is simply a supralinial stroke present for a terminal nun (ἡμέραν, ἀργύριον) though this is not always the case.

Provisions are even provided for the unborn (v. 22). ExodB reads this as a new unit of thought, as the prior verse concludes a line half used, and this verse protrudes one letter to the left margin. The stipulation concerns "two men" fighting (μάχωνται δύο ἄνδρες). Again MT reads not two but simply the pl. "men" (אֲנָשִׁים). As a result of their fighting they strike (Exod's πατάξωσιν is pl.) a woman (γυναῖκα). The woman is pregnant (ἐν γαστρὶ ἔχουσαν) and, as a result of the strike, her child comes out not fully formed (μὴ ἐξεικονισμένον). MT reads "and there is no mishap" (לֹא יִהְיֶה אָסוֹן; cf. Tar P; Pesh). MT here reads the pl. "children" (יְלָדֶיהָ), where Exod (and SamP) read the sg. Exod's ἐξεικονίζομαι occurs at Gen 1.26; 9.6 on the formation of humans in the image of God (see BS 1989, 219–220; Philo *Spec. Laws* 3.108; *Prelim. Studies* 137). The consequences for the offender are exepressed in the sg. He shall suffer punishment (ἐπιζήμιον ζημιωθήσεται). The measure for the punishment is set by the husband (ὁ ἀνὴρ τῆς γυναικός). The offender is then to pay appropriately (ἀξιώματος) or, "with judicial assessment" (NETS; Wevers 1990, 334). Whether this is a miscarriage or premature birth (Durham 1987, 323) seems unclear.

Whereas v. 22 refers to a premature birth, v. 23 establishes rules for a fully-formed child (ἐξεικονισμένον ἦν). Where ExodA reads ἤ, ExodB has ἦν, regarded by Wevers (1992, 229) as a simple mistake. In this case, the regulations for murder apply (δώσει ψυχὴν ἀντὶ ψυχῆς). The law is *lex talionis*, (cf. Lev 24.20; Deut 19.21). A differing scenario (ἐὰν δὲ) arises when someone (τις) strikes the eye (τὸν ὀφθαλμὸν), either of his household servant (τοῦ οἰκέτου αὐτοῦ) or his maidservant (τῆς θεραπαίνης αὐτοῦ). The intent here is clearly to curb slave abuse (Propp 2006, 231). Perhaps the striking is with a staff (cf. v. 20; Prov 10.13; 13.24; 29.19; Propp 2006, 231). The stroke results in blindness. Exod renders the command for the offending master with the third sg. imperv. He shall send out (ἐξαποστελεῖ), with the object, curiously,

in the pl. (αὐτούς). The state of their sending is as free people (ἐλευθέρους), in compensation for their eye (ἀντὶ τοῦ ὀδόντος αὐτῶν). The same law of v. 26 for the eye applies for the tooth (v. 27).

ExodB 21.28–32, 35–36 pertains to a violent bull (ταῦρος). Here SamP inserts "or any animal" (או כל בהמה). If the animal gores (κερατίσῃ) a person who dies from the incident (ἀποθάνῃ), the bull also should die by being "stoned with stones" (λίθοις λιθοβοληθήσεται). Its remains are not to be eaten (οὐ βρωθήσεται τὰ κρέα αὐτοῦ), and its master is not culpable (ὁ δὲ κύριος τοῦ ταύρου ἀθῷος ἔσται). Regulations differ should the bull be prone to such behavior on prior occasions (v. 29; SS 1965, 76), and its master is warned (διαμαρτύρωνται τῷ κυρίῳ αὐτοῦ). On the use of the expression πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης and similar expressions in LXX, see CS 1995, 78 § 86; 164. Despite the warning, he fails to be rid of the animal (μὴ ἀφανίσῃ αὐτόν) and it kills a man or woman (ἀνέλῃ δὲ ἄνδρα ἢ γυναῖκα). MT here reads "guard it" (יִשְׁמְרֶנּוּ) and seems to refer to some form of confinement (Propp 2006, 234). In this instance, both the bull and its master shall die. The bull will die by stoning (ὁ ταῦρος λιθοβοληθήσεται), and its master shall also die (ὁ κύριος αὐτοῦ προσαποθανεῖται), though it is not clear the means by which the latter shall occur. If a payment of ransom (λύτρα; v. 30) should be imposed upon him, he shall pay it and thus save his own life. Presumably the amount is set by the family of the victim.

The same regulations of vv. 19–30 apply should the bull gore (SamP reads "strikes") a son or daughter (v. 31). ExodB's order is reversed from that of ExodA (see Wevers 1992, 177–178). ExodB also reads this as a new unit of thought, protruding the first letter into the left-hand margin on the bottom of the center column on fol. 73. MT reads "gore" (יִגָּח) twice, rendered in Exod but once (κερατίζω) for simplicity. Presumably, the victim dies (Propp 2006, 236). The goring of a slave (v. 32)—male or female—is treated in terms of property loss (Wevers 1990, 337). Recompense for the loss of property is set at thirty didrachmas (MT שְׁלֹשִׁים; cf. CS 1995, 113) of silver payable to the master (see BS 1989, 222; Wevers 1990, 338).

A differing set of regulations are inserted in vv. 33–34, only to return to bulls in vv. 35–36. ExodB makes this a new unit of thought by leaving the end of the prior line incomplete, and protruding the beginning of this verse into the lefthand margin. Here (v. 33), though, likewise concerns cases of negligence and may account for its location here. The protasis (v. 33) concerns anyone opening λάκκον, perhaps a storage pit (Wevers 1990, 338; Propp 2006, 236–237) or a pit hewn from stone. In ExodB λάκκον is written in between lines, eleven lines down from top of right column (fol. 73). The situation is one in which the person fails to cover it (μὴ καλύψῃ αὐτόν) and

either a calf or donkey, for example (cf. Josephus, *Ant.* 4.8.37 [§ 283]; Philo, *Spec. Laws* 3.147), falls in there (ἐμπέσῃ ἐκεῖ). The result (v. 34) pertains to the master's (ὁ κύριος τοῦ λάκκου) culpability: he shall pay damages (ἀποτείσει). And the animal will then belong to the owner of the pit.

Yet another scenario (v. 35; a new line in ExodB) pertains to a bull destroying another bull, that of a neighbor (ταῦρον τοῦ πλησίον). Here there is sharing of the accidental loss, both from the sale of the live or dead ox (Wevers 1990, 339). After κερατίσῃ in ExodB there is ΤΙΣ erased before τινός, with the last two letters of the latter word in small script. Τόν is not in the original ExodB, but written above the *tau* in ταῦρον in a small script. In v. 36 MT simply reads "its owner did not guard it" (לֹא יִשְׁמְרֶנּוּ). Exod expands, matching 21.29, to read καὶ διαμεμαρτυρημένοι ὦσιν τῷ κυρίῳ αὐτοῦ καὶ μὴ ἀφανίσῃ αὐτόν. The first three letters of διαμεμαρτυρημένοι are added in ExodB in at the end of the line, protruding into the righthand column and written in smaller script. ExodB's αὐτοῦ is not in the original but written in between the lines in a smaller script. Here there is full restitution, in contrast to v. 35 where the loss was shared (Wevers 1990, 339). On πρὸ τῆς ... see CS 1995, § 86, 78.

## Exodus 22

Chapter twenty-two begins with regulations concerning theft and liability for another's property under one's care (22.1[21.37]–15[14]). The remainder of the chapter deals with other sorts of crimes, such as deceipt to an unbetrothed virgin (22.16[15]–17[16]), sorcery (22.18[17]), bestiality (22.19[18]), and idolatry (22.20[19]). Further regulations pertain to the treatment of foreigners (22.21[20]), widows and orphans (22.22[21]–24[23]), and other scenarios (22.25[24]–31[30]).

ExodB indicates a new thought unit at 22.1 (Rahlfs, BHS = 21.37) by ending the prior verse short of filling the whole line, beginning the present verse by protruding it with a single letter into the lefthand margin of the column (fol. 73, right column, line eight from the bottom). Following this evidence, we read this as beginning 22.1. Furthermore, this single verse constitutes a complete unit of thought in ExodB, as the last word of the verse does not complete a line of text but leaves a gap approximately half the width of the column. Verse 1 raises a new condition (ἐὰν δὲ) pertaining to anyone (τις) who should steal (κλέψῃ), with Exod again using ἐάν + subjtv. ExodB's μόσχον ("calf") reads the *nun*, the last letter on the line as a supralineal stroke. This theft pertains to calf or sheep. Should the thief slaughter (σφάξῃ) or sell (ἀποδῶται) it, restitution is to be paid. As in MT, ExodB reads no stated object

of these verbs. ExodA reads αὐτό after σφάξῃ. Restitution is payable by multiple compensation, five calves for one calf stolen and lost, and four sheep for one sheep stolen and lost. For τέσσαρα, ExodB reads ΤΕΣΣ followed by a blank space where a letter would fit at the very end of the line (fol. 73). Above the blank space is a small triangular *delta*, perhaps accounting for the second *epsilon* in the word τέσσαρα that is otherwise absent in the manuscript. This case differs from common theft, where restitution is twofold (22.3, 6, 8; Propp 2006, 238). Propp (2006, 238) proposes that this verse introduces the injunction that the higher the value of the item stolen, the greater the rate of multiple recompense that is required.

Verse 2 [22.1] pertains to a case where the thief is caught doing his crime. ExodB begins it as a new unit of thought on the last line of the right-hand column on fol. 73. Here Exod uses ὁ κλέπτης as the subject with an aor. pass. subjtv. εὑρεθῇ. The action is modified by ἐν τῷ διορύγματι (MT בַּמַּחְתֶּרֶת; see Jer 2.34). MT's reading indicates the burgler is caught in the act of his theft, not afterwards (Propp 2006, 239). In this case, the thief dies (ἀποθάνῃ) after being beaten (πληγεὶς). Despite his death, the situation is not murder (φόνος; Muraoka 586). Wevers (1990, 341) comments that φόνος is a legal term for homicide or murder. Targ Neof I reads "there shall be no *sin of shedding innocent* blood for him" (similarly, Targ Ps-J). MT reads "blood-guilt" (דָּמִים; see Propp 2006, 123, 240).

Should the thief (v. 2) be caught during the daylight (ἀνατείλῃ ὁ ἥλιος ἐπ' αὐτῷ), then he is guilty (ἔνοχός ἐστιν; SS 1965, 183). The reference to the shining of the sun seems to indicate the occurrence of a crime in daylight and, inferrentially, with witnesses (see Propp 2006, 240–241). The consequence is his death in exchange, rendered in Exod with ἀνταποθνῄσκω; clearly a compound vb. of ἀντί and ἀποθνῄσκω and occurring only here in all the LXX (H&R; MTשַׁלֵּם יְשַׁלֵּם). Special provision is made, however, should the thief prove so poor as to at least partially excuse his crime. Specifically, under the condition that "he has nothing" (μὴ ὑπάρχῃ αὐτῷ), he is to be sold for the theft. For the latter phrase, Exod uses the aor. pass. third sg. imperv. πραθήτω, modified by ἀντὶ τοῦ κλέμματος. The stipulation here seems to provide a degree of leniency depending upon the the condition of the criminal. Propp (2006, 241) comments that the MT can connote either "in exchange for what he stole" or, perhaps also, by implication, "as a consequence for his theft" (בִּגְנֵבָתוֹ; cf. SS 1965, 94).

Verse 4 [22.3] presents yet another scenario (ἐὰν δὲ), here concering the thief caught (εὑρεθῇ) with the stolen property (τὸ κλέμμα) found in his possession (ἐν τῇ χειρὶ αὐτοῦ; Syr "his hands"). The property in question is livestock (ἀπό τε ὄνου ἕως προβάτου; MT "bull, donkey, sheep"). Exod's

adjustment from MT seems to conform to 21.37. These animals are "living" (ζῶντα) at the time of the offender's capture. The consequence is that the offender shall compensate them double (διπλᾶ αὐτὰ ἀποτείσει). Exod inserts αὐτά, not found in MT.

Verse 5 [22.4] pertains to grazing a field or vineyard. This and the next verse address the loss of the potential of a field or vineyard through negligence involving livestock or fire (Durham 1987, 325). The thrust of the law is a farmer intending to lay bare his own land. When it gets out of hand, it damages the property of his neighbor. The negligent farmer pays damages (Propp 2006, 242–243). Here the negligent person must compensate for the loss with the best of his crop. Yet there is some discrepancy with the MT. Here is our translation of Exod beside the NAS translation from the MT to illustrate:

5 [22.4] And if anyone should graze a field or vineyard and should leave his animal to graze another field, he will make compensation from his field according to his harvest. But if he should graze every field, the best of his field and the best of his vineyard he will pay in compensation.

5 If a man lets a field or vineyard be grazed *bare* and lets his animal loose so that it grazes in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. (NAS)

The entire text of MT is accounted for. Yet Exod (and SamP) has an insertion not found in MT, both repeating the injunction to pay compensation (ἀποτείσει) and, more importantly, a further designation "from his field according to his harvest" for the compensation (ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γένημα αὐτοῦ) and an additional condition of "but if he grazes every field" (ἐὰν δὲ πάντα τὸν ἀγρὸν καταβοσκήσῃ). Rabinowitz (1959, 40–46) argues Exod's emendations here reflect the laws affecting the agricultural economy in Egypt under Ptolemy II (Durham 1987, 325; though, see Propp 2006, 124).

At v. 6 [22.5] ExodB begins a new unit of thought, starting a new line and protruding the first letter to the lefthand margin of the first column (fol. 74, line eighteen from the bottom). The statute pertains to a fire that causes damage, and demands the one negligent (ὁ τὸ πῦρ ἐκκαύσας) should pay restitution (ἀποτείσει; again MT שַׁלֵּם יְשַׁלֵּם). For the identity of the person, Exod uses an articulated aor. ptc. (MT הַמַּבְעִר). Exod's προσεμπρήσῃ (and Syr) makes the first the subject, whereas MT has the pass. "is consumed" (*nipʿal* perf., נֶאֱכַל).

Wevers (1990, 343) suggests vv. 7–13 are a group of ordinances dealing with deposits. Here (v. 7 [22.6]) a new law is posited, concerning a condition

(ἐὰν δέ) in which anyone (τις) should entrust valuables to a neighbor "to watch over" (φυλάξαι). Exod's πλησίον (MT רֵעַ; cf. SS 1965, 94) refers to a fellow Israēlite (Durham 1987, 325; cf. 2.13; 20.16–17; 21.14). If the item is stolen (κλαπῇ) from the house of the one entrusted with its care, and the thief should be caught, he is to pay double compensation. This is the ordinary penalty for theft (22.3, 8; Propp 2006, 246). Should the thief not be found (v. 8 [22.7]), the caretaker of the goods must affirm his innocence in the matter. Exod conveys this in terms of the master of the house (ὁ κύριος τῆς οἰκίας) going "before God" or "in the presence of God" (ἐνώπιον τοῦ θεοῦ) and swearing (ὀμεῖται). Exod's καὶ ὀμεῖται is not attested in MT, but inserted by Exod. MT, though, reads נִקְרַב בַּעַל־הַבַּיִת אֶל־הָאֱלֹהִים and suggests the person receive "divine opinion … of the accused and accusing parties" (Durham 1987, 326). Exod's reading of the Heb. suggests a paraphrase (Wevers 1990, 344–345). The likely reference here is to the sanctuary. His swearing concerns πονηρεύομαι "acting wickedly" (LSJ), a vb. that occurs only here and in 22.11 [10] in Exod (also Gen 19.7; 37.18; Deut 15.19; 19.19).

The next verse (9 [22.8]) is complicated. It begins explaining its primary subject with κατά, in reference to any alleged misdeeds, followed by a list of potential categories with respect to which such misdeeds may occur. Indeed, it may concern "whatever it may be," rendered ὅ τι οὖν ἂν ᾖ. In such matters the trial is to occur "before God" (ἐνώπιον τοῦ θεοῦ) and involves both parties. It is the one convicted by God (ὁ ἁλοὺς διὰ τοῦ θεοῦ; see Walters 1973, 251–255) who is to pay double compensation. In ExodB τῷ πλησίον is added to the end of the line, written in small letters in the margin between the columns to the right of the center column.

Verses 10–11 [22.9–10] concern yet another situation, using ἐὰν δέ + subjtv. This begins (v. 10) with the damage or loss to an animal under the care of the owner's neighbor. On ExodB's ordering μόσχον ἢ πρόβατον, see Wevers 1992, 170. Exod reads "breaks a limb or dies" in the opposite order of MT. The case is unique in that there are no witnesses (καὶ μηδεὶς γνῷ; see Walters 1973, 204). In this case both the owner and the trustee are to swear "an oath of God" (ὅρκος ἔσται τοῦ θεοῦ). This suggests that the Lord himself is present, perhaps as witness. Propp (2006, 125) suggests Exod's "God" for MT's "Lord" may both conform to the divine appellations elsewhere in this section and avoid confusion where κύριος is used elsewhere in this chapter for a human "master" (see also Wevers 1990, 346). ExodA here reads οὐ μὴ ἀποτείσῃ (see Wevers 1990, 347; Wevers 1992, 229).

Verse 12 [11] anticipates a situation where the item is stolen from the caretaker, in which case the latter pays compensation. Negligence is presumed

(see Durham 1987, 326). If the animal under his care falls prey to a wild animal (v. 13 [22.12]), the owner is to be lead to the carcus but the caretaker need not pay compensation (οὐκ ἀποτίσει). Presumably taking the owner to the carcass is to verify the fate of his property. Syr reads "for a witness of the torn" (Wevers 1990, 348).

ExodB begins v. 14 [22.13] as a new matter concerning anyone (τις) asking from the neighbor (παρὰ τοῦ πλησίον). The sense here is "borrowing" (Propp 2006, 252). The concern is if any harm should befall the animal. Exod's αἰχμάλωτον γένηται is not attested in MT, but is inserted by Exod for consistencey (v. 10; see Walters 1973, 281). Should the owner not be present, the caretaker, then, must pay compensation. Should the owner be present (v. 15 [22.14]), no compensation is required by the caretaker (οὐκ ἀποτείσει). If the animal was rented (ἐὰν δὲ μισθωτὸς ᾖ), the remains of the property will be his rather than his wages from the hire (ἀντὶ τοῦ μισθοῦ αὐτοῦ). Exod's αὐτῷ is not attested in MT and serves as a clarifying element in Exod.

A new scenario here (v. 16 [22.15] ἐὰν δὲ) concerns deception (ἀπατάω). The vb. ἀπατάω here (MT יְפַתֶּה) is frequently used in the context of leading one astray, specifically into wrong-doing (Muraoka 47). MT's term connotes seduction or even rape (Propp 2006, 253). The object here is an "unbetrothed virgin" (παρθένον ἀμνήστευτον; cf. Deut 22.23–24). The specific means of his deception concerns lying with her (κοιμηθῇ μετ᾽ αὐτῆς). The result of such condition is his payment of a brideprice. Exod's φερνή is that which is brought by the wife (cf. ἔδνον), a dowry, portion, and is related to φερνίζω, to pay the bridal price, to obtain as wife (LSJ).

Verse 17 [22.16] reveals that the scenario of the previous verse requires the father's consent. Again raising the conditional with ἐὰν δὲ + the subjtv. ἀνανεύσῃ, Exod also inserts the ptc. ἀνανεύων before the subjtv. vb. (MT מָאֵן יְמָאֵן). Exod's ἀνανεύω means to throw the head back, in token of denial (now typically expressed by shaking the head), to deny, refuse (LSJ). This gesture is expanded upon with Exod's μὴ βούληται, an expansion by Exod (see Propp 2006, 127) and the complimentary inf. δοῦναι with "her" (αὐτὴν) as the direct object. On the witnesses reading ἑαυτῷ here, see Wevers 1992, 196. If such is the case, then the offender is to pay recompense (ἀποτείσει) of silver (ἀργύριον). Payment is to be made to the father (τῷ πατρὶ). Significantly, Exod's γυναῖκα and τῷ πατρὶ are not read in MT, but seem to be a clarifying insertion by Exod. The former seems influenced by 22.16 [22.15]. Payment is to be made according to the bride-price for virgins, καθ᾽ ὅσον ἐστὶν ἡ φερνὴ τῶν παρθένων (cf. Deut 22.29).

Exod 22.18 [22.17] provides regulations concerning sourcerers. Exod's φαρμακούς occurred previously in Exod with respect to Pharaō's court (see

on 7.11). BS (1989, 228) suggests Exod's pl. φαρμακούς reading, where MT's מְכַשֵּׁפָה is sg., is influenced by Deut 18.10–11; Lev 19.31; 20.6, 27. Verse 19 [22.18] forbids bestiality under penalty of death. Here the penalty is expressed in Exod with two words of a differing root, using θανάτῳ and ἀποκτενεῖτε for MT's מוֹת יוּמָת. Exod also inserts a direct object, αὐτούς, not read in MT. The activity is an obvious perversion (Lev 18.23; 20.16; Deut 27.21) and also a practice of Israēl's (pagan) neighbors (Durham 1987, 328).

Without use of the conditional sequence ἐὰν δὲ + subjtv., the next command (v. 20 [22.19]) concerns the one sacrificing to gods (ὁ θυσιάζων θεοῖς). SamP reads "others" (אחרים); ExodA has θεοῖς and ἑτεροίς. His fate is that he will be destroyed with death, here θανάτῳ ὀλεθρευθήσεται (see Wevers 1992, 246; CS 1995, 61 § 61). The only deity to whom sacrifices may be made is the Lord (πλὴν Κυρίῳ μόνῳ; see Walters 1973, 252).

Another regulation (v. 21 [22.20]) concerns the treatment of προσήλυτοι. The term is used in the Pentateuch of a foreigner (Muraoka 488; see Exod 12.48). MT's גֵּר suggests "newcomer" or "temporary dweller" (Durham 1987, 328) or "sojourner" (Propp 2006, 258). The command is a prohibition against mistreatment and oppression (οὐδὲ μὴ θλίψητε αὐτόν). The basis (γάρ) for the command is the Israēlites' own experience as strangers in Egypt (ἐν γῇ Αἰγύπτῳ). Exod's use of κακόω here is likewise used to describe their hardships in Egypt (1.11). The same applies to every widow and orphan (πᾶσαν χήραν καὶ ὀρφανὸν), though no explanation (γάρ) is provided (v. 22 [22.21]). On Exod's use of πᾶς with οὐ, see CS 1995, 79, § 88.

Exod returns to the ἐὰν δὲ + subjtv. formula (v. 23 [22.22]) where an expansion upon the mistreatment of widows and orphans is provided. Their crying out will come to God. Following the MT, Exod uses words with similar roots to underscore three main concepts: mistreatment (κακίᾳ κακώσητε; MT עַנֵּה תְעַנֶּה), crying out (κεκράξαντες καταβοήσωσι; MT צָעֹק יִצְעַק) and hearing (ἀκοῇ εἰσακούσομαι; MT שָׁמֹעַ אֶשְׁמַע), done for intensification (see Propp 2006, 259; Wevers 1990, 352). Verse 24 [22.23] continues the sequence of verbs with an instrumental dat., with both of the first two verbs in the first sg. form, and the Lord as the implied subject. First, he will be angered with wrath (ὀργισθήσομαι θυμῷ), and second, he will kill with the sword (ἀποκτενῶ … μαχαίρᾳ). Ironically, oppression of widows and orphans will make the oppressors' wives become widows and their children become orphans.

In v. 25 [22.24] a new matter is raised (ἐὰν δὲ): usury. Exod uses an implied second sg. "you" as the subject for all three of its main verbs. First is the subjtv., which goes with the ἐάν, to set up the condition of loaning (ἐκδανείζω). The recipient of the loan is a poor neighbor. Exod's ἀδελφός

suggests a fellow Israēlite is in view. The lender is not to be pressing him. Here Exod uses the fut. of εἰμί with the predicate noun in the form of a pres. ptc., κατεπείγων. Κατεπείγω seems to imply the application of pressure for rapid repayment of the debt. The second prohibition concerns applying interest to him (οὐκ ἐπιθήσεις αὐτῷ τόκον). Exod's ἐκδανείζω can suggest the lending of money at interest (see LSJ), though here the final phrase precludes that meaning in this context. For Exod's τόκος, cf. Lev 25.36; Deut 23.20; 4 Kgdms 4.7; Pss 54.12; 71.14; Jer 9.5; Ezek 18.13, 17; 22.12.

Further conduct with respect to the neighbor is raised in v. 26 [22.25], where a new condition (ἐὰν δὲ) is set forth. Here it involves collateral. The language here again uses a vb. and noun of the same root, ἐνεχύρασμα ἐνεχυράσῃς. The object, the collateral itself, is the garment of the lender's neighbor (τὸ ἱμάτιον τοῦ πλησίον). Exod omits MT's suffix on רֵעֶךָ, as is common (Wevers 1990, 354; cf. SS 1965, 95). In this case, the garment is to be restored before the setting of the sun, πρὸ δυσμῶν ἡλίου ἀποδώσεις αὐτῷ. The reason (v. 27 [22.26], γάρ) for this command is simply that the garment is his cloak, all he has to cover himself and in which to sleep. MT here reads that the garment covers "his skin" (לְעֹרוֹ), which Exod reads "his shame" or "his nakedness" (ἀσχημοσύνης αὐτοῦ). Importantly, Exod makes a dramatic statement attributed to the Lord himself—in the first person—regarding his concern for the oppressed here. Specifically, it concerns the condition of the oppressed person crying out to him. Here Exod again uses ἐάν + subjtv. (καταβοήσῃ). The action occurs to the Lord (πρός με). In such situations, the Lord will hear him (εἰσακούσομαι αὐτοῦ). MT has no object for this verb. The basis for his intervention (γάρ) is grounded in his identity as "merciful" (ἐλεήμων). Exod uses the term only here and in 34.6, both for the same Heb. term and both used of the Lord. These are the only occurrences of the word in LXX Pentateuch. Durham (1987, 329) comments that the designation of Yahweh as "merciful" (MT חַנּוּן) is used thirteen times in the MT, and only of Yahweh. Durham takes this confession as "the foundational explanation of all the commands and 'guiding principles' having to do with the defenseless members of the covenant community."

Verse 28 [22.27] prohibits the reviling of gods (θεοὺς οὐ κακολογήσεις). MT here reads simply "God" (אֱלֹהִים). Exod seems to have taken the noun as a pl. The rationale for the command is not provided. Though presumably the "making light of" (קלל) is exibited in one's behavior toward the surrounding commandments (see Durham 1987, 329). This is seen in the next command, which is a continuation of prohibitions now concerning slander (κακῶς ἐρεῖς) of the rulers of the people (cf. esp. Propp 2006, 262–263). On ExodB's ἄρχοντας, see Wevers 1992, 199. In addition (v. 29 [22.28]) there is a

prohibition of witholding firstfruits and firstborn sons (τὰ πρωτότοκα τῶν υἱῶν σου, see 13.2). The latter are to be given to the Lord (δώσεις ἐμοί). The same rule applies for the calf (τὸν μόσχον σου), sheep (τὸ πρόβατόν σου), and draft animal (τὸ ὑποζύγιόν σου; v. 30 [22.29]). Yet the separation from the animal's mother must be delayed to the eighth day. Than it shall be given over to the Lord, rendered ἀποδώσῃ μοι αὐτό.

The pericope concludes (v. 31 [22.30]) with a statement of the sanctity of the people. Exod uses the fut. second pl. (ἔσεσθέ), declaring what they will be. Specifically, they are to be ἄνδρες ἅγιοι (MT אַנְשֵׁי־קֹדֶשׁ). The vb. is qualified with the important "to me" (μοι) indicating the sanctity of the community is directed toward the Lord himself. Though this statement seems like a conclusion to the entire pericope, the final sentence actually concerns the eating of meat torn by animals. This, of course, is prohibited. Instead, it is to be cast to dogs (τῷ κυνὶ ἀπορρίψατε αὐτό). Perhaps the prohibition here related to restrictions on the consumption of blood (Durham 1987, 330). Durham (1987, 330) takes the declaration of "men set apart" as a concluding and summary statement addressed to Israēl "as a whole."

## Exodus 23

Chapter twenty-three contains an extensive list of Seina regulations. It begins with laws pertaining to legal justice and ethics (23.1–3, 6–8), including the treatment of one's enemy and his property (23.4–5), and the treatment of a stranger (23.9). There are also regulations for a Sabbata-like rest for the land (23.10–12), a prohibition against foreign gods (23.13), and requirements for the observance of festivals (23.14–19). The Lord announces his plans to send his angel ahead of Israēl into the land (23.20) and instructs Mōusēs to listen to him (23.21–22). The angel will lead Mōusēs into the land (23.23), where they are to avoid the gods of the inhabitants (23.24) to serve only the Lord (23.25). Israēl will be fruitful (23.26), and the Lord will drive out the nations before her (23.27–31). Mōusēs is not to make a covenant with them or serve their gods (23.32–33).

ExodB 23 begins (vv. 1–3) with provisions concerning ethical administration of laws. The first verse begins with the negative οὐ + fut. second sg. οὐ παραδέξῃ, prohibiting the acceptance of a "baseless report" (ἀκοὴν ματαίαν). Similarly prohibited is "consent" (οὐ συγκαταθήσῃ) with an unjust (person) to be an unjust witness. In both occurrences of "unjust" Exod uses ἄδικος, wheras MT uses רָשָׁע and עֵד respectively (see Wevers 1990, 358; SS 1965, 65). Two prohibitions are recorded in 23.2, both with fut.-tense verbs. The first

concerns aligning oneself with the majority in wrong-doing (μετὰ πλειόνων ἐπὶ κακίᾳ). The second prohibition concerns joining with a crowd to sway justice. Justice not only involves the sway of a crowd, but mercy in judgment to the poor (23.3), which is likewise prohibited.

Another set of situations is introduced in v. 4 with the characteristic ἐάν + subjtv. The protasis concerns the chance meeting of the livestock of a person's enemy (τοῦ ἐχθροῦ σου). The animal has gone astray (πλανωμένοις). In the apodosis, the Israēlite is commanded to restore the animal to its owner, the Israēlite's enemy (ἀποδώσεις αὐτῷ, see Thackeray 1909, 48). The point here and in v. 5 is the attitude of the Israēlite, as in vv. 1–3, in refusing to take advantage of another person's misfortune (Durham 1987, 331).

The next protasis (23.5) pertains to seeing the animal of an enemy falling under its burden. ExodB's πεπτωκώς is read πεπτωκός in ExodA. The apodosis prohibits the Israēlite from passing it by (οὐ παρελεύσῃ αὐτό). Instead (ἀλλά; not read in MT) he is to raise it together with him. It is possible that the object αὐτό refers to the burden and the μετ᾽ αὐτοῦ refers to "with the animal." However, given the regulations concerning relations with one's enemies (ἔχθροι), it seems more likely that the object (αὐτό) is the animal, as it seems to be in the prior occurrence of αὐτό, and that μετ᾽ αὐτοῦ refers to with his enemy. The second occurrence of αὐτό is not attested in MT. On Exod's rendering of the awkward MT, see Wevers 1990, 360. Verse 6 is a prohibition of the perversion of justice against a poor person. Exod's διαστρέφω (MT נטה, see Wevers 1990, 360) translates "distort" or "pervert" (Muraoka). For judicial impartiality, see Deut 16.9; 27.19; 1Kgdms 8.3; Lam 3.35; Propp 2006, 278.

Another prohibition is posited in 23.7. Here Exod uses the fut. second sg. of ἀφίστημι to exhort Israēlites to keep away. The sentence begins with what is to be kept from; "every unjust matter" (ἀπὸ παντὸς ῥήματος ἀδίκου). Exod's παντός (also 1QS 5.15), not read in MT, is significant in clarifying the comprehensiveness of the prohibition. Also prohibited is the killing of the innocent and just, or acquitting the wicked for a bribe (ἕνεκεν δώρων). The last element is not read in MT, but unique to Exod. Introduced here is the concept of corruption in judgment (BS 1989, 234; Walters 1973, 342; Muraoka 1984, 441–448). The injunction of v. 7 leads to more comprehensive statements about the acceptance of bribes (23.8). The language is that of "gifts" (δῶρα), which are not to be received (οὐ λήμψῃ). The reason (γάρ) concerns the effects of bribes. They are both blinding to eyes (see 4.11; Deut 16.19) and corrupting to justice.

The next prohibition (23.9) concerns the oppression of strangers, προσήλυτον, here not in the second sg., as above, but the second pl. ExodB spells

the vb. θλείψετε, whereas others read θλίψετε. This is provided with a rationale (γάρ) from the Israēlites' own experience. The wording here is peculiar. One expects the ὑμεῖς οἴδατε (MT אַתֶּם יְדַעְתֶּם), but the object is "the life of the stranger" (τὴν ψυχὴν τοῦ προσηλύτου). One would expect language of hardship, toil, etc., rather than reference to what is typically "soul" or "life" in an abstract sense (as opposed to ζωή). The rationale (γάρ) for their knowledge is their experience as strangers (προσήλυτοι) in Egypt.

ExodB 23.10 begins a new unit of thought (23.10–12), with the first letter protruded into the lefthand margin of the center column (fol. 75). Here (23.10) Exod exhorts the agricultural community to attend to showing a land and gathering its fruit for six years (see also Lev 25.2–7, 20–22; Deut 15.1–11; 31.10–13). Exod then (23.11) contrasts (δέ) that with the exhortation to give the land rest (ἄφεσιν ποιήσεις) and "leave it" (ἀνήσεις αὐτήν). The inactivity is to occur in the seventh year (τῷ ἑβδόμῳ). During that time the poor, then wild animals, are permitted to eat of it. The same practice (οὕτως) is to be employed both with vineyards (τὸν ἀμπελῶνά) and olive groves (τὸν ἐλαιῶνά). The command to do work (23.12) is qualified by "six days" (ἓξ ἡμέρας). Exod gives it in the second sg. A contrastive δέ introduces the "seventh day" (τῇ … ἡμέρᾳ τῇ ἑβδόμῃ) on which there is to be rest (ἀνάπαυσις), a reading unique to ExodB. The purpose (ἵνα) is to get rest (ἀναπαύω) and refreshment (ἀναψύχω) for all. MT here reads "catch breath" (וְיִנָּפֵשׁ, cf. 31.17; see Walters 1973, 320). This verse condenses the extended commands in 20.9–11.

Exod then (23.13) switches to the second pl. to command observance or compliance (φυλάσσω). The object leads the sentence for emphasis, which ExodB also protrudes into the lefthand margin of the middle column to underscore a new or, perhaps here, summative, line of thought. Exod uses the perf. εἴρηκα to indicate the matters spoken of previously are enduring. How this relates to the next command is not stated. For next Exod phrases in the form of a command as a fut. pass. (ἀναμιμνήσκω) a prohibition against recalling the name of "other gods" (θεῶν ἑτέρων). This is then complemented by a similar prohibition (οὐδὲ μή), here with the aor. pass. subjtv. (ἀκουσθῇ) so that their names may not be heard "from your mouth" (ἐκ τοῦ στόματος ὑμῶν). The injunction against polytheism and idolatry is so comprehensive as to preclude the mention of other deities, or even their recollection. Such commands, obviously, are difficult to enforce but nonetheless illustrate the extent to which Israēlite monotheism was to be observed.

Verses 14–17 deal with the annual feasts of Israēl. The section begins with a general command (v. 14) pertaining to the observance of feasts (ἑορτάσατέ) three times a year to God (God, μοι). Exod's vb. is pl., MT is a collective sg. (see BS 1989, 237). Interestingly, the second pl. is the subject for the first

two main verbs of v. 15. Here the exhortation is articulated first with the imperv. to take care to observe the feast (φυλάξασθε ποιεῖν; cf. BS 1989, 237). The next vb. is the typical fut. second pl., commanding them to eat (ἔδεσθε) unleavened bread. This is done for seven days, just as the Lord commanded them. Here Exod uses καθάπερ and a first sg. vb. to express the Lord's speech (ἐνετειλάμην σοι). This is modified by the adverbial κατά phrase, in relation to the month of "the new." It is not immediately apparent to what Exod's γάρ relates. Wevers (1990, 365) indicates that as in 12.17, the γάρ provides the reason for the observance of the feast as the exodus from Egypt experience. What follows is a set of two second *sg*. verbs, explaining Mōusēs' departure from Egypt (ἐξῆλθες ἐξ Αἰγύπτου) and the final cryptic prohibition against appearing before the Lord empty handed (οὐκ ὀφθήσῃ ἐνώπιόν μου κενός). The verse pertains to agricultural festivals, so the Passover does not appear here (Durham 1987, 333). Verse 16 continues instructions for the feast of the harvest (ἑορτὴν θερισμοῦ) and of the end of the year (cf. 34.22). Exod's "you shall make" (ποιήσεις) is unattested in MT, and inserted here for clarification and consistency.

Instructions in v. 17 are directed to "all your males" (πᾶν ἀρσενικόν σου). The command here is in the fut. pass., ὀφθήσεται, for which MT has the *nip'al* imperf. יֵרָאֶה. The command to appear is preceded in Exod by articulation of the frequency, three times in the year. ExodB protrudes the first letter into the lefthand margin of the column to indicate the introduction of a new unit of thought. The content of the command to appear is modified by the location, before the Lord your God. Exod's Κυρίου τοῦ θεοῦ appears as *nomina sacra* in ExodB, and renders what in MT is read as הָאָדֹן יְהוָה (see Wevers 1990, 367). Wevers (1990, 367) observes that the verse is repeated verbatim in 34.23. On appearing before the face of God, see Exod 24.10–11; Isa 6.5; 38.11; Pss 17.15; 42.3 [MT].

The rationale (γάρ) for the command of v. 17 is given in v. 18. Here, with the Lord continuing to speak in the first person, Exod begins with ὅταν in anticipation of his "cast[ing] out the nations" (ἐκβάλω ἔθνη). The action is modified by the adverbial "from before you" (ἀπὸ προσώπου σου). The second action, consequential of the first, is that the Lord will extend the Israēlite borders (ἐμπλατύνω τὰ ὅριά σου). Up to this point in v. 18, all this material is unique to Exod here, and not found in MT at this point. Instead, it is found in MT at 34.24 (Propp 2006, 135). This is followed by two seemingly obscure commands within this context. First is the prohibition of blood of a sacrifice in the proximity of leaven. Exod identifies this as blood of "my sacrifice" (θυσιάσματός μου). The second prohibition concerns the preservation of the fat of "my feast" (τῆς ἑορτῆς μου) until morning. Presumably these seemingly

odd prohibitions pertain to the potential contact with idolatry present at the beginning of the verse, in the portion absent in MT at v. 18 (though cf. Propp 2006, 284).

The list of instructions continues (v. 19) with the command for the first fruits to be brought into the house of the Lord their God (εἰς τὸν οἶκον Κυρίου τοῦ θεοῦ σου). Another curious command follows. This one, again perhaps reflecting cultic idolatrous practices of Israēl's neighbors, prohibits the boiling of a lamb (ἄρνα) in the milk of its mother (ἐν γάλακτι μητρὸς αὐτοῦ). Boiling was the typical way of cooking meat (Exod 12.9; Ezek 24.3–5; Propp 2006, 284). MT here reads גְּדִי, "kid." However, Propp (2006, 285) indicates the boiling of a goat in its mother's milk bears no evidence as a common practice in the ANE. Rather, Propp posits the prohibition here is a defilement because the mother's milk is a source of nourishment not death. See also 34.26, where the verse is again repeated verbatim.

Verses 20–33 are classified by Wevers (1990, 369) as "an admonitory exhortation, a mixture of warnings and of promises of the future, particularly for the promised land." In a striking change of subject, Exod draws the readers attention with καὶ ἰδοὺ, followed by an announcement of the Lord in the first person with the emphatic ἐγώ plus the first sg. ἀποστέλλω ("I am sending"; MT אָנֹכִי שֹׁלֵחַ). The announcement regards the sending of the Lord's angel (τὸν ἄγγελόν μου) whereas MT simply reads "an angel" (מַלְאָךְ). Exod's reading clarifies the connection between the angel and its sender (so also SamP, Vulg; cf. 23.23; 32.34). This is not the first appearance of an angelic figure in Exod. Previously, it was an "angel of the Lord" (ἄγγελος κυρίου) who appeared to Mōusēs in the burning bush (cf. also 3.24). It was likewise the angel of God (ὁ ἄγγελος τοῦ θεοῦ) who protected Israēl from the persuing Egyptians. The promise here of an angelic protecter is developed with greater specificity later (23.23), and it is revisited again in the book (32.34; 33.2). Durham (1987, 335) observes that the reference to a messenger is "a reference to an extension of Yahweh's own person and Presence … a restatement of the promise and proof of Presence motif that dominates the narrative of Exod 1–20." The angel is to be sent before the Israēlites with a purpose. That purpose, given in Exod with ἵνα plus aor. subjtv., is to guard them on the way (φυλάξῃ σε ἐν τῇ ὁδῷ). This guarding is explained as the manner in which (ὅπως) the angelic figure will lead the Israēlites. The leading is "into the land" (εἰς τὴν γῆν) which is described, with a rel. clause, as that which the Lord prepared (ἑτοιμάζω) for "you" (σοι). MT does not read land (אֶרֶץ) but "place" (הַמָּקוֹם). Here the sg. is used throughout (σου, σε, σε, σοι) as the recipient of being before, guarding, being lead, and for which the land is prepared. Exod's σοι is not attested in MT.

The affirmation of divine presence (v. 20) is followed by stern exhortations (v. 21) to "pay attention" (πρόσεχε), listen to the angel (εἰσάκουε), and not to disobey (μὴ ἀπείθει), each in the second sg. imperv. The reason (γάρ) for these imperatives pertains to the character of the angel. Exod explains using the negation οὐ … μὴ with an aor. subjtv. (ὑποστείληταί) to give a strong denial that the angel would shrink back from Israēl if they should fail to heed him. This itself has a reason. That is, the reason (γάρ) for the steadfastness of the angel has to do with the presence of the Lord's name upon him (τὸ … ὄνομά μού ἐστιν ἐπ᾽ αὐτῷ).

Verse 22 is complicated on a number of levels. It starts with a protasis begun with ἐάν concerning the attentiveness of the Israēlites. Here Exod uses the pl. subjtv. ἀκούσητε, modified by the adverbial ἀκοῇ. Perhaps this is intended to replicate the Heb. "you should indeed hear" (שָׁמֹעַ תִּשְׁמַע), but the effect in Gk. is "by hearing you listen." The object of what should be heard is the voice of God (τῆς ἐμῆς φωνῆς), here expressed in the first person. This general statement is followed by particulars, explaining the nature of what it means to "hear my voice." This necessarily involves the observance of commands (ποιήσῃς πάντα ὅσα ἂν ἐντείλωμαί σοι) and the guarding of the covenant (φυλάξητε τὴν διαθήκην μου). This, all encompassing the protasis, is followed by the apodosis. The apodosis is expressed in language of "being." That is, a consequence of the Israēlites' behavior is their identity as being to God (ἔσεσθέ μοι) a people who are distinct from among all the nations (περιούσιος ἀπὸ πάντων τῶν ἐθνῶν). What enables (γάρ) God to choose Israēl from among the nations is his ownership of all the earth (ἐμὴ … ἐστιν πᾶσα ἡ γῆ). Another startling identity statement is provided again with ἔσεσθέ, preceded by an emphatic ὑμεῖς, contrasting (δέ) the "nations" (τῶν ἐθνῶν). The declaration is made that they will be a "kingdom of priests" (βασίλειον ἱεράτευμα) and a "holy nation" (ἔθνος ἅγιον). Next is a command in the second sg. to speak (ἐρεῖς) these things (ταῦτα τὰ ῥήματα) to the Israēlites. What is to be said occurs in another protasis, nearly identical to the first. Like the first at the beginning of v. 22, it begins ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς. It also expands with καί plus ποιέω, though here a different form. Also, previously what was done was what the Lord commanded (ἐντείλωμαί), here it is spoken (εἴπω). The protasis is a powerful promise. Using identical roots, Exod employs two sets of verbs + nouns for poetic affirmation. The Lord promises to be an enemy to Israēl's enemies (ἐχθρεύσω τοῖς ἐχθροῖς σου) and oppose those who oppose Israēl (ἀντικείσομαι τοῖς ἀντικειμένοις σοι; cf. Gen 12.3; 27.28–29; Deut 28.1–7; Josh 1.1–9). An additionally complicating factor is the relation of this verse to the MT. Only a portion is found in MT 23.22. Other portions of it come from 19.5 and 19.6, respectively (see Propp 2006, 136–137).

The Lord will oppose Israēl's enemies through the presence of his angel, the subject of v. 23. It is the angel who will go (πορεύσεται), leading them (ἡγούμενός σου), and bring them into (εἰσάξει σε) the land of their neighbors. Exod's "Gergesites" is not read here in MT. ExodB's σου is written above the line, and ὑμῶν is *in ras*. Lest fear arise in the Israēlites, the Lord himself promises to destroy them. Here Exod uses ἐκτρίψω, a term in LXX Pentatuech for the expulsion or "rubbing out," particularly of Isreal's enemies (cf. Exod 32.10; Lev 6.21; Num 14.15; 15.31; Deut 4.31; 28.24, 52; Josh 6.18; 7.9). The concern of idolatry comes up again starkly in v. 24, where Exod records a probition of worshipping (προσκυνέω) their gods (θεοῖς αὐτῶν). Exod's use of the dat. seems out of place, as one would expect the acc. for a direct object. MT reads it not as a direct object but indirect, לֵאלֹהֵיהֶם. If this is what Exod has in mind also with the dat., NETS' translation "do obeisance to their gods," though awkward, is probably more accurate. Furthermore, they are not to serve them (οὐδὲ μὴ λατρεύσῃς αὐτοῖς). The vb. λατρεύω connotes a religious service of cultic worship (Wevers 1990, 372). Here NETS reads the dat. αὐτοῖς as a direct object (MT תָעָבְדֵם), which leads us to take the previous vb. similarly. Here the "them" (αὐτοῖς) that they are not to serve must be the nations mentioned in v. 23. This is further clarified with the next prohibition, here against doing according to their works (ποιήσεις κατὰ τὰ ἔργα αὐτῶν). The antecedent of the prn. is surely nations, not their gods. This command in a negative prohibition is contrasted (ἀλλά) with a two-fold positive statement of what they *are* to do. In poetic fashion as above, a noun/vb. of the same root is imployed twice: "tearing down you shall tear down" (καθαιρέσει καθελεῖς) and "smashing you shall smash" (συντρίβων συντρίψεις). Both verbs are sg., the object of which is "their steles" or "pillars" (τὰς στήλας αὐτῶν). Στήλη is a cultic pillar or altar (see LSJ; Wevers 1990, 372–373). The activity here is exteme, representing the passionate opposition they must exhibit toward cultic practices of their pagan neighbors (see Durham 1987, 336).

Rather than service to pagan deities (v. 24), service (λατρεύω) is to be done to "the Lord your God" (Κυρίῳ τῷ θεῷ σου). Again the command is put in the second sg. (pl. in SamP and MT). Following are blessings, presumably consequential to adherence to the above commands. The blessing (εὐλογέω) is in the first sg., with the the Lord speaking. The vb. is likewise a fut. tense, but here it is a promise rather than an injunction (Wevers 1990, 373). The recipient of his blessings are their bread, wine (an LXX addition not found In MT), and water, clearly not a comprehensive list, but a sample (Durham 1987, 336; cf. Deut 28.1–14). The beneficiaries are, of course, the Israēlites. Targ Onq and Targ Ps-J read "food and drink" (cf. 1Kgdms 25.11; Isa 3.1; 33.16; Hos 2.7; Propp 2006, 289). Another first sg. vb. is then given after this

blessing, where the Lord announces that he will "turn away" (ἀποστρέφω) sickness from them (cf. 15.26, where νόσος is used; BS 1989, 240).

Further blessings (v. 26) pertain to the land (ἐπὶ τῆς γῆς σου) and the "filling up" of their days (τὸν ἀριθμὸν τῶν ἡμερῶν σου). The latter seems to refer to living to one's life expectancy, the ideal of an old age (Gen 25.8–9; 35.29; Job 42.16–17; Propp 2006, 289) without premature death due to illness, etc. Wevers (1990, 373) comments that ἄγονος and στεῖρα are synonyms (Propp 2006, 289: "bereft or barren"; cf. Exod 15.26; Lev 26; Deut 7.13–15; 30.9), terms typically used of female infertility (BS 240). Further blessings extend (v. 27) to protection from neighbors (πάντα τὰ ἔθνη for MT's simple הָעָם) and adversaries (ὑπεναντίους σου). To the former God will send fear (φόβον; MT "my terror," אֵימָתִי; 15.16; Gen 15.12), confounding them (ἐκστήσω). God will make the adversaries fugitives (φυγάδας). Exod's ἐξίστημι in the act. means to drive out of his senses, to amaze, to confound (Lust). In addition to sending "fear" (v. 27), the Lord promises to send hornets (τὰς σφηκίας) ahead of the Israēlites (v. 28; cf. Deut 7.20; Josh 24.12). Perhaps, though, the latter is the means of the former. With that, he will cast out (ἐκβάλλω) the nations from them (ἀπὸ σοῦ). Exod's reading of τοὺς Αμορραίους is not read in MT. SamP lists seven nations (as 23.23). Syr reads only Canaanites and Hittites. ExodA and Syr read "I will expel" (cf. MT 23.31).

The expulsion of Israēl's enemies will not be immediate but gradual. The Lord announces that he will not drive them out (ἐκβάλλω) in a single year (ἐν ἐνιαυτῷ ἑνί; see SS 1965, 112). Exod omits MT's adverbial "before you" (מִפָּנֶיךָ), perhaps as redundant from vv. 28, 30, 31 (Wevers 1990, 375), or absent from Exod's *Vorlage* (Propp 2006). The reason (ἵνα) is concern for the desolation (ἔρημος) of the land and the threat of wild animals (τὰ θηρία; see Walters 1973, 188). Specifically, their expulsion will be done in small increments (κατὰ μικρὸν), the duration of which (ἕως ἂν) is determined by their increase (αὐξηθῇς, in numbers) and inheritance of the land (κληρονομήσῃς τὴν γῆν). Again Exod uses the second sg. for both the latter verbs. ExodB corrects a misspelling of μικρόν, μεικρόν, and the *epsilon* is found *in ras* on fol. 76, center column (see Swete, 307).

In v. 31 the Lord continues to speak in the first person, promising to set boundaries (θήσω τὰ ὅριά). Where MT reads "the river," Exod has "the great river, Euphratēs" (see Propp 2006, 138). With the setting of the boundaries explained, the Lord next promises to hand over (παραδίδωμι) the inhabitants into their hands and to drive them out. It is not immediately apparent how the inhabitants can be both handed over into the hands of the Israēlites *and* driven out from before them. Another prohibition (v. 32), again in the second sg. fut., concerns "agreeing with," or "consenting to" (συγκατατίθημι;

see Muraoaka, 526; cf. 23.1). The object is διαθήκην, "covenant" (MT ... כְרֹת בְּרִית). The prohibition is against any alignment with foreigners and their gods (αὐτοῖς καὶ τοῖς θεοῖς αὐτῶν). Finally, the polemic against the nations concludes (v. 33) with a prohibition of their dwelling in their land. Exod's ἐγκάθημαι may also mean "to sit in or on, to lie in ambush" (LSJ). The purpose (ἵνα) is the concern that they may entice Israēl to sin. The expression here the third pl. ποιήσωσιν with object σε and the complimentary inf. from ἁμαρτάνω, negated with μή. Of course, the sin would be against God (πρός με). Following that is a protasis with a purpose statement (γάρ). The protasis envisions the case when the Israēlites serve the gods (δουλεύσῃς τοῖς θεοῖς αὐτῶν) of the nations. The apodosis, then, is "these" (οὗτοι) will be to them an "obstacle" or "offense" (πρόσκομμα). The antecedent of the demonstrative is unclear. Is the service itself an obstacle, or the gods? The distinction is seemingly immaterial for the point to be made: involvement with foreign gods, any but the Lord, is forbidden. Exod's πρόσκομμα is used of a stumbling block or hindrance (Exod 34.12; Jdt 8.22; Sir 17.25; 31.30; Isa 29.21; Jer 3.3). MT's מוֹקֵשׁ connotes "snare," a common comparison whereby foreigners are likened to an animal trap (Deut 7.16; Josh 23.13; Jdg 2.3; 8.27; Ps 106.36; Propp 2006, 292).

## Exodus 24

In chapter twenty-four God tells Mōusēs to go with the elders to worship the Lord (24.1), but only Mōusēs is to come near (24.2). Mōusēs reports the statutes to Israēl, who acquiesce to them (24.3). Mōusēs writes the words down and builds an altar for worship (24.4–5). He offers a sacrifice, pouring half the blood on the altar (24.6), and after reading the book of the covenant to which the people again agree (24.7), sprinkles the remaining blood on the people (24.8). Mōusēs and the elders ascend the mountain (24.9) and view a strange sight of the place where the Lord is (24.10). The people eat (24.11), and Mōusēs is summoned farther up the mountain to receive stone tablets (24.12). Mōusēs ascends with Iēsous (24.13), instructing the elders to remain under Aarōn and Hor's charge (24.14). Mōusēs and Iēsous go up the mountain (24.15), and a cloud covers it six days (24.16–17). Mōusēs enters the cloud up the mountain and remains there forty days and as many nights (24.18).

Chapter twenty-four begins a new scene, indicated in ExodB by the protrusion of the first letter into the left hand margin of the column (fol. 76, left column). It starts with the Lord speaking to Mōusēs. Exod uses the third sg.

with no stated subject (εἶπεν), though clearly the Lord. His speech to Mōusēs is a second sg. command, directing the patriarch to ascend (ἀναβαίνω) to the Lord (πρὸς τὸν κύριον). Though Mōusēs is already on the mountain, the command suggests further ascent to a higher point. Though the initial command is to Mōusēs, he is not to do it alone but is to be accompanied by Aarōn, Nadab, Abioud and seventy elders of Israēl. SamP and 4QPaleoExod[m] add "Eleazar and Ithamar" (cf. 28.1). However, as the third pl. vb. προσκυνήσουσιν makes evident, they are to worship the Lord from afar (μακρόθεν). This clarifies MT's difficult "you shall bow down" (הִשְׁתַּחֲוִיתֶם). Exod's epexegetical τῷ κυρίῳ is a clarifying insertion not read in MT.

In v. 2, Exod repeats the instructions with more clarity. Mōusēs is to draw near alone (ἐγγιεῖ Μωυσῆς μόνος) to God. For Exod's θεός, MT reads יְהוָה. This occurs throughout chapter twenty-four, except where God is speaking (vv. 3, 4, 7, 12, 16), making the covenant with Israēl (v. 8), or displaying his glory (v. 17; Wevers 1990, 379–380). In contrast (δέ) the others present are not to do so. The people (ὁ δὲ λαὸς) remaining, apart from Mōusēs and his companions, are forbidden to go up the mountain with them (μετ' αὐτῶν, MT "with him," עִמּוֹ). Durham (1987, 343) surmises that the elders here are those of 18.12, or the "men of ability" in 18.21–26. A similar concern that the people not approach the Lord is found elsewhere in Exod (19.12–13, 21–24; 34.3; Propp 2006, 293).

The declaration by the Lord (vv. 1–2) is then related to the people. Exod describes what the Lord said as all the words of God (πάντα τὰ ῥήματα τοῦ θεοῦ) and the statutes (τὰ δικαιώματα). The peoples' response is given with a single voice (φωνῇ μιᾷ) affirming their ascent to do and hear all the words which the Lord spoke. Exod's καὶ ἀκουσόμεθα is an addition not read in the MT. All these words of the Lord (πάντα τὰ ῥήματα Κυρίου) were written down by Mōusēs, who then built an altar and set up pillars for the twelve tribes. Exod mentions Mōusēs' name twice, first as the one writing, then the one getting up to build. MT mentions his name in the first instance only. Durham (1987, 343) suggests the pillars were functioning as legal devices marking the relationship between each tribe and the Lord. They are clearly not cultic pillars, prohibited in biblical tradition, but for the twelve tribes of Israēl (εἰς τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ; cf. 3 Kgdms 18.31–32; Josh 4.20; see Propp 2006, 294).

Mōusēs then (v. 5) sent out young men (τοὺς νεανίσκους) to offer sacrifices. Why they are sent out, and why this term is used, is not entirely clear. Targ Onq reads "first-born," though not designated Levites. Perhaps it is simply a reference to non-elders; those who *did not* accompany Mōusēs up the mountain (so Propp 2006, 294). They offered whole burnt offerings

(ὁλοκαυτώματα) and a sacrifice of deliverance (θυσίαν σωτηρίου) to God. Then (24.6, δέ) Mōusēs himself takes up a cultic rite, first by pouring half the blood into bowls, then the other half on the altar. For ExodB's κρατῆρας see Wevers 1992, 199. ExodA, Syr, Targ NeofI read "a bowl." Exod's πρός before "altar" is curious, since one would expect ἐπί for MT's עַל.

In a climactic moment (24.7), Mōusēs takes the book of the covenant and reads it. Here Exod reads τὸ βιβλίον τῆς διαθήκης for MT's סֵפֶר הַבְּרִית. The "book of the covenant" includes chapters 21–23, perhaps also 20.23–26 (Wevers 1990, 383). Exod employs the highly Semitic expression εἰς τὰ ὦτα τοῦ λαοῦ (MT בְּאָזְנֵי הָעָם). The people's response in favor is significant. With a third pl. vb. (εἶπαν) they affirm all that the Lord spoke (πάντα ὅσα ἐλάλησεν Κύριος). In doing so they ascend to both do (ποιήσομεν) and heed (ἀκουσόμεθα). These latter verbs are likely synthetically parallel for affirming their willingness to obey, but nonetheless underscore their affirmation of their role in observing the covenant. Upon receipt of this affirmation (v. 7) Mōusēs sprinkles the blood on the people. Exod's κατεσκέδασεν is rare. It comes from κατασκεδάννυμι and means to scatter, or pour upon or over, pour or sprinkle about (LSJ; see Wevers 1990, 383; BS 1989, 245–246). The nature of the vb. does not require it to be followed by a prep., such as ἐπί (MT עַל), for the blood to be sprinkled upon the people (τοῦ λαοῦ). This act is followed by a declaration that the blood is actually τῆς διαθήκης. It seems that Mōusēs reminds them that the covenant with Yahweh "has been solemnized in blood" (Durham 1987, 343). This blood is described in Exod as that which the Lord decreed (ἧς διέθετο Κύριος) to the Israēlites concerning all these words (περὶ πάντων τῶν λόγων τούτων, in reference to chapters 21–23).

Verse 9 returns to the scene of v. 1. Mōusēs ascends with his companions. On ExodB's reading γερουσίας, see Wevers 1990, 266; SS 1965, 165. The purpose of their ascent is unclear. Durham (1987, 344) conjectures that the group of companions is to experience a more intimate contact with the presence of the Lord as Mōusēs has had already. Exod 24.10 is a curious verse in that it announces something that they saw. Exod's third pl. εἶδον presumes Mōusēs and his companions as the subject. The object of the vb. is, surprisingly enough, the place where the God of Israēl stood (τὸν τόπον οὗ εἱστήκει ἐκεῖ ὁ θεὸς τοῦ Ισραηλ). On ExodB's omission of ExodA's ἐκεῖ see Wevers 1992, 255. This is an important insertion, indicating that what was seen was the place where God stood. MT reads that what was seen was simply the God of Israēl (אֵת אֱלֹהֵי יִשְׂרָאֵל). Exod's adjustment is likely informed by 33.20, where viewing God's face is prohibited. This theophanic scene is expanded upon by a description of the τόπος, specifically what which was under his feet

(τὰ ὑπὸ τοὺς πόδας αὐτοῦ). The description of this location is only done in comparative language, ὡσεὶ, ὥσπερ. What it was like (ὡσεὶ) is work of bricks of sapphire (ἔργον πλίνθου σαπφείρου). And it is also likened (ὥσπερ) to the firmament of heaven in cleanliness (εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι). The latter description suggests the firmament of heaven (cf. Ezek 1.22–26; Gen 1.8, 14, 15, 17, 20) as a description with respect to its cleanliness, taking the dat. as a dat. of respect (cf. Job 37.21; Wevers 1990, 385). The description is not a glimpse of the Lord's glory (33.18, 20), but rather a view one would see from an appropriate posture of prostration and worship (Durham 1987, 344). Targ Neof I reads: "And they saw the *Glory of the Shekinah of the Lord*; and under the *footstool of* his feet there (was) like brickwork of sapphire, as *a vision* of the heavens, *when they are* pure *from cloud*." Targ Ps-J is extensive: "*Nadab and Abihu lifted up their eyes and* saw *the glory of* the God of Israel; under the *footstool of* his feet *that was placed under his throne* (there was) the likeness of a work of sapphire *stone, recalling the slavery with which the Egyptians had enslaved the children of Israel with clay and* bricks. *As the women treaded the clay with their men, there was a delicately reared maiden there who was pregnant. She lost the embryo, and it was tread on with the clay. Gabriel came down and made a brick out of it, and bringing it up to the heavens on high, he placed it as a platform under the footstool of the Lord of the world. Its splendor was like* (*that of*) *a work in precious stone* and like *the glorious beauty of the heavens when they are* clear." Targ Onq: "and they perceived *the Glory of* the God of Israel and beneath *the throne of His Glory* ⟨was something⟩ like the work of *a precious stone and in appearance like the sky* for purity."

Exod 24.11 is also a curious verse in that it first announces the presence of "the chosen ones of Israēl" (τῶν ἐπιλέκτων τοῦ Ἰσραὴλ). With a third sg. subject, Exod reports that not one of them was missing (διεφώνησεν). Exod's διαφωνέω typically means "lack," "be dissonant" (LSJ), but in this context clearly "missing" is appropriate, likely in the sense of "perishing" (NETS; see Lee 1983, 82). Rather than missing, they appeared (ὤφθησαν) in the place of God (ἐν τῷ τόπῳ τοῦ θεοῦ). Finally, they ate and drank. MT is significantly different here, reading וְאֶל־אֲצִילֵי בְּנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיֶּחֱזוּ אֶת־הָאֱלֹהִים ("Yet He did not stretch out His hand against the nobles of the sons of Israēl; and they beheld God," NAS). MT's expression (cf. Exod 3.20; 9.15; Ezek 8.3; Ps 138.7; Humbert 1962, 387–389; Roberts 1971, 246–249) is hostile and punitive (Durham 1987, 345). The final phrase about eating and drinking is the same. Exod's reading is curious, since it obscures an otherwise clear reading found in the MT. Wevers (1990, 385) suggests Exod's motive is to avoid making God the subject of "any fatal activity." Thus Exod's

"paraphrase" is "a rather delicate way of saying that no one suffered ill effects … from seeing the place where the God of Israel had stood." Perhaps the eating and drinking was the celebration of the completion of negotiations of covenantal terms (cf. Gen 26.28–31; 31.44–54; Josh 9.11–15; 2 Kgdms 3.20–21; Isa 55.1–3; Propp 2006, 297).

Finally, in v. 12, the Lord (κύριος; MT יְהוָה) speaks to Mōusēs. He commands Mōusēs to ascend to him in the mountain (εἰς τὸ ὄρος), and then remain there (ἴσθι ἐκεῖ). Then the Lord relates, in first person, his intent (fut. tense) to give to him (σοι, Mōusēs) tablets of stone (τὰ πυξία τὰ λίθινα). No mention is made of how many, only that they are "the law and commands," that they are written on both sides (Exod 32.15) and, later, broken by Mōusēs (32.19). Later (31.18; 32.15) we find there are two. These are those which, the Lord says, "I wrote to legislate for them" (ἃς ἔγραψα νομοθετῆσαι αὐτοῖς). The indication is that the Lord wrote these commands upon the tablets at some point prior to this encounter. The purpose of the writing is described with a complimentary inf. phrase νομοθετῆσαι αὐτοῖς. The content of what is written on the stones is not stated, though it is often assumed that it contained the ten commandments (34.28; Deut 4.13; 10.4).

Next (v. 13) Mōusēs ascends into Seina, designated ὄρος τοῦ θεοῦ. Here Mōusēs is accompanied by Iēsous, first identified as the one accompanying Mōusēs (ὁ παρεστηκὼς αὐτῷ). The vb. ἀνέβησαν is pl., whereas MT's vb. is sg. Exod's παρίστημι in this context clearly means "to stand by to serve or assist" (Muraoka 439; BS 1989, 248); he was Mōusēs' assistant. This is one of four times in the OT he is identified as the assistant of Mōusēs (cf. 33.11; Num 11.28; Josh 1.1; Durham 1987, 346). Iēsous disappears from the narrative after this, only to reappear in 32.17.

Together, Mōusēs and Iēsous speak to the elders (v. 14). MT is sg., in reference to Mōusēs: "he said" (אָמַר). Exod's εἶπαν is a third pl. Their speech is a command, imploring them to "rest" until they should return to them (ἕως ἀναστρέψωμεν πρὸς ὑμᾶς). MT here reads "stay for us"; Targ Neof I "stay for me" (see Wevers 1990, 387). In the mean time, Aarōn and Hōr are remaining with them to handle any matters of judgment (κρίσις) which may arise (see BS 1989, 248). Then (v. 15), Exod reports that both Mōusēs and Iēsous ascend the mountain. The vb. is a sg. (ἀνέβη), as in MT (וַיַּעַל), with Mōusēs as the subject. Exod inserts "and Iēsous," not read in MT, to be consistent with v. 14. Their ascent was into the mountain (εἰς τὸ ὄρος), the common way Exod conveys ascent to Mt. Seina. During their ascent the cloud (ἡ νεφέλη) covered the mountain (ἐκάλυψεν … τὸ ὄρος). Reference to "cloud" comes from 19.16, where readers encounter the cloud darkening the mountain as they approach it.

The ascent of Mōusēs and Iēsous (v. 15) is followed by the descent (κατέβη) of ἡ δόξα τοῦ θεοῦ (MT כְּבוֹד־יְהוָה) upon Mt. Seina. This is the only occurrence of ἡ δόξα τοῦ θεοῦ in the Pentateuch. Elsewhere (24.17; 16.7, 10; 40.28) it is read δόξα κυρίου. As in v. 15, the cloud covered the mountain. Here is added a descriptive "six days" (ἓξ ἡμέρας). On the seventh day, the Lord (κύριος; not named in MT) called to Mōusēs. The origin of the speech is vividly described with the adverbial ἐκ μέσου τῆς νεφέλης. Verse 17 provides a description of the glory, not of God (τοῦ θεοῦ, v. 16) but of the Lord (κυρίου; MT יְהוָה). As with the sapphire bricks above, language of similarity (ὡσεὶ) is employed. Unlike above, here it is the "appearance (τὸ ... εἶδος) of the glory of the Lord" that is described. It is described as a "burning fire" (πῦρ φλέγον; cf. Deut 4.24; 9.3). Exod's φλέγω means "to burn, burn up"; "to light up" (LSJ). This occurred atop the mountain before the sons of Israēl (ἐναντίον τῶν υἱῶν Ἰσραήλ). This is amazing indeed, since it seems the sons of Israēl were encamped at the base of the mountain (Wevers 1990, 389). Undoubtedly the cloud struck fear into the hearts of some. But Mōusēs (24.18) boldly entered into its midst (εἰς τὸ μέσον τῆς νεφέλης) and ascended into the mountain. There he remained (ἦν ἐκεῖ) forty days and forty nights (τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας; see Exod 34.28; Deut 9.9). For its ἐκεῖ, Exod seems to have had שָׁם, whereas MT reads מֹשֶׁה (cf. 34.28; 24.12).

## Exodus 25

The Lord speaks to Mōusēs again in chapter twenty-five (25.1). Mōusēs is to require the Israēlites to give of their firstfruits to him (25.2). He is to use them for the construction of priestly garments (25.3–6), a sanctuary (25.7–8), an ark of witness (25.9–20), and other cultic furniture for the sanctuary (25.22–39). All this is to be made according to the pattern shown Mōusēs on the mountain (25.40). The Lord will be known to Mōusēs and speak to him in the sanctuary (25.21).

Exod 25 begins with the Lord (κύριος) speaking to Mōusēs, and the scene occurs within the cloud and fire (24.16–18). This verse introduces an extended speech by the Lord (25.2–30.10). This long section contains the Lord's instructions for the consruction of the tabernacle and its furnishings. Later (35–40) Exod provides a description of Mōusēs' execution of these instructions in meticulous detail. Throughout this section, Exod B reads Κύριος, Ἰσραήλ and θεός all in abbreviated form. In v. 2 Mōusēs is instructed to speak to the Israēlites to take from them God's firstfruits. The condition is that those who give should be only those so inclined (πάντων οἷς ἂν δόξῃ τῇ καρδίᾳ). The

giving is surely an act of worship (Durham 1987, 354) and is contrasted with the taxation imposed by Solomon for the building of the temple (3 Kgdms 5.27–30; 10.14; Propp 2006, 372). The firstfruits are described (v. 3) not in agricultural terms, but as precious metals: gold and silver and bronze (χρυσίον καὶ ἀργύριον καὶ χαλκὸν), listed in order of descending value (Propp 2006, 373).

In addition to precious metals (v. 3), valuable colors, implying cloth materials, are also collected. The materials are blue, purple, double scarlet, twisted linen, and the hair of a goat. Exod's κεκλωσμένην ("twisted") is not attested in MT, no doubt added here for consistency with other occurrences of βύσσον (eg. 31.4; 35.6). On the ANE origins of these colors, see Propp 2006, 373–374. Animals' skins (v. 5) are also included; the skins of rams dyed red, blue skins, and "decay-resistant" (ἄσηπτα) wood. Exod's ἄσηπτα typically means "not liable to decay or corruption" (Muraoka 71). MT's v. 6 is not found in Exod. On the Gk. rendering of the Heb. color terms here, see Wevers 1990, 393–394. In addition, v. 6 (MT 7) records the need for stones of sardis and stones for engraving. These are for τὴν ἐπωμίδα, which could be either the ephod worn by the high priest or the shoulder-strap of the ephod (see Muraoka 227). MT lists here the ephod and the breastpiece (לָאֵפֹד וְלַחֹשֶׁן). The next instructions (v. 7, MT 8) use the fut. second sg. ποιήσεις, "you shall make," whereas MT has the third pl. perf., עָשׂוּ, "they shall make" (Propp 2006, 320). Mōusēs is instructed to make a "sanctuary" (ἁγίασμα; MT מִקְדָּשׁ). MT seems to indicate a purpose: "that I may dwell among them" or "tent" (Propp 2006, 320; וְשָׁכַנְתִּי בְּתוֹכָם), whereas Exod reads not dwell but "appear" (ὀφθήσομαι) and not "among them" but "among you (pl.)" (ἐν ὑμῖν).

Verse 8 [MT 9] gives clear instructions on the pattern to be followed in the construction of the tabernacle: it is to be made according to all that the Lord shows Mōusēs on Seina (ὅσα ἐγώ σοι δεικνύω ἐν τῷ ὄρει). Mōusēs is told that he is to duplicate the pattern (τὸ παράδειγμα) for both the tent and its furnishings. The text differs from MT in some points. Its opening "and you shall make" (καὶ ποιήσεις) is not read in MT at this point (cf. MT 25.8, 11). MT's "you" is pl., sg. in Exod and SamP. The designation of what was shown "on the mountain" (ἐν τῷ ὄρει) is from 25.40 (see esp. BS 1989, 252). On MT's תַּבְנִית, see Propp 2006, 376–377.

In vv. 9–21 Exod describes the pattern for the ark of the testimony. Mōusēs is in v. 9 (MT 10), using the second-sg. ποιήσεις, to make a κιβωτόν, "ark," "wooden box" or "chest" (LSJ). It is described with the gen. μαρτυρίου. MT reads only "ark" (אֲרוֹן), with Exod's addition "of witness" drawn from 25.16, 22. MT's אֲרוֹן is used of a coffin (Gen 50.26) or coffer (4 Kgdms 2.10–11). The box is to be made ἐκ ξύλων ἀσήπτων, decay-resistant wood. Its dimensions

are given in terms of the πήχεος, cubit. This term is lit. the fore-arm, from the wrist to the elbow, Lat. *ulna* (LSJ). ExodB omits ExodA's καὶ ἡμίσους τὸ ὕψος. The chest (v. 10 [MT 11]) is to be gold plated with pure gold (καταχρυσώσεις … χρυσίῳ καθαρω). The extent is in ExodB ἔξωθεν καὶ ἔσωθεν (see Wevers 1992, 170). And twisted moldings (κυμάτια στρεπτὰ; Wevers 1992, 178) are to be made around it.

Provisions are also in place (v. 11 [MT 12]) for carrying the chest, first by making gold rings (δακτυλίους χρυσοῦς) on each of the four sides, then (v. 12) by making carrying poles (ἀναφορεῖς) which are slid into the rings for carrying (v. 13; αἴρειν τὴν κιβωτὸν ἐν αὐτοῖς). They are to remain in the rings (v. 14 [MT 15]). On the uniqueness of Exod's ἐλάσεις here, see CS 1995, 40 § 21. Then (v. 15; MT 16) Mōusēs is to place whatever the Lord—narrated in first person—into the ark the witness (εἰς τὴν κιβωτὸν τὰ μαρτύρια). The reference to "testimonies" here is surely the stone tablets (Durham 1987, 359; Wevers 1990, 398). Though Propp (2006, 383) suggests MT's הָעֵדֻת primarily connotes the chest's contents; the tablets. Verse 16 [MT 17] provides further instruction for the vessel containing the tablets. Mōusēs is instructed to make a ἱλαστήριον (MT reads כַּפֹּרֶת throughout the Pentateuch, Wevers 1990, 398). The term relates to an instrument for use for propitiation, found in papyri in reference to placating the gods (M&M 303) derived from ἱλασία, a classical term for appeasement (LSJ 828). The propitiation is to function as "a cover" (ἐπίθεμα), a term not read in MT. Though perhaps Exod intended the word-pair ἱλαστήριον ἐπίθεμα to translate כַּפֹּרֶת (cf. BS 1989, 256–257; Propp 2006, 386). Its dimensions in terms of length and width are identical to those of the ark itself. Exod's χρυσίου καθαροῦ is a gen. of material (SS 1965, 63).

In addition to the propitiation, Mōusēs is to make two cheroubim engraved in gold (δύο χερουβεὶμ χρυσᾶτορευτα; v. 17 [MT 18]; see BS 1989, 257). This is shorter than MT's two phrases "you shall make two cherubs out of gold; of beaten (work) you shall make them" (Wevers 1990, 399). This is the first appearance of cheroubim in Exod, though readers of the Gk. Pentateuch encountered them previously at Gen 3.24. Perhaps dependent on that initial Genesis depiction, Exod places cheroubim on important cultic features within the tabernacle (Exod 25.19, 22; 26.1, 31; 37.3, 5; 38.6; cf. also Num 7.89; 1 Kgdms 4.4; Dan 3.55). Yet here, their first appearance in the cultic shrine, they are seen in perhaps their most important location: on either side of the ἱλαστήριον. Whether they function with the same prohibitive posture as in Gen 3.24 is unclear. Durham (1987, 359) comments that the figures are typically connected with the throne of Yahweh both as guardians and bearers (see Propp 2006, 386–389).

Next (v. 18 [MT 19]) Exod switches to the third pl. pass. verbs, and the cheroubim are the subjects. Exod repeats the location on each side of the propitiatory from v. 17, then again repeating the construction of two cheroubim. Further discussion of the cheroubim continues in v. 19 [MT 20]. The Lord describes not only the locations of the cheroubim but also their posture. They are to be stretching out their wings, reading συσκιάζοντες ταῖς πτέρυξιν αὐτῶν. The wings are to be shading "on … the propitiation" (ἐπὶ τοῦ ἱλαστηρίου). Exod's "shading," συσκιάζω (MT "screening," so Propp 2006, 390) is in the form of a pres. act. ptc. The term means, "to shade quite over, throw a shade over, shade closely or thickly" (LSJ). Aq reads, lit. from the Heb. "spreading out," ἐσκπετάζοντες (פֹּרְשֵׂי) and "covering, sheltering," σκεπάζοντες (סֹכְכִים) respectively (Wevers 1990, 401 n. 21). The reference may evoke thoughts of Yahweh's presence amid storm clouds (Pss 17.8; 31.21; 36.8; 57.2; 63.8; 91.4, 11 MT; Propp 2006, 391). They are to face one another and the proptiatory, both directional statements using εἰς clauses.

Instructions are given (v. 20 [MT 21]) to place the propitiatory on the ark ἄνωθεν, serving as a lid to the vessel. For within the vessel Mōusēs is to deposit the testimony (τὰ μαρτύρια). Exod describes the latter as ἃ ἂν δῶ σοι. The ark continues to be the center of attention, with the propitiation and the testimony place ἐπὶ τὴν κιβωτὸν and εἰς τὴν κιβωτὸν respectively. The importance of all this descriptive detail becomes apparent in v. 21 [MT 22] where the Lord, speaking in the first person, reveals that he will be known to them from that location. Exod's γνωσθήσομαί σοι ἐκεῖθεν is followed by a promise of the Lord's speaking to Mōusēs from above, ἄνωθεν, the propitiatory. MT here reads נוֹעַדְתִּי, "I will meet." Exod's choice of wording highlights the self-revelatory nature of the Lord's encounters with Mōusēs. To get even more specific, the Lord clarifies and perhaps underscores that the location from which he will be known and speak to Mōusēs is between the two cheroubim. It is from there that the Lord will dictate instructions to Mōusēs for the Israēlites, here and seemingly throughout Mōusēs' life (Exod 25.22; 30.6; Num 7.18; Propp 2006, 392–393).

Additional furnishings for the tabernacle include a τράπεζαν, table, of pure gold, the same dimensions as the ark (v. 22). MT reads here a table of acacia wood; ExodA a table of gold. Exod's insertion of "pure" may reflect Lev 24.4, 6. It too is to have twisted gold mouldings round about (v. 23). It is also to have a στεφάνην, crown, of a handbreadth around. MT says nothing about a crown, only that it, the table, was to be overlaid with gold. Exod's omission seems to give the impression that the object is made of solid gold (Propp 2006, 323). The purpose of the border is not stated, but may be for bracing the legs (Wevers 1990, 402). In addition to a crown, there is to be rim, στρεπτὸν (v. 24 [MT25]).

An additional command (v. 25 [MT 26]) pertains to the making of four rings (τέσσαρας δακτυλίους). Exod mentions the four rings a second time, where MT mentions only "rings." ExodB and Syr insert "four" perhaps to conform to the beginning of the verse. The rings (v. 26 [MT27]; οἱ δακτύλιοι) serve as sheaths for the carrying poles. With an inf. of purpose (αἴρειν) Exod indicates that they enable one to lift τὴν τράπεζαν. Exod's ἐν αὐτοῖς is instrumental, not read in MT here but perhaps borrowed from 25.28. For a diagram and illustration of the table, see Propp 2006, 394. The carrying poles for the table, like those of the altar, are gold. They are to be made from decay-resistant wood (ἐκ ξύλων ἀσήπτων) and gold-plated with pure gold (χρυσίῳ καθαρῷ). MT does not read "pure," טָהוֹר. Again, these are the poles that are used to lift ἡ τράπεζα. An additional instruction (v. 28 [MT 29]) is for the construction of several cultic vessels: τὰ τρυβλία, τὰς θυίσκας, τὰ σπονδεῖα, and τοὺς κυάθους. On the identity and cultic function of these particular vessels, see BS 1989, 260; Durham 1987, 361–362; Propp 2006, 395–397. These too should be made of pure gold (χρυσίου καθαροῦ; see CS 1995, 66 § 69).

On the table is found the "showbread" or "facing loaves" (NETS; ἄρτους ἐνωπίους); MT "face bread" (Propp 2006, 397; see esp. Lev 24.5–9). These are to be before the Lord (ἐναντίον μου) always. Exod's διὰ παντός in MT reads תָּמִיד. Verses 30–40 begin with the lampstand. The lampstand, Heb. מְנוֹרָה, was to be a symbol of the immediate presence of the Lord and so was, like the table, made of pure gold (Durham 1987, 364). Mōusēs is also instructed in v. 30 to fashion a lampstand (λυχνίαν) likewise of χρυσίου καθαροῦ. It is to be engraved (τορευτὴν). MT here reads "hammered work" (NAS; מִקְשָׁה). The engraving is comprised of botanical elements: stem, brances, bowls, buds, and lilies (for illustrations, see Propp 2006, 398–400).

On the lampstand six of the branches are to extend sideways (ἐκ πλαγίων, v. 31). Exod's pres. ptc. ἐκπορευόμενοι conveys that it is the branches which are extending. ExodB omits a reading found in both MT and ExodA: αὐτῆς τοῦ ἑνὸς καὶ τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους τοῦ δευτέρου. Additionally (v. 32 [MT 33]) Mōusēs is to make three bowls shaped like nuts or "almonds," MT מְשֻׁקָּדִים; the Gk. καρυίσκους, the diminuitive of κάρυον, translates either way (BS 1989, 263). Included are a bud and lily. The first sentence has no verb, technically, but clearly the form of ποιέω seen before is in view. The same thing (οὕτως) is to be in place for each of the six branches τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας. Exod's text is considerably shorter than that of MT, omitting the entire first clause.

Additionally in v. 33 [MT 34] there are to be four bowls shaped again like καρυίσκους (see Wevers 1992, 247) with all the previous features: buds and lilies. Exod's ἐν τῷ ἑνὶ καλαμίσκῳ, in each branch, is not read in MT at

this point, but perhaps inserted from 25.33 [MT] for clarity. Verse 34 further clarifies the arrangements of the buds, with a bud under its two branches and its four branches. Exod omits a seemingly redundant expansion in the MT [v. 35]: "and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it" (NAS; so also BS 1989, 263). Exod is content to insert οὕτως without repeating MT's statement; see Wevers 1990, 408. The buds and branches (v. 36) are to be ὅλη τορευτὴ from a single piece of χρυσίου καθαροῦ. Exod inserts its ἐξ, not read in MT, for consistency with v. 34, etc. The above description is for a single lamp. Mōusēs is instructed to make seven (v. 37) and position them, ἐπιθήσεις τοὺς λύχνους. They were all to shine ἐκ τοῦ ἑνὸς προσώπου; see SS 1965, 93.

Other articles in v. 38 include the oil vessels, τὸν ἐπαρυστῆρα, and coasters, τὰ ὑποθέματα, which are likewise to be made ἐκ χρυσίου καθαροῦ. The former is a container holding the oil supply from which the lamps would be filled. The latter is the fitting on which to set the lamps as Mōusēs was cleaning and filling them (Wevers 1990, 409). The total weight of all the vessels is to be a τάλαντον of pure gold (χρυσίου καθαροῦ, v. 39). The talent is 34 kilograms; 75.5 pounds (Propp 2006, 404). With emphasis the Lord exhorts Mōusēs to be certain all the described items are made κατὰ τὸν τύπον that he showed Mōusēs ἐν τῷ ὄρει. The verbs and pronouns are sg.; Mōusēs is responsible. The verse also affirms that God himself is the speaker throughout, Wevers 1990, 410.

## Exodus 26

Chapter twenty-six contains detailed instructions for the construction of the tabernacle. The chapter includes the tabernacle's dimensions and descriptions of its various curtains (26.1–14, 31–32), pillars (26.15–18, 20–29), bases (26.19), and bars, all according to the pattern shown to Mōusēs on the mountain (26.30). Instructions are given for the placement of the ark with respect to the veil and the other furnishings within the sanctuary (26.33–37).

Exod 26.1–6 describes the curtains of the tent. The patterns here have no parallel in the second tabernacle account, save a brief summary in 37.1–2 (Wevers 1990, 412). The pericope begins with attention to the tent (τὴν σκηνὴν) proper. Here Mōusēs is instructed to make it with ten curtains (δέκα αὐλαίας). They are to be made with particular materials with cheroubim (χερουβείμ) woven into them. They are to be made by the work of a weaver (ὑφάντου). The dimensions of all ten curtains are to be uniform (26.2). Twenty-

eight by four cubits; seemingly the largest a hand loom can accommodate (Propp 2006, 406). Their arrangement involves the joining of two sets of five curtains (26.3). On ExodB's reading τῇ ἑτέρᾳ, see Wevers 1992, 212. ExodB has a marginal reading ἐχόμεναι for συνεχόμεναι, see Wevers 1992, 236. The command to make loops is clarified in Exod (v. 4) by its insertion of αὐταῖς. Having been joined together, the five curtains are now simply referred to as "the one curtain" (Wevers 1990, 414). Exod's designation (v. 6) of the fifty articles as κρίκους, loops, is more specifically clasps (MT קֶרֶס; Propp 2006, 407). The result of all the sewing and joining is the production of a single ἡ σκηνή.

Twice ExodB has δέρρις for the proper δέρρεις (v. 7); once it is corrected (so also in 26.9). Mōusēs is instructed to make a covering (σκέπην), presumably to protect the primary materials on the interior (Durham 1987, 371). The length of one skin is to be 30 cubits, the width four, for each of the eleven skins (v. 8). It is two cubits longer than the αὐλαῖαι beneath it (26.2) to be large enough to shelter the tabernacle proper in its entirety (Durham 1987, 371). In v. 9 the eleven skins are joined to form two large curtains as with the αὐλαῖαι in v. 3. For excellent diagrams, see Propp 2006, 408–409.

The command in v. 11 continues in the second sg. for making (ποιήσεις) fifty bronze clasps (κρίκους χαλκοῦς). Bronze is used since it is further away from the center of the tabernacle and therefore not requiring material of utmost value. These are to be used to join the skins, making them a single unit, καὶ ἔσται ἕν. MT reads that the tent (אֶת־הָאֹהֶל) is to be joined as one; Exod's "skins" is more precise. ExodA reads an extended description, likewise found in MT, but omitted by ExodB (fol. 79; see Wevers 1990, 418–419). Additional materials (v. 14) are rams' skins, dyed both red and blue, which serve as coverings above (ὑακίνθινα ἐπάνωθεν). An additional instruction (26.15) is for the construction of pillars (στύλους) for the tent. These are to be made of decay-resistant wood (ἐκ ξύλων ἀσήπτων).

Instructions for the pillars stipulate that Mōusēs is to make them ten cubits long and one and a half cubits wide (v. 16). For each pillar (v. 17), Mōusēs is to make two hooks (ἀγκωνίσκους, MT "hands", יָדוֹת) corresponding (ἀντιπίπτοντας) to one another. Here the two small hooks are placed on opposite sides of the pillar. In the same manner (οὕτως) Mōusēs is to make for all the pillars of τῆς σκηνῆς. Pillars are also to be made for the σκηνή (v. 18). For ExodA's εἴκοσι, ExodB reads κʹ. These twenty are to be for the side towards the north (τοῦ πρὸς βορρᾶν), an LXX addition from v. 20 not read here in MT. For the twenty pillars (v. 19) Mōusēs is instructed to make forty silver bases. ExodB has a spelling correction here (fol. 79) from τεσσαράκοντα to τεσσεράκοντα. Two bases then are for each pillar at each end. In v. 20

MT reads both "tabernacle" and facing "north"; Exod omits the former and reads the latter as south. Again in ExodB (v. 21) the spelling corrected from τεσσαράκοντα to τεσσεράκοντα. Exod inserts "for both its ends," not read in MT. Furthermore, six pillars are to be made (v. 22). These are located at the back of the tent (ἐκ τῶν ὀπίσω τῆς σκηνῆς) toward the sea (τὸ πρὸς θάλασσαν). MT's יָמָּה depicts Palestinian origin. It lit. means the back is "seaward," but is here idiomatic for "westward," toward the Mediterranean. Exod took the language lit. with its τὸ πρὸς θάλασσαν and may confuse an Alexandrian reader. Two additional pillars are to be built, v. 23, at the corners of the tent. Rendering Exod's 26.23 is difficult. Brenton translates "behind"; NETS "at the back" or "from the rearward parts."

On ExodB's reading ἔσται (v. 24) where others have ἔσονται, see Wevers 1992, 221. For ExodB's ἔστωσαν, see Wevers 1992, 247. Wevers (1990, 424–425) outlines the difficulties in interpreting this text. Verse 25 of Exod omits "bases," and adds "for its two sides" perhaps from 26.19. Mōusēs is also instructed (v. 29) to "gold-plate with gold" (καταχρυσώσεις χρυσίῳ) the pillars. Gold rings are to be made into which Mōusēs is to insert bars, likewise gold-plated with gold. Mōusēs is then generally instructed (v. 30) to set up the tent κατὰ τὸ εἶδος. This is the pattern that the Lord has shown him (τὸ δεδειγμένον σοι) on the mountain at 24.18. A new set of instructions involves the making of a veil (καταπέτασμα, see Gurtner 2004a). This ornate article is to be made of blue, purple, "twisted scarlet" (κοκκίνου κεκλωσμένου) and "spun linen" (βύσσου νενησμένης). Upon it is to be woven the figure of χερουβείμ. ExodB corrects its spelling of ὑφαντὸν to ὑφαντὸου on fol. 80. The veil, the antecedent of αὐτό, v. 32, is to be set on four pillars which are decay resistant (ἀσήπτων) and plated χρυσίῳ. Of the pillars their capitals were to be χρυσαῖ, and the bases ἀργυραῖ. MT here reads "acacia posts."

In v. 33 the καταπέτασμα is to be placed upon pillars. Within the veil is to be carried τὴν κιβωτὸν τοῦ μαρτυρίου. The function of the καταπέτασμα is to divide the compartments of the sanctuary, specifically the "holy" (τοῦ ἁγίου) from the "holy of holies" (τοῦ ἁγίου τῶν ἁγίων). ExodB* reads διοριεῖς. The function of the veil (v. 34) was not merely spatial, separating the most sacred from the mere sacred. Rather, it serves also to conceal (κατακαλύψεις) the ark of the testimony placed within the inner sanctuary (ἐν τῷ ἁγίῳ τῶν ἁγίων). On MT's reading הַכַּפֹּרֶת where Exod represents כַּפֹּרֶת, see Gurtner 2004c. The location of the table in v. 35 is described with respect to the καταπέτασμα. It is to be placed outside the veil, in the holy place, with the λυχνία opposite the table at the south end. The table is to go at the north end. As one enters the east side, then, the lampstand is on the left, the table on the right (Propp 2006, 419).

Another curtain in v. 36, called in Exod ἐπίσπαστρον, screen or "draw curtain" (Wevers 1990, 429; MT מָסָךְ) is made of blue, purple, and twisted linen (see Josephus, *Ant.* 3.6.4 [§127]). A marginal notation on fol. 80 of ExodB reads an insertion, τῇ θύρᾳ τῆς σκηνῆς, following ἐπίσπαστρον and agreeing with MT. This is to be the work of an embroiderer (ποικιλτοῦ, see Pelletier 1955, 298; 1984, 406). Returning to the καταπέτασμα in v. 37, Exod describes instructions for making five pillars for the veil, plated with gold. MT here reads "acacia posts." Likewise, their capitals (αἱ κεφαλίδες) shall be gold. Their five bases, though, are to be bronze.

## Exodus 27

Chapter twenty-seven begins with plans for the construction of the altar (27.1–5), its carrying poles (27.6–8), courtyard (27.9, 12–16, 18–19), and pillars (27.10–11, 17). Mōusēs is to instruct the Israēlites to keep the lamp burning (27.20) as a perpetual ordinance for their descendants (27.21).

Exod 27.1 begins with καί and clearly sees the chapter as naturally connected to the previous one. This is also borne out in the content of the first verse, where Mōusēs, again addressed in the second sg. verb, is to construct an altar (θυσιαστήριον). It is to be made from decay-resistant wood (ἐκ ξύλων ἀσήπτων). Exod also gives its dimensions. It is a rather large structure, at five cubits by five cubits in length and width, and three cubits in height. Upon the four corners (v. 2; ἐπὶ τῶν τεσσάρων γωνιῶν) on the top of the altar Mōusēs is instructed to make "horns" (τὰ κέρατα). The horns are to be ἐξ αὐτοῦ, "part of it" (NETS) or "of the same piece" (Brenton). They also, being horns, protrude from the corners upward. They are then to be covered with bronze. Exod makes this clear by making the object a pl. αὐτά; perhaps referring to both the altar and the horns; MT is sg. The material from which the horns are to be made is not stated, nor is their function. Presumably the horns are to be made of wood, as the altar, since they are of one piece (Durham 1987, 375; Propp 2006, 421).

Exod next (v. 3), describes the construction of a border or rim (στεφάνην) for the altar. MT makes no mention of a rim here, only pots for clearing it of burnt fat. Also prescribed is the construction of other vessels (τὰ σκεύη) that Mōusēs is to make of bronze. These include covers (καλυπτῆρα); saucers, pans, or shallow bowls (φιάλας); meat forks (κρεάγρας); and the fire pan or censer (πυρεῖον). Exod makes no mention of MT's "pails for removing ashes" or "shovels" (NAS). In v. 4 Mōusēs is instructed to make a bronze ἐσχάρα. The term can mean the hearth, fire-place, a pan of coals, or an altar for

burnt-offerings (LSJ). Exod's δικτυωτῷ, "made in network fashion," seems to indicate a grating for a fire; or "lattice work" (Wevers 1990, 432; Lee 1983, 112). For its four sides Mōusēs is to make four bronze rings. The purpose of the grate and its identity are variously discussed with little consensus (see Durham 1987, 375–376). Verse 5 describes the positioning of the rings. They are to be placed under the grating of the altar (τὴν ἐσχάραν τοῦ θυσιαστηρίου). The rings will hold the grating in place so that it extends to the middle of the altar.

Exod 27.6 begins a new unit of thought in ExodB, as the first word protrudes into the lefthand column of fol. 80. The instructions begun here command Mōusēs to make poles (φορεῖς) for the altar. These are likewise to be made of decay resistant wood, and are to be "bronze-plated with bronze" (περιχαλκώσεις … χαλκῷ). The poles are to be inserted into the rings (v. 7) and serve for carrying the altar. The antecedent of αὐτό in v. 8 is unclear. It describes something made hollow and with planks (κοῖλον σανιδωτὸν). Presumably that is the structure of the altar itself, or its base (Wevers 1990, 434). It is to be constructed, again, according to the pattern (κατὰ τὸ παραδειχθέν) shown Mōusēs on the mountain. Exod's indirect object σοι, being sg., again isolates Mōusēs. ExodB's spelling παραδιχθέν (fol. 81) is read in παραδειχθέν ExodA. On ExodB's σανιδωτόν, see Lee 1983, 112.

Exod 27.9 moves from a description of the altar to that of the courtyard (αὐλήν) for the tent. It also is to have hangings, one hundred cubits on one side. The hangings for this court must also have twenty pillars (27.10) and bases, made of bronze. Their hooks and bands are of silver. A similar construction (οὕτως, v. 11) is to be in place towards the east. MT reads north. Exod provides a ninety degree rotation for the tabernacle in its description (Propp 2006, 338). Where there are to be hangings (ἱστία) a hundred cubits with twenty pillars and as many bronze bases. The bases are to be "silver-plated with silver" (περιηργυρωμέναι ἀργύρῳ). For ExodB's ἀπηλιώτην see Wevers 1992, 266–267. The width of the courtyard (v. 12) "toward" or "opposite" the sea (κατὰ θάλασσαν) is comprised of curtains fifty cubits in length. Wevers (1990, 437) observes that ExodB uses πρός for directional needs. Again Exod, following the Heb., connotes the direction of the Mediterranean from the perspective of Canaan (the west; Propp 2006, 425). Their pillars and bases are to be ten each. As in 29.9, 11, 12, 15, 16, 18; 37.2, ExodB spells πήχεων differently from ExodA, as πηχῶν (see Wevers 1992, 198; Gooding 1959, 109). Exod 27.13 was omitted in transmission in ExodB, fol. 81. A marginal notation is placed at the left column, and the verse written in at the bottom of the page. Propp (2006, 338) comments that as elsewhere, Exod takes the Heb. קֵדְמָה from an Alexandrian perspective to denote south. As in v. 12, the width

at the south is likewise fifty cubits, with identical pillars and bases. For "fifty," ExodB reads ν´. The Gk. is an expansion from MT, which merely reads "And the width of the court on the east side shall be fifty cubits" (NAS). The content seems to be drawn from v. 12.

The height of the curtains (v. 14) is fifteen cubits, their pillars and bases three each. Exod's "height" is not read in MT, though clearly intended. Exod's reading is one of clarification, though see Propp 2006, 339. For ExodB's πέντε καὶ δέκα, see Wevers 1992, 204. The other, or "second," τὸ δεύτερον, v. 15, side has curtains, pillars and bases of the same dimensions. On δέκα πέντε, see CS 1995, 31. Verse 16 describes a κάλυμμα for the entrance to the αὐλῆς, its height twenty cubits, of intricate needlework and fabric. It also is accompanied by four pillars and bases. In v. 17, the pillars around the courtyard are to be silver-plated with silver (κατηργυρωμένοι ἀργυρίῳ). The capitals likewise are silver, their bases bronze (χαλκαῖ). MT here has their "clasps of silver and their bases bronze" only. Exod seems to emphasize the "essential difference between the pillars of the court and those of the tabernacle which had a base at either end but no capitals" (Wevers 1990, 440). The courtyard itself, described in 27.18, is a large structure, measuring one hundred by one hundred and fifty by fifty cubits. Its height is five cubits, with bronze bases and twisted linen, obviously of the curtains. In addition, all the "furniture" (ἡ κατασκευὴ), utensils, and pegs pertaining to the courtyard are to be made of bronze (χαλκοῖ, 27.19).

The chapter culminates in v. 20, where Mōusēs is instructed in Exod using the aor. imperv. second sg. σύνταξον. Exod's σύ is emphatic, placing responsibility for commanding upon the shoulders of Mōusēs. He is to command the sons of Israēl (τοῖς υἱοῖς Ἰσραήλ). It is the Israēlites who are to take for Mōusēs (σοι) oil from olives. The oil is to be refined, purified and pressed to be used for a light (εἰς φῶς). This oil gives off a bright light and little smoke (Durham 1987, 380). The purpose (ἵνα) is that the lamp may burn continuously (κάηται λύχνος διὰ παντός). On ExodB's addition of καῦσαι, not read in ExodA, see Wevers 1992, 247. Finally, in v. 21, the Lord describes the activities of Aarōn and his sons. These are to occur within the tent τοῦ μαρτυρίου but outside the τοῦ καταπετάσματος. The latter is identified as "that [which] is over the covenant" (τοῦ ἐπὶ τῆς διαθήκης). What they are to do is burn αὐτό, referring to the oil of v. 20. This burning is ongoing (ἀφ᾽ ἑσπέρας ἕως πρωὶ) and is ἐναντίον Κυρίου. The ongoing nature of the practice is not simply on a daily basis, but also for subsequent generations. It is a perpetual precept.

## Exodus 28

Chapter twenty-eight begins with the consecration of priests. Aarōn and his sons are to serve as priests (28.1) and are to be provided with sacred vestments (28.2). Detailed instructions are given for the construction of those vestments (28.3–8), their stones (28.9–12, 17–29a), fashioning (28.13–16, 29b–30), and undergarments (28.31–34). This is followed by further instructions for how the garments are to be worn (28.35–42). Aarōn and his sons are to wear them for their ministry in the sanctuary (28.43).

Exod 28 begins (v. 1) with another command to Mōusēs. Here he is instructed, again with an emphatic σύ with an imperv., to bring to himself Aarōn and his sons. Exod uses τε … καί construction to indicate two sets of people are in view. First is Aarōn, particularly identified as τὸν ἀδελφόν σου, and the second category is his sons (τοὺς υἱοὺς αὐτοῦ). These are identified as "from the sons of Israēl" (ἐκ τῶν υἱῶν Ἰσραήλ) and collectively ἱερατεύειν μοι. Exod then names all the individuals in view: Aarōn, Nadab, Abioud, Eleazar, and Ithmar. Exod then reads at the end υἱοὺς Ἀαρών. So included in this role are Aarōn and his sons, emphatically shown in Exod's redundance, as in MT.

Next (v. 2), Mōusēs is instructed to make, again with Exod's second sg. ποιήσεις, a holy vestment (στολὴν ἁγίαν, MT בִגְדֵי־קֹדֶשׁ). These are for Aarōn, identified again as Mōusēs' ἀδελφός. The purpose of them, expressed with εἰς, is honor and glory (τιμὴν καὶ δόξαν). Again with an emphatic καὶ σὺ in v. 3, the Lord commands Mōusēs to speak to "all those wise in understanding" (πᾶσι τοῖς σοφοῖς τῇ διανοίᾳ). They are further described as those whom the Lord, speaking in first person, filled (ἐνέπλησα) with the spirit of perception (πνεύματος αἰσθήσεως). Exod's αἴσθησις connotes the act of perceiving or discerning (Muraoka). These are the ones to make τὴν στολὴν τὴν ἁγίαν for Aarōn. MT here mentions only the "vestment"; Exod's ἁγίαν is carried from v. 2 for consistency. Exod further comments that this is for the holy place (εἰς τὸ ἅγιον). That is, for use in the holy place. The final phrase, ἐν ᾗ ἱερατεύσει μοι, refers not the vestments (NETS) but to τὸ ἅγιον. MT here reads "Aarōn's garments, to make him holy" (see Propp 2006, 342).

Verse 4 describes the features of αἱ στολαί itself. It comprises of a chest piece, shoulder-strap, full-length robe, tasseled tunic, turban, and sash. The verse concludes with a repetition of the injunction that they shall make the στολὰς ἁγίας for Aarōn and his sons to serve as priests to God (εἰς τὸ ἱερατεύειν μοι). Verse 5 begins the description of the fabrication of an item according to its materials: gold, blue, purple, scarlet, and linen. With the materials of v. 5, v. 6 describes instructions for the construction of the shoulder strap (τὴν ἐπωμίδα). It is to be made of twisted linen, the work of an embroiderer

(ποικιλτοῦ, see SS 1965, 66). MT here reads that the ephod is to be made of gold, blue, purple and scarlet material, omitted by Exod. Verse 7 describes how the shoulder straps are to be constructed and joined together. Exod's ἑτέρα τὴν ἑτέραν is not found in MT, but is a clarifying insertion.

The weaving (τὸ ὕφασμα) of the shoulder straps is to be done "according to the workmanship of it" (v. 8). Exod's κατὰ τὴν ποίησιν ἐξ αὐτοῦ is unclear. Wevers (1990, 448) suggests it indicates the same as the body of the ephod itself; of gold and blue, etc. Additionally (28.9), Mōusēs is to take two λίθοι, further described as stones of emerald (σμαράγδου). Exod's second λίθους is not read in MT. Mōusēs is then instructed to engrave on them τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ. The general instructions for v. 9 are given clarity in v. 10. On the two stones, six names are to be on one and six on the other, these κατὰ τὰς γενέσεις αὐτῶν. That is, according to their birth order (Gen 29.31–30.24; 35.16–18; Propp 2006, 437).

The stone work is to be that of the gem-cutter's craft (λιθουργικῆς τέχνης, v. 11). The last phrase of MT, "you shall set them in filigree settings of gold," is not read in Exod. The stones fashioned in vv. 10–11 are, in v. 12, to be set on the shoulders of the shoulderstrap (ἐπὶ τῶν ὤμων τῆς ἐπωμίδος). Exod calls them stones of remembrance (λίθοι μνημοσύνου). They are to be borne by Aarōn in his ministry, and serve as a μνημόσυνον περὶ αὐτῶν. MT's זִכָּרֹן indicates both "something taken to heart" and "something written down," a "memorandum" (Exod 17.14; Mal 3.16; Propp 2006, 438). Exod's περὶ αὐτῶν is not read in MT, and adds an element of clarification. Similarly, Exod's "names of the sons of Israēl" clarifies what in MT reads only "their names" (שְׁמוֹתָם).

In v. 13 Mōusēs is instructed to make ἀσπιδίσκας, from pure gold. Ἀσπιδίσκας (MT מִשְׁבְּצֹת) is an "ornamental small shield" (Muraoka). MT mentions only that they are gold (זָהָב); Exod's "pure" (καθαροῦ) is an insertion. Mōusēs is instructed (v. 14) to make two tassels (κροσσωτά), also of pure gold. It is also to have flowers, braiding, and braided tassels on the small shields. He is also to make an oracle of judgment (λογίον τῶν κρίσεων, 28.15). The MT's term חֹשֶׁן refers to a "bejeweled pouch resting on Aarōn's breast" (Propp 2006, 438). The "oracle of judgment" (v. 15) is to be made a square (v. 16, τετράγωνον) which is διπλοῦν. Each side is the span of a hand in length. The doubled material, then, makes a square pouch.

In v. 17 the stones are to be woven into four rows, perhaps corresponding to the tribes camping in four groups around the Tabernacle (Propp 2006, 439). The identity of the stones in the MT's account is highly problematic (see Propp 2006, 439). Wevers (1990, 452–453) identifies them as: σάρδιον = carnelian, τοπάζιον= topaz, σμάραγδος= emerald. In v. 18, ἄνθραξ = carbuncle, σάπφειρος = sapphire, and ἴασπις = jasper. In v. 19 λιγύριον = ligure, jacinth,

ἀχάτης = agate, and ἀμέθυστος = amethyst. Finally, v. 20 χρυσόλιζος = chrysolite, βηρύλλιον = beryl, and ὀνύχιον = onyx. On further discussion of Exod's rendering of the MT terms, see esp. Wevers 1990, 453.

Mōusēs is next (v. 21) commanded to make twelve stones according to the names of the sons of Israēl (see CS 1995, 30, § 14; Thackeray 1909, 188). Exod stipulates that they be "engraved of seals" (γλυφαὶ σφραγίδων). This is for each, in accordance with the twelve names of the twelve tribes. For ExodB's reading ἕκαστος here, see Wevers 1992, 202. Verse 22 gives instructions for features of the oracle (τὸ λογίον). Upon it (ἐπί) Mōusēs is to make plaited fringes (κροσσοὺς συμπεπλεγμένους). This is to be a "chainwork" (ἁλυσιδωτὸν) of pure gold. This description, in Wevers' estimation (1990, 455) is intentional since Exod "does not intend to include all the intricate details of how precisely the oracle bag was to be attached and fitted on the ephod." Therefore, Wevers continues, Exod notes the fringes are chain-like in construction.

Verse 23 is a reading of MT's v. 29a (see Wevers 1990, 455). Here (v. 23 [MT 29a]) Mōusēs is given instructions for Aarōn, who is to take the names of the sons of Israēl that are on the oracle of judgment (ἐπὶ τοῦ λογίου τῆς κρίσεως) upon his chest. The designation "oracle of judgment" indicates its general use for obtaining divine decisions or judgments (Wevers 1990, 456). This is to happen when he enters into the sanctum (εἰσιόντι εἰς τὸ ἅγιον). It is described in Exod as μνημόσυνον ἔναντι τοῦ θεοῦ.

Exod vv. 24–25 only partially deals with MT's verses 23–28 and a portion of v. 29. Verse 24 (MT 29b) continues instructions, here instructing Mōusēs to place tassels (τοὺς κροσούς) upon the oracle of judgment. This is only vaguely related to the MT. The chains are to be placed on both sides of the oracle. Verse 25 (MT 29c) describes the placement of the two ἀσπιδίσκας, small shields, upon the shoulders of the shoulderstrap, in the front (κατὰ πρόσωπον).

In 28.26 [MT 30] the Lord instructs Mōusēs to place manifestation and the truth upon the oracle of judgment (τὴν δήλωσιν καὶ τὴν ἀλήθειαν). Though what these are is unclear. They correspond to the MT's Urim and Thummin, for which see Propp 2006, 442–443. Whatever they are, they are to be put on the chest of Mōusēs whenever (ὅταν + subjtv.) he should enter εἰς τὸ ἅγιον. The latter phrase is not read in MT, but is clearly intended and read in Exod as a clarifying element. This entrance is further described as ἐναντίον Κυρίου. These "judgments" (τὰς κρίσεις) of the sons of Israēl are to be worn by Aarōn ἐναντίον Κυρίου always (διὰ παντός).

Exod's "undergarment robe" (v. 27 [MT 31]; ὑποδύτην) is a garment worn beneath the ephod (Wevers 1990, 458). Verse 28 [MT 32] describes the

making of a collar (τὸ περιστόμιον) in the midst of the garment. The collar is to have a border, the work of a weaver, and joined to the material so as not to tear (ἵνα μὴ ῥαγῇ). For Exod's unusual ἔχον, see SS 1965, 182. In v. 29 [MT 33] Mōusēs is instructed to make pomegranates (ῥοΐσκους) on the hem of the garment. These are likened to the flowering of a pomegranate tree (ὡσεὶ ἐξανθούσης ῥόας ῥοΐσκους), blue, purple, and made of spun scarlet and twisted linen. The pomegranates are gold (χρυσοῦς) and are accompanied by bells (κώδωνας).

Verse 30 [MT 34] describes a bell and blossom beside a golden pomegranate (παρὰ ῥοΐσκον χρυσοῦν). This is on the hem of the garment, around it (κύκλῳ). Exod is quite different from MT in that it describes three different hangings: bells, fabric pomegranates and golden pomegranates (Propp 2006, 347). Verse 31 [MT 35] describes the sounds of the bells that will be heard when Aarōn enters into the sanctuary (ἐναντίον Κυρίου) and comes out. The concern is ἵνα μὴ ἀποθάνῃ. The implication here could either be that Aarōn would be killed by the Lord should he not be dressed appropriately (*b. Sanh.* 83b), or the bells have some protective quality about them, perhaps to "apprise God of the priest's approach" (Propp 2006, 445). Wevers (1990, 461) presumes "some ancient taboo is involved." Rather, it is typically thought that the sound of bells was for the benefit of those outside the sanctuary, to assure them that the high priest is still alive.

Next (v. 32 [MT 36]), Mōusēs is instructed to make a plate of χρυσοῦν καθαρὸν. This feature shall be engraved with the words "holiness of the Lord" (ἁγίασμα Κυρίου; MT קֹדֶשׁ לַיהוָה). This designation is typically ascribed for goods donated to God or a sacred space, thing, or person (Propp 2006, 448). Specifically (v. 33 [MT 37]), the item is to be placed on twisted blue, perhaps a cord (Wevers 1990, 461), on the front of the headdress (τῆς μίτρας). The term μίτρα is simply a word for the head-dress of a high priest (Muraoka 378).

Exod then (v. 34 [MT 38]) explains the significance of the item. That is, it shall be upon Aarōn's forehead, and Aarōn shall take away τὰ ἁμαρτήματα τῶν ἁγίων. These are described as whichever (ὅσα) the sons of Israēl have consecrated (ἁγιάσωσιν). The presence of the item on his forehead is continual (διὰ παντός) and is instrumental in making them acceptable before the Lord (δεκτὸν αὐτοῖς ἔναντι Κυρίου). Propp (2006, 449) indicates that among the ways in which Aarōn removes the sins of the people, one is by consuming the sin offering (cf. Lev 10.17; Hos 4.1–10). Wevers (1990, 462) suggests that any faults in the presentation of the offering will be removed by the presence of the inscription. Exod inserts the name "Aarōn," not read but implied in the MT, surely for clarification purposes. Wevers comments, "it must be

the high priest alone who can in this way represent the people before the Lord" (Wevers 1990, 462).

Verse 35 [MT 39] describes the fringes of the tunic, which are to be of linen (SS 1965, 63), and the construction of the turban and sash. Mōusēs is then (v. 36 [MT 40]) instructed on the making of tunics and sashes for the sons of Aarōn. MT reads וְעָשִׂיתָ לָהֶם both for tunics and sashes, which Exod renders only once for simplicity. Also, he is to make turbans (κιδάρεις) for them "for honor and glory (εἰς τιμὴν καὶ δόξαν)." The items, though, were not just for Aarōn, Mōusēs' brother (τὸν ἀδελφόν σου), but also for his sons with him (μετ᾽ αὐτοῦ, v. 37 [MT 41]). Furthermore, Mōusēs is to anoint them (χρίσεις αὐτοὺς), fill their hands (ἐμπλήσεις αὐτῶν τὰς χεῖρας), and consecrate them (ἁγιάσεις αὐτούς). Clearly the anointing is a commissioning (see especially Propp 2006, 451–452) and the consecration is preparing them for the sacred tasks they are to carry out. What is meant by "fill their hands" is not immediately apparent. Propp (2006, 452) describes its presence in several priestly ordination texts in Exod, and suggests in its ANE context connotes a divine commissioning and even a transfer of authority from the deity to his human agent. The purpose, presumably of all these acts, is that (ἵνα) they may serve the Lord as priests (ἱερατεύωσίν).

In v. 38 [MT 42] Mōusēs is to make for Aarōn and his sons linen (περισκελῆ) undergarments. An inf. of purpose, καλύψαι, indicates the garments are to hide the shame of their flesh. MT here reads "naked flesh" (לְכַסּוֹת בְּשַׂר). On theories of the difficulty with exposing one's nudity in this cultic context, see Propp (2006, 453–454). These garments (v. 39 [MT 43]) are to be worn by Aarōn and his sons upon their entrance into the τὴν σκηνὴν τοῦ μαρτυρίου, or when they approach τὸ θυσιαστήριον. Further, they are instructed not to "bring sin upon themselves" (ἐπάξονται πρὸς ἑαυτοὺς ἁμαρτίαν), presumably by disobeying this ordinance and exposing nakedness (Wevers 1990, 464). Exod's πρὸς ἑαυτοὺς is not read in the MT, adding emphasis. The consequences are death (ἵνα μὴ ἀποθάνωσιν). This is to be a "perpetual ordinance" (νόμιμον αἰώνιον) for Aarōn and his seed after him (τῷ σπέρματι αὐτοῦ μετ᾽ αὐτόν).

## Exodus 29

Chapter twenty-nine begins with a description of the consecration of priests (29.1–4), their clothing (29.5–6, 8–9), and their anointing (29.7). A particular sacrifice is to be offered for the occasion (29.10–14). A ram is also to be offered (29.15) and its blood is to be spread around the altar (29.16). It is

offered as a whole burnt offering (29.17–18). A second ram (29.19, 21–22) is to be slaughtered and some of its blood applied to Aarōn (29.20). Further regulations for Aarōn's consecration involving sacrifices are then described (29.21–42). The Lord requires these instructions to be given to the Israēlites (29.43). They are also to be told of the Lord's plan to sanctify the tent and Aarōn (29.44). The Lord will be their God (29.45), and his deliverance from Egypt will be remembered (29.46).

ExodB 29 begins a new section of the things Mōusēs is to do for the priests. Lev 8.3 indicates that this process of ordination is witnessed by the entire community (Propp 2006, 454). Wevers (1990, 466) comments that Exod 29.1–37 is similar to LXX Lev 8. Though the former precedes the latter, "the text history influence has gone in both directions." Exod's ταῦτά ἐστιν ἃ clarifies the MT's "and this is the thing that …" First on that list (v. 1) is their consecration (ἁγιάσαι αὐτοὺς). The purpose of this command is that they may serve the Lord (μοι; Targ Neof I and Targ Ps-J read "for him") as priests, for which Exod uses ὥστε + ἱερατεύειν. This general heading is followed by specific instructions, particularly for the selection of a young calf, or bull presumably for the sin offering, and two rams, for the offerings of 29.16–28 respectively, "without blemish" (ἀμώμους). Next Exod describes the making of loaves and cakes, covered with oil and made with fine flour from wheat (29.2). Exod's reading is shorter and simpler than that of the MT (see Propp 2006, 349). In v. 3 ExodB reads κρειούς, where ExodA reads κριούς. In v. 4 Mōusēs is then to bring Aarōn and his sons near the door of τῆς σκηνῆς τοῦ μαρτυρίου. There he is to wash (λούσεις) them with water (ὕδατι; see Milgrom 1991, 147; SS 1965, 118).

In 29.5 Mōusēs is instructed to clothe Aarōn with the robe, shoulder strap and oracle. Exod inserts τὸν ἀδελφόν σου, not attested in MT. ExodA's καὶ συνάψεις αὐτῷ τὸ λογίον is omitted in ExodB (fol. 83), presumably seeing it as redundant (BS 1989, 295). Also, ExodB spells ExodA's ἐπωμίδα with ἐπωμείδα, with a spelling similar to that above. Next, 29.6, Mōusēs is instructed to place the headdress on Aarōn's head and put the plate (τὸ ἁγίασμα) on that headdress. Propp (2006, 456) refers to this item as the "holiness crown" (נֵזֶר הַקֹּדֶשׁ). In v. 7 Mōusēs is to take (some) of the anointing oil (τοῦ ἐλαίου τοῦ χρίσματος). ExodB spells the latter word χρείσματος (fol. 83) for ExodA's χρίσματος. The anointing is to take place by pouring the oil on Aarōn's head, the oil presumably running down his head and garments (Ps 133.2). Exod's direct object αὐτό is unattested in MT, though clearly implied, and inserted in Exod for clarification. Then, redundantly, Exod repeats καὶ χρίσεις αὐτόν. 29.8 continues instructions for Aarōn's sons. They are to be brought near (προσάξεις) and clothed with tunics (χιτῶνας).

Aarōn's sons are then (v. 9) to be girded with sashes and have turbans placed on their heads. MT reads here אַהֲרֹן וּבָנָיו which, presumably, Exod saw as unnecessary, as it omits it. Then the Lord declares that they are to serve as priests before him εἰς τὸν αἰῶνα. Wevers (1990, 469) indicates this refers to a lifetime appointment and not just a term of office. The verse concludes with another (see 28.41) affirmation that Mōusēs is to "fill the hands" (τελειώσεις τὰς χεῖρας) of both Aarōn and his sons. In 29.10 the Lord instructs Mōusēs regarding a priestly role of Aarōn and his sons pertaining to a calf (τὸν μόσχον). Mōusēs is instructed to bring the animal ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. The reading "door" (τὰς θύρας) is not read in MT, but inserted into Exod presumably under the influence of 29.11. There Aarōn and his sons are to place their hands on it before the Lord (ἔναντι Κυρίου) and by the doors of the tent of witness. The two prepositional phrases are also not read in MT but probably informed by 29.11. ExodB's αὐτῶν is added above the line in fol. 83. The act of laying hands is not here clarified. The most common understanding is that it conveys the guilt of the person upon the animal (see Propp 2006, 457–458).

Mōusēs is to slaughter (σφάξεις) the calf before the Lord. Propp (2006, 458) suggests Mōusēs is instituting the command, but it is Aarōn who does the act (cf. Lev 8.15, 19, 23). Here ExodB reads ἔναντιον, where ExodA has ἔναντι. This is to occur at the door of τῆς σκηνῆς τοῦ μαρτυρίου. Exod's παρά is a clarifying element not found in MT. Then (29.12), Mōusēs is to take from the blood of the calf. Here Exod's ἀπὸ τοῦ αἵματος is partitive (SS 1965, 161). The blood is then to be put upon the horns (τῶν κεράτων) of the altar. With a dat., Exod reports that it is to be done "with your finger" (τῷ δακτύλῳ σου). Again, Aarōn is the agent here (Lev 4.6, 17, etc.). The remainder (τὸ λοιπὸν) is to be poured beside the base (τὴν βάσιν) of the altar. From there (29.13), Mōusēs is to take all the fat (πᾶν τὸ στέαρ) and place them upon τὸ θυσιαστήριον. For discussion of the parts from which the fat is taken, see Wevers 1990, 470–471.

The remains, including the flesh of the calf, its skin and excrement, Mōusēs is instructed to burn with fire outside the camp (ἔξω τῆς παρεμβολῆς). The reason (γάρ) is that it is "sin" (ἁμαρτίας). MT says it is "sin offering" (חַטָּאת; see Propp 2006, 459–460; Wevers 1990, 471). Mōusēs is then (29.15) instructed to take the one τὸν κρειὸν. ExodA spells the word κριὸν. Aarōn and his sons, then, are to place their hands on the head of the ram. The entire pericope, vv. 15–18, pertains to the sacrifice of one of the two animals mentioned in vv. 1, 3 (Wevers 1990, 472). Instructions are given then in v. 16 to slaughter "it" (αὐτόν), where MT has "the ram" (אֶת־הָאָיִל). Its blood is to be poured "against" (πρός) the altar, around it (κύκλῳ).

The ram is then (v. 17) to be divided limb by limb (μέλη). The entrails and feet are to be washed and placed on the divided parts with the head (σὺν τῇ κεφαλῇ). Mōusēs is instructed (v. 18) to offer up the "whole ram" (ὅλον τὸν κριὸν), upon the altar. It is to be a "whole burnt offering" (ὁλοκαύτωμα) to the Lord. It is also described as εἰς ὀσμὴν εὐωδίας, "an odor of fragrance" (NETS) or "sweet-smelling savour" (Brenton). Mōusēs is then (29.19) to take the second ram (τὸν κριὸν τὸν δεύτερον). The entire pericope (vv. 19–34) introduces a third sacrifice. Again ExodB uses the unusual reading κρειόν where ExodA and others read κριόν. Aarōn and his sons are to place their hands, then, on the head of the ram.

The next command (v. 20) instructs Mōusēs to slaughter the animal and place its blood on Aarōn and his sons. Specifically, the blood is to go on the lobe of his right ear, the thumb of his right hand, and the big toe of his right foot. The same is to occur for his sons. Exod contains some significant differences compared with MT. Omissions seem to be accounted for in v. 21 (so Wevers 1990, 474). MT identifies the animal as a "ram," whereas Exod simply says "it." Both report that Mōusēs is to put blood on the lobe of Aarōn's right ear. Whereas MT continues with respect to the sons, stipulating the blood also on their right ears, thumbs, and big toes, Exod continues with Aarōn, describing the blood to be put on his thumb and toe. Then it repeats the same procedure for Aarōn's sons. The concern of Exod seems to be that the rite be done both for Aarōn and his sons, where MT could be taken to mean that after the first step, the rest was done only to the sons.

In v. 21 Mōusēs is instructed to take from the blood, again a partitive gen. ἀπὸ τοῦ αἵματος. Exod employs an elliptical use of the art., τοῦ, which functions as a rel. prn. It identifies the blood as that which is from the altar and the anointing oil. Mōusēs is commanded, then, to sprinkle (ῥανεῖς) with the direct object "it" left unstated. It is to be sprinkled upon Aarōn, his garments, his sons, and their garments. In this way all of them will be consecrated (ἁγιασθήσεται αὐτὸς). In contrast (δέ) the blood of the ram is to be poured against the altar κύκλῳ. Again ExodB spells ram κρειοῦ, whereas ExodA and others read κριοῦ. The entire statement pertaining to the ram, however, is not read here in MT, but is an insertion in Exod from v. 20 (so also Propp 2006, 352). Wevers (1990, 475) comments that here it becomes clear why the statement of v. 20 is removed from there and placed here; "in v. 20 some of the blood still had to be used for sprinkling before the remainder could be poured forth." Propp (2006, 462) interprets the verse as Yahweh symbolically giving life back to Mōusēs.

Mōusēs is then (v. 22) instructed to take the fat from the ram, with a curious explanation: ἔστιν γὰρ τελείωσις αὕτη. The second *epsilon* in τελείωσις in

ExodB is a secondary insertion. Its purpose is for "consecration" (Muraoka; *pace* Wevers 1990, 476). Mōusēs is told (v. 24) to place these items on the hands of Aarōn and his sons. They are to be deducted (ἀφοριεῖς) as an ἀφόρισμα before the Lord. Exod's ἀφόρισμα is an "object set apart" particularly for use in the sanctuary (Muraoka 80). By this action, Wevers (1990, 476) comments, "Aarōn and his sons are set aside as consecrated to God's service, taken out of the realm of the secular into that of the sacred." Then in v. 25 Mōusēs is to take back the items from their hands and his is to offer (them), ἀνοίσεις. This is to be done upon τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως. It is a "fragrant aroma before the Lord" (ὀσμὴν εὐωδίας ἔναντι Κυρίου). Specifically, it is a κάρπωμά, sacrifice, to him (see Wevers 1990, 477).

In v. 26 Mōusēs is instructed to take the breast of the ram "of consecration" (τῆς τελειώσεως). This ram is that which (ὅ ἐστιν) is for Aarōn. No mention is made here of his sons. Mōusēs is instructed to set it apart (ἀφοριεῖς αὐτὸ). It is something dedicated ἔναντι Κυρίου, and is to be for Mōusēs a μερίδι. Exod's σοι is a secondary addition above the text in ExodB (fol. 84; cf. Lev 7.30–33). Mōusēs is commanded in v. 27 to consecrate (ἁγιάσεις) the breast as something set apart, again ἀφόρισμα. Propp (2006, 464) suggests consecration here connotes both receiving "the supernatural quality of holiness" and also separation. It is a ram of consecration, τῆς τελειώσεως. On Exod's ἀφαίρεμα, see CS 1995, 28 § 9; Thackeray 1909, 202. The ram of v. 27 is to be for Aarōn and his sons (v. 28) a "perpetual ordinance" (νόμιμον αἰώνιον) which is from (παρά) the sons of Israēl. ExodB's reading τῶν σωτηρίων τῶν υἱῶν Ἰσραήλ is not original to ExodA, but found in the corrected hand of ExodA (see Wevers 1992, 248). It is to be an offering set apart, ἀφόρισμα (see Wevers 1992, 268). Exod refers to the offering as not simply "their" (MT), but "the sons of Israēl" for clarification (Propp 2006, 353; Wevers 1992, 248; Lev 10.14).

Aarōn's garment (v. 29) is called ἡ στολὴ τοῦ ἁγίου (see SS 1965, 64). It is also for his sons, and with two purpose infinitives, for anointing (χρεισθῆναι) and filling their hands (τελειῶσαι). In the former, again ExodB (fol. 84) reads χρεισθῆναι where ExodA has χρισθῆναι. ExodB's τῶν υἱῶν αὐτοῦ is found neither in ExodA nor MT (see Wevers 1992, 210). Aarōn's sons are to undergo a week of ordination (see Ezek 44.26–27). In v. 31 Mōusēs is instructed to take the τὸν κριὸν τῆς τελειώσεως. Then, he is to boil the flesh ἐν τόπῳ ἁγίῳ. Whether the reference here is to *the* holy place within the tabernacle or simply a place consecrated for the occasion is not clear. Following the MT, Exod lacks articulation, so the reference is likely the latter. Exod has a collective pl. (BS 1989, 300). Propp (2006, 465) suggests the specific location is the Plaza (Lev 6.9, 19) by the entrance to the tabernacle (Lev 8.31) where the priests will also eat the meat (Exod 29.32).

Next (v. 32), God gives Mōusēs instructions for Aarōn and his sons for the eating of the flesh of the ram and the loaves. What is unclear is whether Exod's παρὰ τὰς θύρας refers to the loaves or the location of the intended eating. The prep. παρά is not accounted for in MT. Aarōn and his sons are instructed (v. 33) to eat these things (αὐτά) which are described lit. as "by which they have been consecrated" (ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς). This is perhaps a cumbersome rendering of MT's אֲשֶׁר כֻּפַּר בָּהֶם, but is nonetheless Semitic in syntax. On the difficulty of the Heb. here, see Propp 2006, 466–468. The purpose is again given with two purpose-infinitives: to fill their hands (τελειῶσαι τὰς χεῖρας αὐτῶν) and to consecrate them (ἁγιάσαι αὐτούς). Related to the consecration is the exclusion of aliens (ἀλλογενὴς) from eating it. The reason (γάρ) is that the food is holy (ἅγια).

Should anything be left of the flesh of the sacrifice (Exod's ἀπὸ τῶν κρεῶν is partitive, cf. SS 1965, 157), it is to be burned with fire (κατακαύσεις ... πυρί). It is not to be eaten. And again, the reason (γάρ) is that it is ἁγίασμα—something made holy (NETS) or a holy thing (Brenton). Muraoka translates "an object possessing sanctity" and, sometimes, a "sacred offering." Mōusēs is to do for Aarōn and his sons according to all the Lord commands him (κατὰ πάντα ὅσα ἐνετειλάμην σοι). Specifically, for seven days he is to "fill their hands" (τελειώσεις αὐτῶν τὰς χεῖρας). Exod's οὕτως (MT כָּכָה) may indicate that the rite was performed on a daily basis (see Propp 2006, 468–469). It refers to the actions described in vv. 35–37 (Wevers 1990, 482).

In v. 36 Mōusēs is to "do" or "make" (ποιήσεις) the calf of the sin offering on the day of purification (τῇ ἡμέρᾳ τοῦ καθαρισμοῦ). The connotation clearly is to offer as a sacrifice. Mōusēs is also instructed to "cleanse" or "purify" (καθαριεῖς) the altar. This is to occur when he performs sanctification on it, which Exod conveys with ἐν plus the articular inf. τῷ ἁγιάζειν and σε as the subject. Again, ExodB (fol. 85) renders χρείσεις what ExodA has as χρίσεις. Mōusēs is to anoint it, so that (ὥστε) he consecrates it. Presumably Exod understands this to occur but once, likely on the first day of the week-long ceremony (Wevers 1990, 482).

Mōusēs is instructed to conduct the purification and consecration of the altar for seven days (v. 37). Exod describes the altar, then, as ἅγιον τοῦ ἁγίου; "holy of holy" (NETS) or "most holy" (Brenton; see Walters 1973, 160). MT here reads קֹדֶשׁ קָדָשִׁים. Propp (2006, 470) comments that even though the altar stands outside the tabernacle, it has the highest degree of sanctity: "It is a link between the contaminated world of ordinary people and Yahweh in purest Heaven." In possessing this degree of holiness, Propp goes on to say, the tabernacle and altar are "able to sustain the weight of Israel's sins and impurities laid upon them during the Sin-offering." Then, Exod states that

everyone who touches the altar shall be consecrated (ἁγιασθήσεται). What is not explicit is whether the person is consecrated by means of touching the altar, or whether they must be consecrated prior to touching the altar. Propp (2006, 471) suggests the former.

Again (v. 38), Mōusēs is instructed what to offer on the altar, using the language of ποιέω. Here, it is two yearling lambs without blemish. These are to be offered daily (τὴν ἡμέραν) and continually (ἐνδελεχῶς). The point is repeated with the final phrase, κάρπωμα ἐνδελεχισμοῦ. On Exod's expansions of MT here, see Wevers 1990, 483–484. For Exod's τὸ δειλινόν in v. 39, see CS 1995, 273. The "hin" (v. 40) is a liquid measure equaling three quarts or 3.6 liters (Propp 2006, 471). On the "drink offering" (נֶסֶךְ) in the MT, see Propp 2006, 472. The second lamb (v. 41) is to be offered in the evening, following the same regulations for that of the morning sacrifice and its drink offering. It is a "fragrant aroma" (ὀσμὴν εὐωδίας) and an "offering to the Lord" (κάρπωμα Κυρίῳ). On ExodB's ὀσμήν, see Wevers 1992, 210. In v. 42 the offering is called a "perpetual sacrifice" (θυσίαν ἐνδελεχισμοῦ) in that it is to endure "throughout your generations" (εἰς γενεὰς ὑμῶν). It is to be offered at the door of the tent, before the Lord. There, the Lord declares, he will be known to Mōusēs (γνωσθήσομαί σοι). Exod's sg. σοι (in reference to Mōusēs) is pl. in Heb. MT here reads "I will be meetable" (Propp 2006, 355). Propp comments, "Whether out of purely theological scruples or the particular concerns of Diaspora Judaism, LXX continually manifests discomfort at the notion that God is 'meetable' by humans on Earth." Exod then reads ὥστε plus the inf. λαλῆσαί, likely connoting the purpose "to speak to you." MT reads another שָׁם, likely emphatic, at the end of the verse. Exod omits this, having already rendered the first ἐκεῖθεν, and perhaps seeing the second as redundant (see Propp 2006, 355).

Also, there (ἐκεῖ) the Lord will give orders (τάξομαι) for the sons of Israēl. Exod's τάσσω, occurs here for the *nipʿal* of יעד only here in all the LXX. More common is τάσσω for MT's אחז (H&R 1337). MT here reads "I will be inquirable." Exod's rendering is quite different. This is because the MT's reading indicates the approachability of the Lord by Israēl, whereas Exod's reading places initiative on the part of the Lord. Muraoka suggests the meaning here is "to indicate by way of instruction" (see also Thackeray 1909, 286). In the final sentence the Lord declares that he will be sanctified in his glory (ἁγιασθήσομαι ἐν δόξῃ μου). Again, Exod's rendering differs from MT, which refers to "it" or "one" that will be made holy. Exod's reading, with the first sg. as the subject, is likewise found in Syr, Targ Onq, Targ Ps-J, Vulg reads "the altar will be made holy." Targ Neof I reads "I will be present *in my Name there* for Israel's Sons, and it [the Name] will be made holy in the midst of

my glory" (Propp 2006, 472). The δόξα of the Lord is an important theme found throughout the book. In a number of places the Lord indicates that he will be glorified (ἐνδοξασθήσομαι) in Pharaō (14.4, 17, 18). After the passing through the Red Sea, the song of Mōusēs (Exod 15) is replete with "glory" language with respect to the Lord. He has been "greatly glorified" (ἐνδόξως … δεδόξασται; 15.1, 21). He will be glorified (15.2), has been glorified (15.6), and the abundance of his glory (τῷ πλήθει τῆς δόξης σου) has destroyed the enemies of Israēl (15.7). He is unique among the gods, glorified in holiness (δεδοξασμένος ἐν ἁγίοις, 15.11). The "glory of the Lord" (ἡ δόξα κυρίου, 16.10) appears to the Israēlites in a cloud (16.7, 10), and descends on Seina (24.16, 17). The Israēlites will share in the reputation of God's glory among the nations (33.16). Even Mōusēs' face, after coming from God's presence, is described as "glorified" (δεδόξασται; 34.29, 30, 35). God's glory will pass before Mōusēs (33.18, 19, 22), but not his face. For no one can see his face and live (33.20). God does "glorious things" (ἔνδοξα; 34.10). The "glory of the Lord" (δόξης κυρίου) filled the tabernacle, so much so that Mōusēs was unable to enter it (40.34, 35). It is, at least in part, a reference to the divine presence (cf. Propp 2006, 473). The Lord, who will be sanctified in glory (v. 44) will himself sanctify the tent of witness, the altar, Aarōn and his sons, to serve him as priests (ἱερατεύειν μοι). This is affected merely by the divine presence (Wevers 1990, 487).

A declaration in v. 45 affirms that the Lord will be called upon (ἐπικληθήσομαι) among the sons of Israēl. Surely this is a statement of covenant relationships and cultic devotion. This declaration is followed by another, repeating the nature of the covenant: ἔσομαι αὐτῶν θεός. MT here is quite different, reading "And I will tent in," making no mention of being "called upon by." Propp (2006, 356), following Wevers (1990, 487) indicates that Exod felt "embarrassment at the notion of God residing on Earth." Verse 46 makes the claim that they will know (γνώσονται) that he is the Lord their God. The language here, ἐγώ εἰμι Κύριος ὁ θεὸς αὐτῶν, resembles the divine identity of 3.14. There the Lord refers to himself as ὁ ὤν. Significantly, using two infinitives of purpose, ἐπικληθῆναι and εἶναι, Exod asserts that the Lord brought the Israēlites out of Egypt, *for the purpose* of being "called upon by them" (ἐπικληθῆναι αὐτοῖς) and *for the purpose of* being "their God" (θεὸς εἶναι αὐτῶν). The latter is a significant variation from the MT's assertion אֲנִי יְהוָה אֱלֹהֵיהֶם, "I am the Lord their God," for it ascribes purpose to their deliverance with respect to his covenant relationship with them. Exod's ptc. ἐξαγαγών for MT's simple "who took them out …" seems to draw from language of Exod 6.7 (cf. Lev 22.33; Deut 8.14; 13.6, 11; Jdg 2.12; Propp 2006, 356).

## Exodus 30

Chapter thirty begins with instructions for the construction of the altar (30.1), including its dimensions and features (30.2–4). The Lord instructs Mōusēs as to how to carry the poles (30.5) and the location of the altar in the sanctuary (30.6). There is then an extended discussion of the offerings to be made (30.7–10). The Lord speaks again to Mōusēs (30.11) and instructs him on ransoming the lives of Israēlites (30.12–16). The Lord speaks to Mōusēs a third time in this chapter (30.17) and instructs him on the making of the bronze basin for washing (30.18–21). The fourth time that the Lord speaks to Mōusēs in this chapter (30.22), he instructs him on the making of anointing oil (30.23–25), with which he is to anoint the tent, ark, other furnishings, and Aarōn and his sons (30.26–33). The fifth time the Lord speaks to Mōusēs in this chapter (30.34) he is given instructions for the making of sacred incense (30.35–38).

At the beginning of chapter thirty (v. 1) in ExodB (fol. 85), the first words protrude to the lefthand margin of the column, thereby indicating a new unit of thought. Here Mōusēs is commanded to make a second altar (θυσιαστήριον θυμιάματος). As with other articles, it is to be made of decay-resistant wood (ἐκ ξύλων ἀσήπτων). MT reads that Mōusēs is to make the altar "as a place" for burning incense (מִקְטַר קְטֹרֶת), which Exod simplifies. Verse 2 provides instructions for the dimension, a cubit in length and width, and two cubits high. Exod says that its horns shall be "of it" (ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ). Brenton renders it "of one piece," which is surely correct. The gen. here is partitive (Exod 27.2).

Mōusēs is then instructed (v. 3) to "gold-plate … with pure gold" (καταχρυσώσεις … χρυσίῳ καθαρῷ) the altar. The prior altar for burnt offering (27.1–8) was plated with bronze. Why Exod uses the pl. αὐτά where MT reads the sg. (אֹתוֹ) is unclear, especially when later in the verse it is sg. (αὐτοῦ; αὐτοῦ; αὐτοῦ; αὐτῷ). ExodB (fol. 85) begins the next sentence protruding into the lefthand margin, indicating the introduction of a new thought unit. It reads further instructions for the fashioning of a twisted gold molding around the altar. In 30.4 Mōusēs is instructed to make two pure-gold rings, into which the rods for carrying the ark are inserted. MT here reads only "gold"; Exod's reading harmonizes with that of v. 3 (see SS 1965, 63). ExodB has omitted the αὐτῷ (present in ExodA; MT; see Wevers 1992, 189). ExodB reads κλίτη which it corrects from its original κλείτη. Finally (30.5), Mōusēs is instructed to make poles for carrying the ark from decay-resistant wood. These also are to be plated with gold.

In v. 6 the Lord instructs Mōusēs to put the altar (αὐτό) in front of the veil (καταπέτασμα). The latter is referred to as that which is "over the ark

of witness" (τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων), which itself is the means of God's self-disclosure (ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν). MT here reads the veil (פָּרֹכֶת) is "in front of the mercy seat that is over the ark of the testimony" (NAS), a reading not found in ExodB or SamP (see Wevers 1990, 491). On ExodB's ἐκεῖθεν, see Wevers 1992, 268. In v. 7 the Lord instructs Mōusēs concerning the activities of Aarōn with respect to the altar. He is to burn on it a mixture of finely ground incense (θυμίαμα σύνθετον λεπτόν). ExodB's θυμιάσει originally read θύσει, with the μια added secondarily above the original (fol. 85). This is to be done "morning by morning" (τὸ πρωὶ πρωί), whenever (ὅταν) he trims the lamps (τοὺς λύχνους). Aarōn is to burn incense on the altar whenever (ὅταν) he lights the lamps in the evening (v. 8). Exod's "on it" (θυμιάσει ἐπ᾽ αὐτοῦ) clarifies MT's "burn it" (יַקְטִירֶנָּה; BS 1989, 306; Wevers 1992, 492). The burning of incese is called a continual incense (θυμίαμα ἐνδελεχισμοῦ) in that it is before the Lord "for their generations" (εἰς γενεὰς αὐτῶν).

In 30.9 the command is given not to offer "strange insense" (θυμίαμα ἕτερον). ExodA reads the vb. as a third sg. (ἀνοίσει), indicating the Lord's instructions to Mōusēs regarding Aarōn's activity. ExodB reads the second sg. (ἀνοίσεις). Clearly Aarōn would be the person who would engage in such activity, but as we have seen Exod makes commands to Mōusēs with some regularity that more clearly pertain to the work of Aarōn. Either reading is suitable (see Wevers 1992: 221). This prohibition is followed by another—in the second sg. (σπείσεις)—pertaining to the pouring out of libations upon the altar. On the "other" or "alien" incense, see Propp 2006, 475; Wevers 1990, 493.

In 30.10 the Lord instructs Mōusēs, again pertaining to Aarōn's ministry, speaking of him in the third person. Specifically, Aarōn is to make atonement (ἐξιλάσεται; MT כִּפֶּר) on its horns, annually. Exod's term, ἐξιλάσκομαι, can mean "to appease" or "perform the rite of the atonement of sins" (Muraoka), which renders MT's כִּפֶּר throughout the Pentateuch without exception. MT reads that it is to occur "for your ages" (לְדֹרֹתֵיכֶם), Exod "for their ages" (εἰς τὰς γενεὰς αὐτῶν). On ExodB's insertion of περὶ αὐτοῦ, see Wevers 1992, 248.

30.12 describes the taking of a census among the sons of Israēl, when they each give a ransom (λύτρα) for his life (τῆς ψυχῆς αὐτοῦ) to the Lord. This is a condensed reading of MT, which twice mentions "take the census" of them (Propp 2006, 358). On the nature of the ransom, see Propp 2006, 476–477. They are to give as their λύτρα as part of the census (v. 13); a half a δίδραχμον (MT הַשֶּׁקֶל) according to the τὸ δίδραχμον τὸ ἅγιον (SS 1965, 129), presumably the standard for determining value (see Propp 2006, 478). The

value is clarified in terms of ὀβολοὶ, where MT does so with reference to גֵּרָה. Exod describes the half didrachma as εἰσφορὰ ("cult tax") to the Lord. Muraoka describes the term as "a legally imposed pecuniary contribution towards the maintenance of cultic activities" (Muraoka 155). The age at which a counted person is to be taxed is twenty years and older (v. 14). Then (v. 15) Exod sets a standard whereby one pays the cult-tax in equal shares, regardless of wealth or poverty.

Verse 18 describes instructions for the fabrication of another cultic article. Here it is a bronze washbasin (λουτήρ) and its base. Its purpose is for washing (ὥστε νίπτεσθαι). The setting is to be placed between the tent and the altar, before the opening (Exod 40.6), and water is to be poured into it. Exod's ποίησον is an imperv., whereas MT reads the *qal* perf. עָשִׂיתָ. In v. 19 the Lord instructs that Aarōn is to wash (the vb. νίψεται is sg. as in SamP), and his sons are included. They are to wash the hands and the feet (τὰς χεῖρας καὶ τοὺς πόδας), with no descriptive "their" present, as in the MT's suffix (see SS 1965, 93). Finally, Exod inserts a clarifying element, not found in MT, i.e., ὕδατι ("with water") as in v. 20 (see Wevers 1992, 255–256).

Exod 30.20 provides specific regulations for the cultic washing of Aarōn and his sons. Here Exod employs the third pl. verb, clarifying that the stipulation applies to Aarōn and his sons. The regulation is in effect whenever (ὅταν) they enter into the tent of meeting. They shall wash with water (νίψονται ὕδατι) and, presumably as a consequence of their washing, they shall not die (καὶ οὐ μὴ ἀποθάνωσιν). This is clarified in the final, extended clause. That is, their preparation by washing accomplishes the preservation of their lives when (ὅταν) they minister at the altar and present offerings to the Lord (Κυρίῳ).

In v. 21 the Lord commands that they (Aarōn and his sons) are to wash hands and feet with water. Again Exod does not read the third person personal prn. αὐτῶν (see SS 1965, 93). The command is repeated, clarifying that it is to occur upon their entrance into the tent of witness. This feature is absent from MT, and likely taken from 30.20 and perhaps dittography (Propp 2006, 359; Wevers 1990, 498). Then the purpose is clarified: that they may not die (ἵνα μὴ ἀποθάνwsιν; see Wevers 1992, 248). Failure to observe this ceremonial washing is fatal. The regulation was so important it was perpetual (νόμιμον αἰώνιον) for Aarōn and his generations after him (μετ' αὐτόν; MT "their generations," לְזַרְעוֹ). The latter phrase is not read in MT, but resembles in MT that of 28.43.

Next (v. 23), Mōusēs is given instructions for taking spices; cinnamon and calamus or cane. On these spices, see Propp 2006, 481–482. The entire pericope (vv. 23–33) pertains to the making and use of the anointing oil.

Verses 23–24 instruct Mōusēs on the gathering of ingredients (Wevers 1990, 499). For some discussion of the Heb. equivalents, see Wevers 1990, 499. On v. 24's "iris," see BS 1989, 311. Finally (v. 25), the purpose of the mixture is disclosed. It is to be a holy anointing oil (χρείσμα ἅγιον), a fact repeated twice in this verse alone. ExodB's χρείσμα is spelled χρῖσμα in ExodA and other traditions.

In v. 26 Mōusēs is commanded to anoint "from it" (ἐξ αὐτοῦ; see SS 1965, 122), the anointing oil of v. 25, the tent of witness. He is also to anoint the ark of the witness (τὴν κιβωτὸν τοῦ μαρτυρίου). Again, ExodB spells χρείσεις whereas ExodA and others read χρίσεις. Propp (2006, 483) proposes the nature of the anointing is one of sprinkling (Lev 8.11), ultimately imparting holiness to the object (Exod 30.29). Additional items are also to be anointed (30.27): the lamp and its utensils, again the tent and its utensils, and the altar of incense. Also to be anointed (v. 28) are the altar of whole burnt offering and its utensils, the table and its utensils, and the washbasin. ExodA reads "and its base" (καὶ τὴν βάσιν αὐτοῦ), omitted by ExodB.

In 30.29 the Lord instructs Mōusēs to consecrate them (ἁγιάσεις αὐτά). The following sentence is presumably the result: it will be most holy (ἅγια τῶν ἁγίων). ExodB's vb. is sg. ("it"), whereas MT is pl. ("they"). The final sentence is unclear: it states that everyone who touches them—those anointed—will be consecrated (ἁγιασθήσεται). The ambiguity pertains to the relationship between the touching them and their consecration. Is this a command to consecrate people before they should touch the anointed? Or is this a declaration that those who touch the anointed will, *as a result of their touching*, be consecrated? Mōusēs is to anoint (30.30) both Aarōn and his sons, and in so doing consecrate them (ἁγιάσεις αὐτοὺς) to serve the Lord as priests (ἱερατεύειν μοι). As is often the case, the inf. is one of purpose.

In v. 31 Mōusēs is to turn to the sons of Israēl and speak to them. He is to announce to them the purpose of the oil and the duration of its use. It is described as ἔλαιον ἄλειμμα χρίσεως ἅγιον ἔσται τοῦτο ὑμῖν. Muraoka identifies ἄλειμμα as "that which is used for anointing" or "unguent." The duration of its use, as with other features of the Exod cult, is εἰς τὰς γενεὰς ὑμῶν. The Lord instructs Mōusēs (v. 32) that such oil is not to be poured ἐπὶ σάρκα ἀνθρώπου. The reference here is to any person's flesh other than that of a priest (Propp 2006, 483). On Exod's χρεισθήσεται, see Thackeray 1909, 221. Moreover, the mixture is not to be reproduced for any common usage. The reason is its sanctity (ἅγιόν ἐστιν καὶ ἁγίασμα ἔσται ὑμῖν). For ExodB's ποιηθήσεται, see Wevers 1992, 231.

The importance of its sanctity is stated with even more clarity in v. 33. Here, the Lord stipulates that one who makes the mixture and gives it to

an alien (i.e., non-priest; *pace* Wevers 1990, 502) faces capital punishment (ἐξολεθρευθήσεται). ExodB corrects the spelling on fol. 87 to read ἐξολοθρευθήσεται. This vb. is then modified by ἐκ τοῦ λαοῦ αὐτοῦ. Presumably the person is killed, but the directive prepositional phrase clarifies that his execution pertains to his removal from his people. MT here refers particularly to "kinsmen," which Propp (2006, 484) suggests indicates the opposite of being "gathered to one's kin."

The Lord speaks to Mōusēs (v. 34) and instructs him on the acquisition of particular spices. On the names and identities of the various spices, see BS 1989, 313; Propp 2006, 484–485. For Exod's ἴσον ἴσῳ see Lee 1985, 35. From these spices "they" will make incense (v. 35). MT here reads "you shall make it." Who "they" are is not stated, though presumably reference to the "perfumed work of a perfumer" suggests the perfumer (μυρεψοῦ) is in mind (see Wevers 1990, 503). His work is sacred work (ἔργον ἅγιον). Exod's ἔργον is not read here in MT. For ExodB's ἐν αὐτῷ see Wevers 1992, 210–211.

Mōusēs is commanded (v. 36) to beat ἐκ τούτων "small" (λεπτὸν). It is to be placed before τῶν μαρτυρίων in the tent of τοῦ μαρτυρίου, as were the manna (16.34) and Aarōn's staff (Num 17.19, 25). It is there (ὅθεν ... ἐκεῖθεν) that the Lord will be known (γνωσθήσομαί) to Mōusēs. Exod's σοι is sg. Exod then describes "it" as most holy (ἅγιον τῶν ἁγίων), presumably in reference to the incense. To underscore the sanctity, v. 37 again commands that this mixture of incense shall not be made "for yourselves" (ὑμῖν αὐτοῖς). Exod omits MT's redundant "which you shall make" (אֲשֶׁר תַּעֲשֶׂה; see Propp 2006, 326). ExodB reads "it shall not be made" (οὐ ποιήσεται), whereas ExodA and others read the second sg. (ποιήσετε; Exod 30.32; see Wevers 1992, 231). The reason is that it is "holy ... to the Lord" (ἁγίασμα ... Κυρίῳ). Anyone violating this regulation "shall perish from his people" (ἀπολεῖται ἐκ τοῦ λαοῦ αὐτοῦ, v. 38).

## Exodus 31

The Lord speaks to Mōusēs again in chapter thirty-one (31.1). Here he discloses his appointment of Beseleēl as chief craftsman for making the articles of the sanctuary (31.2–11). The Lord commands Mōusēs (31.12) to instruct the Israēlites on Sabbata observance (31.13–17). Then (31.18) the Lord gives Mōusēs the two stone tablets "written by the finger of God."

In 31.1 ExodB begins with the text protruding to the lefthand margin (fol. 87), indicating a new unit of thought. Here again the Lord (κύριος) speaks to Mōusēs. Beginning with the interjection ἰδού (31.2) the Lord announces to Mōusēs that he has summoned (ἀνακέκλημαι) by name Beseleēl

(see Propp 2006, 486). On ExodB's Οὐρείου see Wevers 1992, 209. This man (v. 3) has been filled by the Lord with a "divine spirit of wisdom" (πνεῦμα θεῖον σοφίας), understanding, and knowledge ἐν παντὶ ἔργῳ. MT here suggests "spirit of God" (רוּחַ אֱלֹהִים; cf. BS 1989, 314).

The extent of the man's expertise is extensively described in vv. 4–5. On ExodB's ἀρχιτεκτονῆσαι, see Wevers 1992, 227. Exod, like MT, mentions his skill in gold, silver, and bronze. Though it adds—not found in MT—reference to blue, purple, spun scarlet and twisted linen. Returning to its agreement with MT in v. 5, Exod further describes his skill in works of stone, works crafted of wood, and generally "to fashion according to all the works" (ἐργάζεσθαι κατὰ πάντα τὰ ἔργα). Exod omits MT's reference to cutting of stones "for setting," indicating Exod sees Beseleēl as a stonemason and not a gem cutter (Propp 2006, 362; Wevers 1990, 508). In v. 6 the Lord announces to Mōusēs that he has appointed (ἔδωκα; see Wevers 1992, 227) him (Beseleēl) and a certain 'Ελιάβ, of the tribe of Dan. MT here reads "I have given him with Oholiab." Exod here uses the first sg. vb. with the emphatic first person personal prn. (ἐγώ). MT reads "into the heart of every wise-hearted," which Exod reads "to everyone understanding in heart," likely a simplified paraphrase (Wevers 1990, 509).

On the differences between this pericope (31.7–11) and its later parallel (Exod 35.10–11, 14–19), see Wevers 1990, 509–511. The things God instructed Mōusēs (v. 6) that Beseleēl and Eliab are to construct include the tent of witness, the ark of covenant (τὴν κιβωτὸν τῆς διαθήκης for MT's הָאָרֹן לָעֵדֻת, see BS 1989, 315; Swete 329), the propitiatory, and the furnishings of the tent. Also included (31.8) are the altars, table, utensils and the pure lampstand (τὴν λυχνίαν τὴν καθαρὰν), presumably pure "gold" (Propp 2006, 490), and its utensils. Exod simplifies MT, which reads additionally "and the altar of incense" (וְאֵת מִזְבַּח הַקְּטֹרֶת) by simply referring to "the altars" (τὰ θυσιαστήρια). Also included (31.9) are the washbasin and its base. This again is simplified in Exod, whereas MT reads "the altar of burnt offering also with all its utensils." For Exod (in v. 8), reference to "the altars" is sufficient. Included also (v. 10) are the ministry vestments (τὰς στολὰς τὰς λειτουργικὰς) for both Aarōn and his sons, to serve the Lord as priests (ἱερατεύειν μοι; see Wevers 1992, 248–249). Again Exod's reading is a significant condensing and simplification of the MT, which reads additionally "the woven garments as well" (NAS; see Propp 2006, 364).

The Lord's appointed craftsmen (v. 6) are also to make the anointing oil (v. 11) and incense. ExodB* spelled χρείσεως, but the *epsilon* appears to be in an erasure. All this is according to all that the Lord commanded Mōusēs (κατὰ πάντα ὅσα ἐγὼ ἐνετειλάμην σοι). Exod's first person personal prn. is not

read in MT, and may be emphatic. Regardless, the sentence concludes with an affirmation that they will, indeed, do as God commands Mōusēs with the simple ποιήσουσιν. On ExodA's ἐντετάλμαι here see Wevers 1992, 227–228.

In v. 13 the Lord commands Mōusēs, with Exod using the second person personal prn. σύ, emphatically, with the imperv. σύνταξον. This indicates Mōusēs is responsible for teaching Israēl about Sabbata (Propp 2006, 491). He is commanded to instruct the sons of Israēl. The content of the instruction (λέγων) is likewise a pair of imperv. verbs: ὁρᾶτε and φυλάξεσθε, the object of both being τὰ σάββατά μου. On ExodB's τὰ σάββατα see Wevers 1992, 199. Curiously, ExodB does not render MT's כִּי, though some traditions read γάρ or ὅτι (see Wevers 1991, 352). The Sabbata is a "sign" (σημεῖον), one of several items so designated in Exod, including the worship of God on the mountain (3.12) and, most commonly, the miraculous works intended to bring about the liberation of Israēl from Egyptian bondage (4.9, 17, 28, etc). The term has not occurred in Exod since 13.16, where it is used as a demonstration of the Lord's might in deliverance. The "sign" is between God and the sons of Israēl—Exod's ὑμῖν is pl., and it is to be enduring for subsequent generations (εἰς τὰς γενεὰς ὑμῶν; see Propp 2006, 491). The purpose of this sign is that they may know (ἵνα γνῶτε ὅτι) that the speaker is the Lord (ἐγὼ Κύριος). The Lord is further described as the one who sanctifies Mōusēs or makes him holy (ὁ ἁγιάζων ὑμᾶς). Again, Exod uses the pl. prn. (ὑμᾶς) connoting the sons of Israēl in general and not just Mōusēs. We have seen before (Exod 3.14) that the identity of the deity is paramount for Exod and, here, his role of "sanctifying" (מְקַדִּשְׁכֶם) is an identifying function within his relationship with the Israēlites.

Verse 14 continues with the second pl. command regarding the observance (φυλάσσω) of Sabbata. Here Exod's τὰ σάββατα is pl. (see Wevers 1992, 199–200). The reason (ὅτι) is that they are "holy to the Lord for you" (Brenton) or "this is holy for you" (NETS). Exod's ἅγιον τοῦτό ἐστιν Κυρίου ὑμῖν is awkward. Exod's κυρίου is an insertion not found in MT (see Propp 2006, 365). The consequence of their sanctity is that anyone who violates them will "surely be put to death" (θανάτῳ θανατωθήσεται) or, literally, "shall with death be put to death" (NETS). Emphatically, Exod repeats the punishment with clarification: everyone who does work on them (for ExodB's ὃς see Wevers 1992, 197), that person (ἡ ψυχὴ ἐκείνη) shall be "destroyed" (ἐξολεθρευθήσεται) from amidst his people, presumably by stoning (Num 15.32–36). For ExodB's αὐτοῦ see Wevers 1992, 193.

Exod 31.15 takes an additional step beyond the MT to clarify the instructions, thereby underscoring their importance. Wevers (1990, 513) dubs this verse a paraphrase of Exod 20.9–10. Exod reiterates that "you" (ποιήσεις is

sg.) are to do work six days. Exod's δέ here is contrastive ("but"). The seventh day is σάββατα, defined as "a rest holy to the Lord" (ἀνάπαυσις ἁγία τῷ κυρίῳ). Again, the warning is put forth that everyone (πᾶς) doing work on the seventh day shall be put to death (θανατωθήσεται; see Wevers 1992, 249). Furthermore (v. 16), the sons of Israēl are to observe (φυλάξουσιν) the Sabbatas (τὰ σάββατα). The description of this observance is important: they are to be done "throughout their generations" (εἰς τὰς γενεὰς αὐτῶν), and it is described as "an everlasting covenant" (διαθήκη αἰώνιος).

Exod 31.17 notes that the covenant (v. 16) is between the Lord and the sons of Israēl. Moreover, it is described as an eternal sign with the Lord (σημεῖόν ἐστιν ἐν ἐμοὶ αἰώνιον). The rationale (ὅτι) for the observance of the Sabbatas reflects God's work in creation, which he did in six days, then he "stopped and rested" (κατέπαυσεν καὶ ἐπαύσατο) on the seventh (see Thackeray 1909, 280; Wevers 1990, 515; Walters 1973, 255). The chapter concludes (v. 18) with a third-person narration. Here God gives Mōusēs the two tablets of witness (τὰς δύο πλάκας τοῦ μαρτυρίου), made of stone (λιθίνας), and written by the finger of God (τῷ δακτύλῳ τοῦ θεοῦ˜). Wevers (1990, 516) describes this verse as a "transition verse created as a bridge between chh. 25 to 31 and the narratives of chh. 32 to 34, which narratives can be read as a continuation of chapter 24."

## Exodus 32

Chapter thirty-two returns the reader's attention to the Israēlites at the foot of the mountain. When they observe the delay in Mōusēs' return, they request that Aarōn make gods for them (32.1). Strikingly, Aarōn heeds their request and acquires gold materials from them for the task (32.2–4). Aarōn has a golden calf fashioned and presents it to Israēl for a rompous worship (32.5–6). Such behavior does not escape the watchful eye of the Lord, who exhorts Mōusēs to return to the Israēlites to put a stop to their activities (32.7–9). The Lord threatens their destruction (32.10) but relents at Mōusēs' request (32.11–14). Mōusēs descends the mountain (32.15), destroys the idol, and rebukes the people (32.16–20), especially Aarōn (32.21–24). Mōusēs rallies those of Israēl who are for the Lord and has the rest killed (32.25–28). Mōusēs then intercedes with the Lord on behalf of the people (32.29–35).

Chapter 32 in ExodB begins with the first verse protruding into the left-hand margin, indicating the beginning of a new unit of thought (fol. 87). The first subject in this verse (32.1) is the people, who notice that Mōusēs delayed his descent from Seina (ἰδὼν … ὅτι κεχρόνικεν Μωυσῆς καταβῆναι ἐκ τοῦ

ὄρους). The scene describes action concurrent with Mōusēs' dialogue with God on the mountain. Exod then repeats the subject, ὁ λαός (as in MT הָעָם), which gathered together before Aarōn and (collectively) spoke to him. Their speech is in the form of two imperatives: "get up" (ἀνάστηθι) and "make" (ποίησον). The object of make is "gods" (θεούς) to be made "for us" (ἡμῖν). These "gods" are hoped to be ones who will go before Israēl (οἳ προπορεύσονται ἡμῶν). That they are seeking replacement in leadership is clarified in the next sentence. Beginning with their rationale (γάρ), they have arrived at the conclusion that something has happened to Mōusēs. Exod describes Mōusēs as the one who brought them from Egypt (Μωυσῆς οὗτος ὁ ἄνθρωπος ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου). ExodB omits MT's reference to the "land" (MT מֵאֶרֶץ מִצְרַיִם; see Wevers 1992, 238). Their conclusion is that they do not know what became of him (τί γέγονεν αὐτῷ). Previously we have seen the complaint concerning a lack of food and wanting to go back to Egypt. Now the complaint moves beyond that concern, and perhaps even acknowledges Mōusēs' role in bringing them out as a positive thing. Their current concern, however, pertains to his apparent disappearance. Rather than concern for Mōusēs or a call for Aarōn to take over leadership, they "propose a religious innovation" (Propp 2006, 548). Aarōn's response (v. 2) is itself a command, instructing the Israēlites to remove earrings (περιέλεσθε τὰ ἐνώτια) and bring them to him (ἐνέγκατε πρός με). Exod's λέγει is a historical pres. (Wevers 1990, 518). The earrings are further described as those of gold (τὰ χρυσᾶ), which are in the ears (τὰ χρυσᾶ τὰ ἐν τοῖς ὠσὶν) of their wives and daughters. Exod removes reference to those in the ears of "your sons" (MT בְּנֵיכֶם). The people obey Aarōn (v. 3). Exod's adj. πᾶς, modifying ὁ λαός, clarifies that this is not an isolated incident but one in which the whole community participated. They removed (περιείλαντο) the earrings and brought (ἤνεγκαν) them to Aarōn.

In v. 4 Aarōn is the center of attention and is the subject of the four main verbs of the verse. First, he receives (ἐδέξατο) the materials from their hands, then he forms them with an engraving tool that is rendered ἔπλασεν αὐτὰ ἐν τῇ γραφίδι. Here Exod states explicitly the direct object of the vb., αὐτά. ExodA reads the sg. αὐτό (see Wevers 1992, 192), seemingly in reference to the resulting image. The result is that he made for them a "molten calf" (μόσχον χωνευτὸν). MT indicates it is the Israēlites who said the following—declaring the image to be their God. ExodB reads the third sg., preserving Aarōn as the subject of this vb., as he has been for all the others (see Wevers 1990, 519). It is Aarōn, for ExodB, who makes this blasphemous declaration. Astonishingly, though the people (λαός) just attributed their deliverance from Egypt to, at least in part, Mōusēs, Aarōn describes the fashioned calf (sg) as "your

(sg) gods (pl)" (οἱ θεοί σου), which, rather than the Lord, "brought you (sg) up from the land of Egypt" (οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου). Exod's interjection Ἰσραήλ again affirms Aarōn is addressing the community. On ExodB's εἶπεν here, see Wevers 1992, 221–222. On the calf, see Propp 2006, 550–551, 565–583.

The reveling continues in v. 5. Here Exod describes Aarōn beholding (ἰδών) for MT's simple וַיַּרְא. Exod, as in MT, lacks a direct object. Wevers (1990, 519) dismisses the notion as simply meaning "and then" or "furthermore," which is difficult to accept. When Aarōn saw what? It cannot be the response of the people that instigates his building of an altar and declaration of the feast, for that has not yet occurred. Presumably it is simply his marveling at the creation of the molten image. The response, then, of constructing an altar is the result of his identifying the image as their "gods" (v. 4). That the altar (θυσιαστήριον) is "before it" (κατέναντι αὐτοῦ) connotes with striking clarity that Aarōn is intending worship for the image. Similar language, we have seen, is used of the construction of an altar to the Lord (κυρίῳ, Exod 17.15; 20.24–26). They are to have no gods beside him (20.3), and are forbidden to make (such) idols (20.4, 23). For it is he—the Lord—who brought them out of the land of Egypt (20.2). The construction of the altar is followed by a proclamation of a feast the next day. Curiously, Aarōn describes the feast as τοῦ κυρίου, perhaps equating his celebration of the deity he fashioned of gold with the deity who brought them from Egypt. Elsewhere in Exod the "feast of the Lord" (ἑορτὴ κυρίου) is precisely what Mōusēs tells Pharaō the Israēlites intend to celebrate in the desert (10.9), and is later recognized as the feast of the unleavened bread (13.6). Nowhere was such feast to be celebrated at the whims of Aarōn!

Verse 6 begins with the activity of Aarōn using an aor. ptc. from ὀρθρίζω. Aarōn rose early the next day. The main (fin.) vb. involves Aarōn bringing up (ἀνεβίβασεν) the whole burnt offering (ὁλοκαυτώματα). MT here uses two *hip'il* imperf. verbs, whereas Exod uses the aor. ptc. and aor. ind. Next Aarōn offers a sacrifice of deliverance (προσήνεγκεν θυσίαν σωτηρίου), which MT renders as a "peace offering" (וַיַּגִּשׁוּ שְׁלָמִים). Then attention turns to the people (ὁ λαός) who sit to eat and drink and arise "to play" (παίζειν). Each of the three infinitives, modifying ἐκάθισεν and ἀνέστησαν respectively, are infinitives of purpose. Exod's παίζειν means "to engage in unrestrained and lively activity" (Muraoka; cf. Lust). Propp (2006, 553) comments that "glad celebration is an important part of sacrificial worship."

In v. 7 the Lord speaks again to Mōusēs. He commands him to descend the mountain immediately. Exod's τὸ τάχος ἐντεῦθεν is not read in MT, and is perhaps an emphatic insertion underscoring the urgency of what follows.

It seems to be taken from Deut 9.12 (cf. *L.A.B.* 12.4; Propp 2006, 542). On the order of these words in ExodB, see Wevers 1992, 180; BS 1989, 320. The reason for this command (γάρ) is the behavior of the people (ὁ λαός σου). The designation of Israēl, amidst their rebellion, as *your* people, is striking. They are further defined as the ones whom Mōusēs brought from the land of Egypt. Their behavior is described with the vb. ἠνόμησεν, acting lawlessly, "to act in breaking the law" (νόμος), specifically with respect to idolatry (Muraoka).

In v. 8 the rebellious activity is described to Mōusēs by the Lord himself. The subject of all four verbs is an implied "they" in referenced to ὁ λαός σου in v. 7. First they transgressed (παρέβησαν), or "deviated, turned aside" (Wevers 1990, 522), which is modified by both "quickly" (ταχύ) and "from the way" (ἐκ τῆς ὁδοῦ). Quickly indeed! It was just forty days since the people gave a rousing ascent to the Decalogue (see Propp 2006, 553). This "way" is itself described as that which Mōusēs commanded them (ἧς ἐνετείλω αὐτοῖς). MT here reads "I commanded them." Second, which elaborates on the first, is that they made a calf (ἐποίησαν … μόσχον) for themselves (ἑαυτοῖς) and, climactically, they worshipped it (προσκεκυνήκασιν αὐτῷ; see Wevers 1990, 522), in flagrant violation of Exod 20.4, 23. MT here reads "a metal calf." This is then accompanied by a declaration on their part (εἶπαν), given in the following verse.

The rebellious Israēlites claimed (εἶπαν, v. 8) that these figures are their gods (οὗτοι οἱ θεοί σου, v. 9). As if the ascription to deity of an idol, and a plurality of them, were not bad enough, the Israēlites—technically, Aarōn himself—identify the deities as those which (οἵτινες; cf. CS 1995, §71, 67) brought them up from the land of Egypt (ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου). The content of Exod's 32.9 is included in 32.8 in MT. MT's 32.9 is absent from LXX. It reads "And the LORD said to Mōusēs, 'I have seen this people, and behold, they are an obstinate people'" (NAS). Wevers (1990, 523) speculates that the truncated reading "may have been to increase the dramatic effect of the narrative." Verse 10 is awkward syntactically. It begins with a second sg. imperv. ἔασόν, which can mean to "allow" or "permit," but here clearly suggests "to let alone in peace and undisturbed" (Muraoka). This resembles the Heb. הַנִּיחָה closely in meaning. The point is that God wants Mōusēs to leave him alone to deal directly with Israēl himself. This is underscored in the final part of the verse where the Lord intends to deal favorably with Mōusēs. The contrast is clear: I will destroy "them," and I will make "you" into a great nation. The vb. ἐκτρίψω ("destroy") is modified by the emphatic aor. ptc. and dat. noun: "enraged with anger" (θυμωθεὶς ὀργῇ). This itself is directed against the Israēlites (εἰς αὐτοὺς). God, then, will make Mōusēs a

great nation (ἔθνος μέγα), a phrase found verbatim in Gen 12.2a (Wevers 1990, 523).

In v. 11 Mōusēs prays ἔναντι Κυρίου τοῦ θεοῦ. ExodA inserts αὐτοῦ here; omitted by ExodB (see Wevers 1992, 189). On ExodB's ἔναντι see Wevers 1992, 236–237. The content of his prayer is in the form of a question (ἵνα τί), directed to the Lord with a voc. (κύριε) and inquiring why he is "enraged with anger" (θυμοῖ ὀργῇ) against his people. As part of the appeal, Mōusēs identifies the people with an extended rel. clause (οὓς …). They are those whom the Lord brought out of the land of Egypt, "with great power" (ἐν ἰσχύι μεγάλῃ), and "with your uplifted arm" (ἐν τῷ βραχίονί σου τῷ ὑψηλῷ; see Wevers 1992, 206–207). This last phrase is an insertion in Exod not read in MT.

The heart of Mōusēs' appeal (v. 12) concerns the preservation of God's reputation, specifically among the Egyptians. This is clear in Exod's initial μή ποτε εἴπωσιν οἱ Αἰγύπτιοι. The ensuing rumor that may spread among Israēl's former overlords pertains to the reputation of God, specifically that his intent was, in fact, to harm his own people. This is articulated in Exod with the main vb., ἐξήγαγεν, modified by three adverbial phrases, the first instrumental and the next two purposive. First, the accusation may arise that God led them out with evil intent (NETS; μετὰ πονηρίας). Next, two infinitives of purpose explain God's intent is to kill them in the mountains (ἀποκτεῖναι ἐν τοῖς ὄρεσιν) and destroy them from the earth (ἐξαναλῶσαι αὐτοὺς ἀπὸ τῆς γῆς). This, then, leads to Mōusēs' plea to cease (παῦσαι) from his anger and be merciful (ἵλεως) toward the evil of his people. The final word of the sentence, σου, is important as it identifies this rebellious people as God's own and furthers the appeal for their preservation. Propp summarizes the point well: "The victory over Egypt's gods (12:12) would be pointless if Yahweh fails of his purpose or betrays his own people" (Propp 2006, 555; cf. Num 14.13–16; Deut 32.26–27).

Verse 13 begins with the aor. pass. ptc. μνησθείς, likely adverbial and modifying the ἵλεως of v. 12. MT's זכר is probably an imperv. (Propp 2006, 543). The structure of the entire verse is complicated. The object of the aforementioned ptc. is Abraam, Isaak, and Iakōb (MT יִשְׂרָאֵל), collectively described as τῶν σῶν οἰκετῶν. They are also described with the rel. prn. "to whom" (οἷς) and an extended clause that follows it. It is they to whom the Lord "swore by [him]self" (ὤμοσας κατὰ σεαυτοῦ) and spoke to them in first-person (referencing Gen 22.16–17; 26.3–4, etc.). His speech is a promise that he would greatly multiply their seed (πολυπληθυνῶ τὸ σπέρμα ὑμῶν) to such an extent that they will resemble the stars in the heavens with respect to abundance (τῷ πλήθει). Things get complicated here in discerning the

grammatical placement of τὴν γῆν. The only plausible location for it is as the object of the opening ptc., μνησθείς. Mōusēs is imploring the Lord to remember all this land (πᾶσαν τὴν γῆν ταύτην). This land is itself described as that which (ἣν) the Lord said he would give to them (εἶπας δοῦναι αὐταῖς) and, finally, that they will possess it forever (εἰς τὸν αἰῶνα). ExodA here reads "you said to give to their seed" for ExodB's "you said you would give to them." MT here reads "I said, 'I will give to your seed'" (see Propp 2006, 544). The implication seems to be that God cannot destroy the Israēlites for he would then be unable to fulfill his own promises to them.

Mōusēs' appeal is successful. In v. 14 Exod reports that the Lord was ἱλάσθη. MT here reads "repented" (וַיִּנָּחֶם; Propp 2006, 554). This is the only occurrence of the verbal form ἱλάσκομαι in Exod. Elsewhere the noun form, ἱλαστήριον, is prevalent (Exod 25.17, 18, 19, 20, 21, 22; 31.7; 35.12; 38.5, 7, 8). The vb. ἱλάσκομαι connotes "to be favourably disposed" (Muraoka). On the Lord changing his mind, see Freedman 1997, 409–446. Having achieved his goal, Mōusēs descends from the mountain (32.15), carrying the two tablets of the witness (πλάκες τοῦ μαρτυρίου). These are described in some detail as the stone (λίθιναι) tablets (as in 31.18; 34.1, 4) written on both their sides, a point repeated in the final phrase, ἔνθεν ἦσαν γεγραμμέναι (cf. Propp 2006, 544). On ExodB's καταγεγραμμέναι, see Wevers 1992, 237. These tablets are described further in v. 16 as the work of God (ἔργον θεοῦ ἦσαν), stressing their divine source (Wevers 1990, 528; cf. SS 1965, 76). The sense in which they are God's "work" is described in terms of the writing (ἡ γραφὴ) that was engraved (κεκολαμμένη) on the tablets.

Verse 17 begins a new unit of thought in ExodB (fol. 88). It introduces Ἰησοῦς who, hearing the sound—Exod's ἀκούσας is an attributive ptc.—of the people "shouting" (κραζόντων), speaks to Mōusēs about it. Previously (Exod 24.15–18) Iēsous ascends the mountain, partially, with Mōusēs. Strikingly, Iēsous confuses the crying of the people (κραζόντων) with "the sound of war" (φωνὴ πολέμου). ExodB's τὴν φωνὴν is changed in the manuscript (fol. 88) from τῆς φωνῆς. Here we take Iēsous' λέγει as an historical pres. Perhaps Iēsous' warrior-inclination leads him to his interpretation (Propp 2006, 556). Though the speaker in v. 18 is not stated explicitly, it seems most likely to be Mōusēs. Mōusēs' response (v. 18) is insightful and corrects the misperception of Iēsous. Mōusēs denies that it is the sound of battle (ἐξαρχόντων κατ' ἰσχὺν), nor of "those leading in rout" (ἐξαρχόντων τροπῆς). Instead (ἀλλά), it is the sound of "those leading in wine" (ἐξαρχόντων οἴνου). Exod's contrastive ἀλλά is an insertion not read in MT.

In 32.19 Mōusēs was drawing near the camp (τῇ παρεμβολῇ) to the source of the sound he and Iēsous heard (v. 18). Exod's ἡνίκα with the imperf. ἤγγιζεν

is a temporal phrase modifying the first main vb., ὁρᾷ. Like the vb. in v. 18, this vb. is a historical pres. Upon coming to the camp he saw "the calf and the dances" (τὸν μόσχον καὶ τοὺς χορούς). As a result, Mōusēs is "enraged with anger" (ὀργισθεὶς θυμῷ) and therefore he throws the tablets. Here Exod uses the aor. ἔρριψεν, modified by the adverbial ἀπὸ τῶν χειρῶν αὐτοῦ. As a result, Mōusēs "shattered them below the mountain" (συνέτριψεν αὐτὰς ὑπὸ τὸ ὄρος). Exod specifies that "the two" (τὰς δύο) tablets were thrown, which is a clarification of the Heb. Perhaps the gesture is symbolic; Mōusēs breaks the tablets of the covenant, as the Israēlites have broken (violated) the covenant itself. So also Propp (2006, 558) who, following Sarna (1991, 207) comments that "in the ancient Near East, to destroy a contractual document was to nullify the contents." On Exod's uses of tenses here with respect to those represented in MT, see Wevers 1990, 530.

Verse 20 further records Mōusēs' dramatic response to their indiscretion. With the participial phrase "taking the calf that they made" (λαβὼν τὸν μόσχον ὃν ἐποίησαν), Exod describes four actions that Mōusēs performed. The actions, each recorded with separate aor. verbs, describe progressively his activity. It begins, first, with Mōusēs burning it up in fire (κατέκαυσεν αὐτὸν ἐν πυρὶ). Next he ground (κατήλεσεν) it small, then the scattered (ἔσπειρεν) it upon the water. ExodB* reads the prep. ὑπό, changed and corrected to ἐπί (fol. 88). Finally Mōusēs "made" or "forced" (ἐπότισεν) the Israēlites to drink it. On the question of burning ground gold, see Propp 2006, 558–559.

Mōusēs' attention next (v. 21) turns to Aarōn. ExodA reads πρός for ExodB's τῷ (see Wevers 1992, 212–213; Wevers 1990, 531). He presumes, perhaps sarcastically, that the people did something to Aarōn that lead to him bringing upon them a great sin (ἁμαρτίαν μεγάλην). Culpability for the sin is placed squarely on the shoulders of Aarōn. The words of Mōusēs begin with the interrogative τί, and the subject is "this people" (ὁ λαὸς οὗτος). The question pertains to what they did to Aarōn. The reason for the question is introduced with ὅτι. The subject of the next vb.—implied "you (sg)"—is indeed Aarōn. It is he who brings the sin upon them (ἐπ᾽ αὐτοὺς). "Great sin" in biblical tradition is infidelity, either in marriage (Gen 20.9) or worship (4 Kgdms 17.21; Moran 1959, 280–281; Propp 2006, 561).

In his defense (v. 22), Aarōn speaks to Mōusēs. MT reads simply that "Aarōn said." Exod's "to Mōusēs" is a clarifying insertion. Aarōn places blame on the people. He begins by imploring Mōusēs not to be angry (μὴ ὀργίζου), and addresses him with the voc. κύριε. His rationale (γάρ) is emphatic, using σύ and a second sg. vb., οἶδας. What Mōusēs knows is τὸ ὅρμημα of this people. Muraoka defines the term here as "tendency to violent and impetuous outburst of emotions" (Muraoka 415); "impulse, longing" (LSJ);

or “impulsive aggression” (Lust). Exod differs from MT, which has no כִּי for Exod’s γάρ. Thereby Exod strengthens the rationale for his request not to be angry. Furthermore, MT reads “you know the people yourself, that they are prone to evil” (NAS; אַתָּה יָדַעְתָּ אֶת־הָעָם כִּי בְרָע הוּא; see Propp 2006, 545). Exod makes the predicative adj. (בְּרָע) into a substantival adj. (τὸ ὅρμημα). For Exod, what Mōusēs knows is not simply the people, and something about them, but their impulsiveness itself. The point is likely one of simple clarification.

Exod’s γάρ in v. 23 seems to explain the rationale for the claims of v. 22. Here Aarōn claims that the Israēlites made a request of him. Exod uses again the historical pres., here λέγουσιν. The request they make of him is in the form of an imperv., requesting Aarōn “make” or “fashion” (ποίησον) for them gods (θεούς). These are “gods” that they identify, using a rel. clause, as those that will go before them (οἳ προπορεύσονται ἡμῶν). Their rationale (γάρ) for such a request, he claims, is the inexplicable disappearance of Mōusēs. Specifically, they identify Mōusēs—so Aarōn claims—as the man who brought them out of Egypt (ὁ ἄνθρωπος ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου). ExodB omits MT’s אֶרֶץ (cf. Acts 7.40; Wevers 1992, 238). But, with his disappearance, they do not know what happened to him (τί γέγονεν αὐτῷ). Whether this was actually said by the Israēlites is not stated in Exod, and misses the point. Aarōn is placing the blame on the Israēlites and, at least partially, back on Mōusēs himself. It was his disappearance that led to their debauchery.

Aarōn’s account of the goings on while Mōusēs was on the mountain continues in v. 24. Here the narrative gets quite ridiculous, and even seems surprising to Aarōn. The progression is important. First Aarōn says that he spoke to them. He begins with the conditional εἴ τινι, stating the condition that if anyone among them should have “gold (things)” (NETS) or “golden ornaments” (Brenton; χρυσία), then he commands them—using the second person imperv. περιέλεσθε—to give (them) to him. As with all the verbs here save the first, there is no stated direct object. The first direct object, χρυσία, is implied of the others (περιέλεσθε, ἔδωκάν, ἔρριψα). As a result of his command, they give the gold to him (καὶ ἔδωκάν μοι). Then he casts it into the fire (καὶ ἔρριψα εἰς τὸ πῦρ). Therefore he denies intentionally forming the calf (Propp 2006, 561). The result, then, is striking: “and this calf came out” (καὶ ἐξῆλθεν ὁ μόσχος οὗτος). Precisely why Aarōn requests them to remove gold, and why he put it in the fire, he fails to say! The rationale is nonsense, even childish. “The excuse gets progressively lamer” (Wevers 1990, 532). The desperation of Aarōn’s case is thereby abundantly evident, though he is attempting to rid himself of all culpability.

Verse 25 begins in ExodB by protruding into the lefthand margin (fol. 89). NETS likewise indicates it begins a new unit of thought. It starts with the temporal phrase concerning Mōusēs seeing the people (τὸν λαὸν; cf. Wevers 1992, 219). The ptc. ἰδὼν makes the verse dependent on v. 26 (Wevers 1990, 532). What he saw of the people is that (ὅτι; MT כִּי) the people had been scattered (διεσκέδασται). MT here reads not scattered but "out of control" (NAS; פָּרֻעַ). Perhaps Exod's choice of terms is a lit. rendering of a metaphorical Heb. term. Exod's διασκεδάζω means simply "to disperse." Aq reads "it was spread out" (ἀποπετασμένος [αὐτός]); Sym "it had been stripped bare" (e.g., left defenseless; γεγύμνωνται; Wevers 1990, 532 n. 24). MT's פרע means "to let go" in the *qal* or, idiomatically, "to let run loose" or "out of control" (HALOT). The reason they had been scattered (γάρ) is that Aarōn scattered them (διεσκέδασεν … αὐτοὺς Ἀαρών). In what sense Aarōn scattered them is not stated. Though presumably it simply means they were no longer congregated as a group (cf. BS 1989, 325–326). We will see in the next verse (v. 26) that Mōusēs himself calls the people and gathers together (συνάγω) those who are "with the Lord," in remedy of this present situation. The perplexing part of the verse is at the end, where Aarōn's scattering of the Israēlites is described as ἐπίχαρμα τοῖς ὑπεναντίοις αὐτῶν. This has been rendered "an object of gloating to their opponents" (NETS) or "so as to be a rejoicing to their enemies" (Brenton).

In 32.26 Mōusēs takes decisive action. In Exod he is the subject of the first two verbs: first he stood (ἔστη) then he spoke (εἶπεν). His standing is described by the adverbial phrase ἐπὶ τῆς πύλης τῆς παρεμβολῆς ("at the gate of the camp"; MT בְּשַׁעַר הַמַּחֲנֶה). Propp (2006, 562) suggests this statement may be in place to prevent anyone from escaping. It is at this location that Mōusēs asks of the congregation "who is with the Lord?" τίς πρὸς Κύριον (מִי לַיהוָה). Exod expands MT's curt "to me!" (אֵלָי) with the imperv. "let (him) come to me" (ἴτω πρὸς μέ). The effect is to clarify, but it does seem to lessen the sense of anger MT's short reading relates. The result (οὖν; see Wevers 1990, 533) of that command is the immediate response of "all the sons of Leuei" (πάντες οἱ υἱοὶ Λευεί). Propp (2006, 563) reminds that both Mōusēs and Aarōn are of this tribe (Exod 2.1; 4.14). It is these people who "gathered to him" (συνῆλθον … πρὸς αὐτὸν). ExodB's πρὸς αὐτὸν is initially omitted in ExodB*, but inserted secondarily (fol. 89) with a marginal notation indicating its insertion.

The scene turns dramatic in v. 27. First, Mōusēs speaks to them (αὐτοῖς), who are best identified as the sons of Leuei who just rallied to him (v. 26). Then Mōusēs announces the word of the Lord, the God of Israēl (κύριος ὁ θεὸς Ἰσραήλ). Mōusēs reports that the Lord's words are in the form of a

four-fold command using second pl. imperatives. Exod's repeated use of ἕκαστος (three times) and ἑαυτοῦ / αὐτοῦ (three times) underscores that the commands are for each individual among the Leuitēs. None are exempt from the massacre, and none are spared from the judgment. The commands are, first, θέσθε … τὴν … ῥομφαίαν. Exod's ῥομφαί is simply a sword (Muraoka) used in contexts for weaponry of destruction. On the occurrence of the common term μάχαιρα, see Wevers 1990, 534. The sword is to be placed (θέσθε) upon the thigh (ἐπὶ τὸν μηρὸν), a clear indication of readying for its use in battle (cf. SS 1965, 93). The second command is to go through (διέλθατε) and then return (ἀνακάμψατε) from gate to gate (ἀπὸ πύλης ἐπὶ πύλην). Finally, the latter vb. is described with the adverbial phrase διὰ τῆς παρεμβολῆς. The connotation of the three adverbial phrases indicates the comprehensive nature of the ensuing activity. It is to encompass the entire camp, from each of its points of entrance and back again. None are to be spared. Finally, climactically, comes the command for each (ἕκαστος) to kill (ἀποκτείνατε) both his brother (τὸν ἀδελφὸν αὐτοῦ) and the one nearest to him (τὸν ἔγγιστα αὐτοῦ). ExodB omits a reading, found in ExodA and attested in MT, of καὶ ἕκαστος τὸν πλησίον αὐτοῦ, inserted between these two phrases, perhaps seeing it as redundant or, with Wevers (1990, 534), sees an inability to distinguish ἔγγιστα and πλησίον lexically.

Next (v. 28) the sons of Leuei take center-stage. This is evident in that they are the subject of the two main verbs of the verse. First, they do what Mōusēs commanded them (ἐποίησαν … καθὰ ἐλάλησεν αὐτοῖς Μωυσῆς). This general statement is clarified with a specific one where Exod records that "there fell" (ἔπεσαν). The vb. πίπτω—here in aor. third pl. form—connotes falling defeated in battle (Muraoka). The vb. is modified by three adverbial phrases: ἐκ τοῦ λαοῦ ("from the people"), ἐν ἐκείνῃ τῇ ἡμέρᾳ ("on that day"; cf. Wevers 1992, 174), and εἰς τρισχιλίους ἄνδρας ("about three thousand men"). Some LXX mss and Vulg have "twenty-three thousand" (see 1 Cor 10.8). Wevers (1990, 535) plausibly suggests this was a corruption of εἰς ("about") to εἴκοσι ("twenty").

Following this, Mōusēs speaks to them (v. 29). His words are directed toward the sons of Leuei and given in reference to their act of obedience in the slaughter of v. 28. Mōusēs indicates that by their obedience they have "filled [their] hands today for the Lord" (ἐπληρώσατε τὰς χεῖρας ὑμῶν σήμερον Κυρίῳ). The statement is obscure. Propp (2006, 563) suggests the idiom often refers to priestly inauguration, indicating Mōusēs is here informing the Leuitēs that they have earned the priesthood by standing up for God. The following one is also obscure, ἕκαστος ἐν τῷ υἱῷ ἢ τῷ ἀδελφῷ. On the three options of how to read the Heb. here, see Propp 2006, 564. Though,

the final phrase indicates that the statement pertains to a blessing upon them.

The narration continues (v. 30) recounting events on the next day (μετὰ τὴν αὔριον). It was then that Mōusēs spoke to the people. His words are emphatic, as is seen by the ὑμεῖς with the second pl. vb. ἡμαρτήκατε, and the vb. ἁμαρτάνω with its corresponding noun ἁμαρτία. The "sin" they committed is described as μεγάλην. Exod's perf. ἡμαρτήκατε is well used, for it indicates the people sinned and its effects remain. In response to their sin (καὶ νῦν) Mōusēs, ever the intercessor, will ascend to God (ἀναβήσομαι πρὸς τὸν θεόν). His purpose (ἵνα) is to make atonement for their sins (ἐξιλάσωμαι περὶ τῆς ἁμαρτίας ὑμῶν). Exod's ἐξιλάσωμαι can have several meanings. When one endeavors to attain the goodwill of another, the word can be rendered "appease," usually with a deity in mind (BDAG). In the LXX it can mean "to appease an offended party" (e.g., God) or, related, "to perform the right of the atonement of sins" (Muraoka). Exod here reads θεός whereas MT reads יהוה.

In v. 31 Mōusēs returns (ὑπέστρεψεν) to the Lord and speaks to him. In ExodB (fol. 89) the line protrudes to the lefthand margin, indicating the beginning of a new thought-unit. In his speech to the Lord, Mōusēs "begs" the Lord, using the first sg. form δέομαι followed by the voc. κύριε. This prayer is on behalf of this people (ὁ λαὸς οὗτος) who sinned a great sin (ἡμάρτηκεν … ἁμαρτίαν μεγάλην). The language is emphatic, as we have seen above. The general statement of their sin is followed by a particular statement of their making golden gods (θεοὺς χρυσοῦς) that are fashioned for themselves (ἑαυτοῖς).

Mōusēs' words are bold. He begins in Exod with a call for immediate action (καὶ νῦν). It expresses two opposing conditional statements. The first is εἰ μὲν ἀφεῖς, "if you forgive." Exod's εἰ with the ind. ἀφεῖς is unexpected. One would expect the subjtv. here. The object is τὴν ἁμαρτίαν αὐτῶν and Exod's αὐτοῖς clarifies it is directed toward the offenders (see SS 1965, 95). If this condition is to happen, then Mōusēs requests, tersely, ἄφες (see CS § 31, 45; Swete 1902, 446; Thackeray 1909, 251; BS 1989, 327; Aejmelaeus 1987, 81–82). The second, opposing condition articulates the opposite: "but if not" (εἰ δὲ μή). That is, if the Lord will not forgive. In that case Mōusēs requests that the Lord "blot" him (ἐξάλειψόν). Exod's ἐξαλείφω means simply "to obliterate" (Gen 7.4; Hos 11.9; Muraoka) and, with respect to writing—as here—to erase. Mōusēs' request is that he be erased, as με is the direct object. The adverbial phrase ἐκ τῆς βίβλου σου ἧς ἔγραψας describes the action of the vb. The referent of βίβλος here is unclear. The term has been used before in reference to a "memorial in a book" (17.14), the "book of the covenant" (24.7)

and twice here (32.32, 33). In the New Testament it is the "book of Life" (Luke 10.20; Phil 4.3; Rev 3.5; 13.8).

The Lord's response to Mōusēs' request is given in v. 33. He himself provides a conditional statement (εἴ). In this case, the Lord singles out anyone (τις) who has sinned (ἡμάρτηκεν). Here Exod uses the perf. form of the vb., modified by ἐνώπιον ἐμοῦ. This adverbial phrase describes the nature of the offense and the one offended by it. This sin is for Exod "before" God. These words (ἐνώπιον ἐμοῦ) are omitted in ExodB* (fol. 89) and written secondarily in the right hand margin of the center column. In the case of one who has sinned, the Lord makes a pronouncement in the first person—implied in the vb. His pronouncement uses a fut. vb. in the first sg.: ἐξαλείψω. In contrast to the Lord blotting out Mōusēs from his book (v. 32), the Lord will blot out those who had sinned from his book (ἐκ τῆς βίβλου σου).

The Lord changes the subject at the beginning of v. 34. Here Exod so indicates by its νυνί and δέ. ExodB* reads συ, as one would expect for the ensuing imperatives. The Lord's speech here, directed at Mōusēs, is in the form of three imperatives. First the Lord commands Mōusēs to go (βάδιζε), then descend (κατάβηθι)—he is still atop the mountain (cf. v. 31), and lead (ὁδήγησον). The object of this last vb. is the people (τὸν λαὸν τοῦτον). The vb. is also modified by the clarifying adverbial phrase εἰς τὸν τόπον, which is itself described as ὃν εἶπά σοι. The second vb., κατάβηθι, is not attested in MT and is likely influenced by its presence at 32.7 (see Wevers 1992, 249). Exod's demonstrative adj. τοῦτον is likewise unattested in MT, and is inserted here in Exod as a clarifying element. The next statement is striking, as is seen by the interjection ἰδοὺ. The Lord announces that "my angel" (ὁ ἄγγελός μου) will go before his (Mōusēs') face (προπορεύεται πρὸ προσώπου σου). For ExodB's προπορεύεται, see Wevers 1992, 228. Next he returns to his attention to the sin of the people—he has not forgotten. This is introduced with the contrastive δ᾽ ἂν and the dat. sg. ᾗ ... ἡμέρᾳ, modifying the main vb. ἐπισκέπτωμαι (cf. Thackeray 1909, 285). This vb. is here is a pres. subjtv. meaning "to take interest in, concern oneself with" with a punitive intent (Muraoka 219). It is at that point that the Lord will himself—continuing in the first person—bring their sin upon them (ἐπάξω ἐπ᾽ αὐτοὺς τὴν ἁμαρτίαν αὐτῶν).

In v. 35, concluding the chapter, Exod reports the activity of the Lord (κύριος), who is the subject of the main vb. of the sentence. It is he who struck (ἐπάταξεν) the people (τὸν λαὸν). Though not stated, it is implied that the people struck were the offenders. The reason they were struck is given in the adverbial περί phrase, where one would expect γάρ. Their crime

is making the calf (τῆς ποιήσεως τοῦ μόσχου), which in fact Aarōn made (ἐποίησεν Ἀαρών). On ExodB's curious reading οὗ see Wevers 1992, 194.

## Exodus 33

At the beginning of chapter thirty-three, the Lord exhorts Mōusēs to break camp (33.1) and to lead the people after the angel of the Lord. The angel will drive inhabitants out of the lush land that God intends for Israēl (33.2–3a). The people complain (33b–36). Mōusēs establishes the "tent of witness," at which he meets with God (33.7–11). Mōusēs inquires of the Lord (33.12–16) about the divine presence with them in their travels. When the Lord responds that Mōusēs has found favor with the Lord (33.17), Mōusēs requests to see his glory (33.18–23).

ExodB 33 begins (fol. 89) its first verse protruding into the left margin of the center column, thereby introducing the beginning of a new thought unit. Here (v. 1) the Lord (κύριος) speaks to Mōusēs. As we have seen before, the language is terse, and in the form of two imperatives not joined by any conj.: go (πορεύου), ascend (ἀνάβηθι). The latter is modified by the adverbial ἐντεῦθεν. Exod then clarifies that though the verbs are sg., really Mōusēs and his people (σὺ καὶ ὁ λαός σου) are intended here. MT has simply "the people" here. The people are then described in an extended rel. clause, beginning with οὕς. With an aor. second sg. form of ἐξάγω, Exod clarifies that these are the people whom "you" (Mōusēs) let out. The vb. is modified by two important adverbial phrases: they were led out of the land of Egypt (ἐκ γῆς Αἰγύπτου; see 32.7) and into the land that the Lord swore (εἰς τὴν γῆν ἣν ὤμοσα …). The swearing was made to Abraam, Isaak, and Iakōb. Specifically (λέγων) God swore using the first sg. fut. δώσω—"I will give." The direct object is αὐτήν, in reference to the land. The recipient is τῷ σπέρματι ὑμῶν.

Verse 2 expands upon the deliverance of v. 1. Specifically, the Lord announces—using the first person—that he will send along his angel. Exod's συναποστελῶ, a combination of the prep. συν ("with") and ἀποστέλλω ("I send") is a fut. vb. MT here retains the first person: "I will expel." Its object is τὸν ἄγγελόν μου—the possessive prn. is unique to Exod—which will be sent πρὸ προσώπου σου (see Wevers 1992, 217). The angel, then, becomes the subject of the next vb. and the instrument of the expulsion of inhabitants of the land. Propp (2006, 597) comments that the MT's "angel" or "messenger" is an emissary, either human or supernatural. Though, he notes, emissaries for Yahweh are mostly divine. The vb., ἐκβαλεῖ, is also in the fut. The objects of

the vb. are numerous, listing the names of the peoples inhabiting the land that the angel will throw out. They are the Amorrite, Chettite, Pherezite, Gergesite and Euites and Iebousite. Curiously, Exod omits the Chananites, listed in the MT (אֶת־הַכְּנַעֲנִי; see Wevers 1992, 157–158).

In v. 3 the Lord discloses that the angel of v. 2 will bring Mōusēs (singular σε) into a land (εἰς γῆν). The land is described with the ptc. ῥέουσαν ("flowing") with milk and honey (γάλα καὶ μέλι). The reason (γάρ) that the angel, and not the Lord, is going with them is then explained. Here the Lord, again using the first sg., clarifies that he will never go up along with them. The construction uses the strong negation οὐ … μὴ and the fut. first sg. συναναβῶ. The vb. is modified by two clarifying phrases: "with you" (μετὰ σοῦ) and "because …" (διά). The latter is followed by τὸ λαὸν σκληροτράχηλόν σε εἶναι. Finally, the verse concludes with a purpose statement (ἵνα), revealing the Lord's concern is for the welfare of the (stiff-necked) people. Exod's ἐξαναλώσω is an aor. subjtv. first sg., modified by the negation μή and perhaps together translated "that I may not" or "lest I" (NETS, Brenton). Such destruction, the Lord anticipates, may occur on the way (ἐν τῇ ὁδῷ). Verse 4 recounts the response of the people (ὁ λαὸς) when they heard this grievous statement (τὸ ῥῆμα τὸ πονηρὸν τοῦτο). The vb. here is the aor. ptc. ἀκούσας. It was upon that occasion that they "mourned in mournful ways" (NETS) or "in mourning apparel" (Brenton; κατεπένθησαν ἐν πενθικοῖς). This differs from MT, which recounts that they "went into mourning" (NAS [1995], יִּתְאַבָּלוּ), and "none of them put on his ornaments" (NAU, וְלֹא־שָׁתוּ אִישׁ עֶדְיוֹ עָלָיו).

Then (v. 5) the Lord speaks to the sons of Israēl. In MT the Lord speaks to Mōusēs and tells him to speak to the sons of Israēl. He tells them that they (ὑμεῖς) are a stiff-necked people (λαὸς σκληροτράχηλος). This is followed by the imperv. ὁρᾶτε, exhorting care and attention to their behavior in observance of the covenant. This is not found in the MT, but is an LXX insertion. This is clarified in the following phrase, indicating the consequence of their failure to carry out such observance. The concern is expressed with μή plus the fut. first sg. ἐπάξω, where one would expect a subjtv. Emphatically, ExodB reads ἐγώ to underscore the intent of the speaker (see Wevers 1992, 229–230). The concern is that the Lord may put "another plague upon you" (πληγὴν ἄλλην … ἐφ᾽ ὑμᾶς). This differs considerably from MT, which reads "should I go up in your midst for one moment, I would destroy you" (NAU). With narrative transition νῦν οὖν, Exod turns the Lord's attention to a command to the Israēlites. Now the Lord gives a command to them with the second pl. imperv. ἀφέλεσθε. The object of the vb. is twofold: τὰς στολὰς τῶν δοξῶν ὑμῶν ("the vestments of your [pl] glory") and τὸν κόσμον ("the adornment"). The former noun in ExodB* (fol. 89) reads only τὰς στολὰς ὑμῶν, with [τῶν

δοξῶν] inserted secondarily in the right hand margin of the right column of the manuscript. Why this is addressed to the Israēlites, who did not wear such garments, and why they are to remove the garment and ornamentation is not stated. Presumably it has something to do with what the Lord intends to do next. For the final statement begins with the conjunctive καί followed by the fut. first sg. δείξω. The Lord intends to show what he will do for Israēl (ἃ ποιήσω σοι). Presumably Exod's two sg. σοι's refer to Mōusēs, but that is not clear. Perhaps (Wevers, 1990, 543) it refers to the collective sg. λαός. Exod's reading seems to try to clarify the MT's odd "that I may know what I shall do with you" (NAU). The sons of Israēl do as the Lord commands (v. 6). They remove their ornamentation and finery (τὴν περιστολὴν). The latter is an insertion not found in MT. Exod, seemingly to render MT's מֵהַר, uses the prep. ἀπό with τοῦ ὄρους. The mountain is designated τοῦ Χωρηβ (see Exod 3.1; 17.6). The sense suggests Israēl is to put away any evidence of their festive activity (Wevers 1990, 543).

Verse 7 describes the establishment of what MT calls the "tent of meeting" (NAU; אֹהֶל מוֹעֵד). Exod begins by reporting that Mōusēs took his tent (τὴν σκηνὴν αὐτοῦ). MT here reads only "the tent" (הָאֹהֶל). Again Exod uses the aor. ptc. followed by an aor. ind., both of which should be translated as an aor. ind. Exod then describes, without a conj., that Mōusēs pitched it (ἔπηξεν). No direct object is needed as it is implied by the prior words and in the vb. itself. The vb. is modified by adverbial phrases. First, it is pitched ἔξω τῆς παρεμβολῆς ("outside the camp"). Specifically, the next phrase indicates, it is μακρὰν ἀπὸ τῆς παρεμβολῆς ("far from the camp"). ExodB's μακρὰν ἀπὸ τῆς παρεμβολῆς is missing in ExodB* and inserted in a marginal notation on the manuscript (fol. 89). Next, Exod remarks that it (implied in the vb. ἐκλήθη) was called σκηνὴ μαρτυρίου. Exod then reads καὶ ἐγένετο, an occasional phrase used to indicate the passage of time or occasional occurrence of an ensuing description in the sense of "and it happened that …" (cf. 2.11; 12.41, 51; 18.13; 32.30; 40.17). This does not occur, of course, in accounts where something "became" something else (sky became dark, water became blood, etc.; 4.3, 4, 24; 7.10, 19; 9.10; 10.22; 14.20). In this instance what came to pass is expressed in terms of the function of the tent of witness. Exod uses the articular adjectival (substantive) ptc. ὁ ζητῶν, modified by πᾶς and κύριον as its object, to designate the subject of the main vb. It is "everyone who sought the Lord" who went out (ἐξεπορεύετο). Propp (2006, 600) comments that such seeking is generally done to obtain a favor (citing 2 Kgdms 21.1; Hos 5.15; Ps 27.8). Exod's next adverbial phrase begins with a directive εἰς, indicating such people went "into" τὴν σκηνήν. This σκηνή is itself described with the rel. clause τὴν ἔξω τῆς παρεμβολῆς. The latter three words repeat verba-

tim the description of tent set up by Mōusēs, underscoring it is indeed the same *σκηνή*.

The situation generally described in 33.7 is now specifically described in v. 8 with respect to Mōusēs. Exod's construction begins with ἡνίκα δ' ἂν (see CS 1995, 92 §104) plus the imperf. εἰσεπορεύετο, describing when Mōusēs would enter into the tent (εἰς τὴν σκηνὴν). Exod also modifies the vb. with an insertion, not found in MT but borrowed for clarity from v. 7, with the adverbial phrase ἔξω τῆς παρεμβολῆς. On this occasion, all the people stood (εἱστήκει πᾶς ὁ λαὸς). Exod's εἱστήκει is a plperf. from ἵστημι. The pres. ptc. of σκοπέω describes what they are doing: "watching." Specifically, each one (ἕκαστος) is observing from the vantage point of the door of his tent (παρὰ τὰς θύρας τῆς σκηνῆς αὐτοῦ). The final sentence further describes the activity of the onlookers. Specifically, they were taking notice. Here Exod uses the imperf. form κατενοοῦσαν (see Wevers 1992, 234; CS 1905 §16, 33). This is followed by the gen. abs. ἀπιόντος Μωσῆ ("when Mōusēs went away"). This occurred until (ἕως) he entered into the tent. Here Exod uses the articular infin. τοῦ εἰσελθεῖν with αὐτὸν as its subject, modified by the adverbial εἰς τὴν σκηνήν.

Verse 9 continues to describe what would habitually happen in relation to Mōusēs and the tent (ὡς δ' ἂν). On the occasion that Mōusēs entered the tent (εἰσῆλθεν Μωσῆς εἰς τὴν σκηνήν), the pillar of cloud was present. Readers have not encountered ὁ στῦλος τῆς νεφέλης since Exod 19.9 (cf. vv. 13, 16), though the cloud (ἡ νεφέλη) is present atop the mountain at several points throughout Mōusēs' encounter with God (24.15, 16, 18). This is seen as a presence that enshrouded the mountain and into which Mōusēs entered to dialogue with God. This pillar—the subject of the three remaining verbs of the verse—descended (κατέβαινεν). Then, after descending—Exod's two *καί* join three verbs and convey consecutive action—the pillar would stand (ἵστατο)—here another imperf. The vb. is modified by an adverbial phrase indicating the location of its standing: ἐπὶ τὴν θύραν τῆς σκηνῆς ("at the door of the tent"; see Wevers 1992, 200). It was there, then, that it—the pillar!—would speak to Mōusēs (ἐλάλει Μωσῇ).

A comparison is set up in v. 10. While the pillar stands at the doors of the tent of meeting, the people stand at the doors of their tents and worship. The sentence begins with πᾶς ὁ λαὸς as the subject, which will be repeated shortly. First, though, Exod articulates that the people would see (ἑώρα) with Exod again using the imperf., here of ὁράω. The object of the vb. is τὸν στῦλον, modified both by the noun τῆς νεφέλης and what must be an attributive adjectival ptc. ἑστῶτα, "standing." This ptc. is itself modified by an adverbial phrase designation the location of the activity (standing), ἐπὶ τῆς θύρας τῆς

σκηνῆς ("at the door of the tent"). The next sentence is perhaps a response of all the people (πᾶς ὁ λαὸς). Their action is again expressed in Exod first with an aor. ptc. (στάντες) plus an aor. ind. vb. (προσεκύνησαν): they stood and worshipped. Emphatically, Exod indicates that each person (ἕκαστος) did so. Each person's worship occurred from the door of his tent (ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ; see Wevers 1992, 200).

In 33.11 the Lord speaks again to Mōusēs. Here, Exod describes the event of ἐλάλησεν Κύριος, using an aor. where an imperf. is expected (Wevers 1990, 546), with three adverbial phrases. First, the Lord spoke to Mōusēs (πρὸς Μωυσῆν). Second, he spoke to Mōusēs face to face (ἐνώπιος ἐνωπίῳ). Finally, God's speaking to Mōusēs is described with an adverbial phrase, beginning ὡς εἴ ("as if"). This is followed by the point of comparison: "someone would speak with his own friend" (τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον; see Wevers 1992, 230). After this striking description, Exod reports that then he (Mōusēs) would return to the camp (ἀπελύετο εἰς τὴν παρεμβολήν). The point of inserting such a seemingly insignificant detail is to contrast it with the piety of Iēsous. For Exod continues with a contrastive δέ to introduce the servant (ὁ … θεράπων) who is described, then, as Ἰησοῦς υἱὸς Ναυη, a young man (νέος). This description of Iēsous is followed by a brief but telling description of his piety. Though Mōusēs would leave the tent after such dramatic encounters as v. 11 describes, Iēsous would not go out from the tent (οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς).

The statement of familiarity between Mōusēs and God in v. 11 is illustrated in a seemingly audacious encounter in v. 12. Here Mōusēs speaks to the Lord (πρὸς κύριον). Beginning with an interjection ἰδού, Mōusēs speaks accusatorily toward God, emphatically using the second person personal prn. σύ with the second sg. vb. λέγεις. The indirect object is μοι, and what follows is what the Lord says to Mōusēs. The specific concern at first is that the Lord commands Mōusēs to lead up this people (ἀνάγαγε τὸν λαὸν τοῦτον; see BS 1989, 332–333). The problem, indicated with another contrastive δέ, is the Lord's failure to disclose whom he will send with Mōusēs. Exod articulates this with another σύ followed by the aor. ind. ἐδήλωσας. Mōusēs wants the Lord to disclose who (ὅν) will accompany him. The vb. is a second sg. fut. συναποστελεῖς ("you will send"), modified by the adverbial μετ' ἐμοῦ ("with me"). A second accusation, separated by δέ, again employs σύ plus a second sg. vb. εἶπας which, as with λέγει above, has an indirect object μοι. God says that he has known Mōusēs from all others (οἶδά σε παρὰ πάντας). Exod's παρὰ πάντας for MT's בְּשֵׁם ("by name"), seems to be a paraphrase (Propp 2006, 588; cf. SS 1965, 50, 127). Furthermore, God says he has favor (χάριν; MT חֵן) with him. On Exod's use of language from a royal context, see Propp 2006, 602.

Verse 13 continues Mōusēs' complaint from v. 12. Specifically, Exod begins with the conditional εἰ followed by a consequential οὖν ("if, then, ..."). The condition is stated in the first sg., using the perf. form εὕρηκα. The object is χάριν, taken from v. 12. The rhetoric is important. Since God said Mōusēs found favor, Mōusēs appeals to that favor here in v. 13 to acquire a desired consequence. The consequence so desired is ἐμφάνισόν μοι σεαυτόν. As above, the nature of Mōusēs' desire for the Lord to manifest himself is not yet made clear. Yet the following phrase helps in that direction. Using the first sg. aor. subjtv. ἴδω from ὁράω, Exod conveys Mōusēs' desire to see the Lord "recognizably" (NETS) or "evidently" (Brenton). That is, Mōusēs wants in some sense for the Lord to manifest himself in a manner that he is able to recognize. The following statement is strange, as it seems to suggest the purpose (ὅπως ἂν; Wevers 1990, 548) for Mōusēs' request is that he may find favor before the Lord (ὦ εὑρηκὼς χάριν ἐναντίον σου). The construction also seems cumbersome. Ὦ is a pres. subjtv. first sg. from εἰμί and is followed by the perf. ptc. εὑρηκὼς (see Thackeray 1909, 193 n. 1). An additional purpose (καὶ ἵνα) is that Mōusēs may know—Exod's first sg. aor. subjtv. γνῶ—something about the people. For Exod's γνωστῶς ἴδω σε, see Walters 1973, 199, 204. Specifically, the content of what Mōusēs hopes to know (ὅτι) concerns "your people" (λαός σου), that it is, in fact, "this great nation" (τὸ ἔθνος τὸ μέγα τοῦτο). ExodB's τὸ μέγα is an insertion not found in MT, likely borrowed from Deut 4.6 (Propp 2006, 589; so also Syr, Targ Neof I).

Verse 14 is a bit unclear. It may be the Lord's response to Mōusēs in 33.13, or it may be a continuation of Mōusēs' reference to the words of the Lord. We favor the latter, because the former seem to be consistently addressed directly to God in the second person. We take the pres. ind. λέγει as a historical pres., as before. What God declares is his intent to go before Mōusēs (αὐτὸς προπορεύσομαί σου) and give him rest (καὶ καταπαύσω σε; see Wevers 1990, 549; Exod 10.14). Mōusēs then replies in v. 15. Again Exod uses the historical pres. λέγει (see Wevers 1992, 228). Here, though, the subject and object are not stated by name. Clearly they refer to Mōusēs' reply to the Lord. Mōusēs begins yet another conditional statement (εἰ), here requesting that if the Lord himself does not go (αὐτὸς σὺ πορεύῃ; see Wevers 1992, 174–175), that the Lord should not lead him (με) up from there (ἐντεῦθεν). MT has the first pl. "us" here.

In 33.16 Mōusēs continues to appeal to the Lord, that God's promised favor would be known. The verse begins with a conj. (καί) and interrogative πῶς. It poses the question of how "shall it be truly known" (γνωστὸν ἔσται ἀληθῶς; see SS 1965, 126). The content of what is to be known is introduced

with ὅτι. What Mōusēs wants to be known is expressed with the perf. first sg. εὕρηκα, the object of which is χάριν. The vb. is described by the adverbial qualifier παρὰ σοί ("with you"). Yet this is not Mōusēs alone, but both Mōusēs and God's people (ἐγώ τε καὶ ὁ λαός σου). As Mōusēs sees it, the only way (ἀλλ' ἢ) for this to occur is if the Lord should go with them (συμπορευομένου σου μεθ' ἡμῶν). Seemingly as a consequence of the Lord's presence with Israēl, Mōusēs announces that both (τε) he and God's people (ἐγώ τε καὶ ὁ λαός σου) will be glorified. The vb. here, ἐνδοξασθήσομαι (see Wevers 1992, 222) is modified by the important adverbial phrase παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ τῆς γῆς ἐστιν (see SS 1965, 147).

In v. 17 the Lord responds to Mōusēs. Speaking in the first person, the Lord announces his intent—using the fut. vb.—to make this word (τοῦτόν ... τὸν λόγον). Exod's καί is adverbial, affirming the Lord's intent to do this in addition to the other things he has done. The word (τὸν λόγον) or matter (אֶת־הַדָּבָר) is described with the rel. clause ὃν εἴρηκας. Exod's descriptive σοι is not attested in MT but inserted in Exod for clarity (epexegetical, Wevers 1990, 550) and emphasizing God's relationship with Mōusēs (Propp 2006, 589). The reason (γάρ) that the Lord assents to Mōusēs' request is two-fold, both affirming Mōusēs' prior claims. The first reason the Lord agrees pertains to Mōusēs, who has found favor (εὕρηκας ... χάριν) before God. The second reason pertains to God, who speaks with the first sg. vb and acknowledges that he knows (οἶδα) Mōusēs from all others (παρὰ πάντας).

Seemingly as a response to the Lord's strikingly affirming statement of v. 17, Mōusēs boldly makes a request of God. First, Mōusēs speaks (λέγει), using an imperv. (ἐμφάνισον). The object is σεαυτόν ("yourself"). The indirect object μοι clarifies that it is the speaker, Mōusēs, who wants such a manifestation to occur. Readers are to recall that so far Mōusēs has but seen the cloud and fire, and heard the voice. No other visible appearance of the Lord has occurred. Exod does not render MT's entreaty particle נָא. Propp (2006, 606) reminds us of the irony here and the progress made by Mōusēs: "the man who could not look straight at the Burning Bush ... now requests a full vision of Yahweh's Glory." The glory he wants to see, according to Propp (2006, 606) is his "kingly splendor" in demonstrating that God will guide Israēl.

The Lord's response is given in v. 19. Here again the Lord speaks in the first person, this time emphatically. Exod records ἐγώ plus the first sg. παρελεύσομαι, declaring God's intent to pass before Mōusēs. The sense in which he will pass by is described with the dat. τῇ δόξῃ μου ("with my glory"). Exod omits MT's adj. כָּל, perhaps uncomfortable with the notion of "all" God's glory being present with Mōusēs. Moreover, in MT it is the Lord's splendor

that shall pass by, whereas in Exod it is the Lord "in" his splendor (See Propp 2006, 589). But the first person personal prn. ἐγώ is also the subject of three additional verbs. Strangely, he says "I will speak my name" (λαλήσω ἐπὶ τῷ ὀνόματί), which is "Lord" (κύριος; MT יְהוָה). MT here reads "I will proclaim the name of the Lord" (וְקָרָאתִי בְשֵׁם יְהוָה). Exod seems to indicate here that God's intent to pass by with his glory is an expression of his self-revelation to Mōusēs. It is by this name, the Lord, that God will reveal himself now to Mōusēs (Wevers 1990, 551). Exod's prep. ἐπί with the dat. expresses means (Wevers 1990, 551). The vb. is modified by an adverbial phrase ἐναντίον σου. The following two verbs are "have mercy" and "have compassion" (ἐλεήσω … οἰκτιρήσω), each of which bear a rel. clause as their objects, ὃν ἂν ἐλεῶ and οἰκτείρω respectively. Propp (2006, 607) suggests the formula is a reaffirmation of the Lord's covenant loyalty to Mōusēs. Moreover, it is an expression of his absolute right to express his character as he wills. It is a profound statement of his independence and sovereignty. In the MT, Mōusēs asks the Lord to show him his כבד, and the Lord announces he will show him his טוּב. In both instances Exod uses δόξα.

Despite this startling revelation, the Lord denies Mōusēs the opportunity to see his face (v. 20). Exod reports this with the negation οὐ and the subjtv. δυνήσῃ. The adverbial ἰδεῖν describes what one is not able to do, with the object being μου τὸ πρόσωπον ("my face"). The expression is one for God's "glory" and "splendor" (Propp 2006, 607). MT has simply "me." The reason (γάρ) is that a person (ἄνθρωπος) may never see his face (οὐ … μὴ ἴδῃ … τὸ πρόσωπόν μου) and (yet) live (ζήσεται; cf. Gen 32.30; Isa 6.5).

The Lord speaks again to Mōusēs in v. 21. Here he indicates to the patriarch a place (τόπος) near to himself (παρ' ἐμοί). He then instructs that Mōusēs stand upon the rock (στήσῃ ἐπὶ τῆς πέτρας). In v. 22 the Lord continues to speak, describing to Mōusēs what he intends to do. Exod begins with the temporal ἡνίκα δ' ἂν. The subject is μου ἡ δόξα, which performs the action of an aor. subjtv. παρέλθῃ. When his glory passes by, the Lord—here speaking again in the first sg.—will θήσω σε ("put you"). Where he intends to put Mōusēs is described with an adverbial phrase, εἰς ὀπὴν τῆς πέτρας ("in a hole in the rock"). Then the Lord announces that he will cover Mōusēs. Here Exod uses σκεπάσω … ἐπὶ σέ. The vb. is modified by the descriptive τῇ χειρί μου and the temporal ἕως ἂν παρέλθω. The intent is clearly that the Lord will put Mōusēs in a safe place and shield him from seeing his glory fully, until he should pass by. Here Exod equates the Lord—using the first sg. vb. παρέλθω—with his glory, which is what in fact will παρέλθῃ. The description of the Lord's intent is completed in v. 23. Here the Lord announces that after his glory passes by, he will remove his hand. It is then (τότε) that Mōusēs

will see τὰ ὀπίσω of God. However (δέ), Mōusēs may not see τὸ … πρόσωπόν of God.

## EXODUS 34

Chapter thirty-four begins with a description of the Lord's manifestation of his glory to Mōusēs, as requested in chapter thirty-three. First the Lord instructs Mōusēs to make new stone tablets (34.1, 4) and prepare for an ascent up the mountain (34.2–3). The Lord descends in a cloud and Mōusēs speaks with him (34.5). The Lord then discloses himself to Mōusēs (34.6–8). Mōusēs responds with a request that God's presence be with them (34.9), and the Lord establishes a covenant with him (34.10). The Lord repeats the covenant stipulations (34.11–26) and Mōusēs is to write the words down (34.27). Mōusēs is with the Lord forty days and nights, eating and drinking nothing, and writes the words of the covenant (34.28). Mōusēs descends the mountain, tablets in hand, with a radiant face from his experience (34.29–35).

Chapter 34 begins in ExodB on fol. 90 with the first line protruding into the lefthand margin of the column, indicating the beginning of a new thought unit. Here (v. 1) the Lord (κύριος) speaks to Mōusēs. His speech is in the form of a command, with Exod using two second sg. imperatives. First, the Lord commands him to cut tablets (λάξευσον … πλάκας) for himself (σεαυτῷ). Mōusēs is instructed to make two (δύο) tablets of stone (λιθίνας). They are to be just like the first (ones) (καθὼς καὶ αἱ πρῶται). The remainder of the verse explains and clarifies what is to occur. This proceeds with the second imperv. (ἀνάβηθι) commanding Mōusēs to ascend, modified by two adverbial phrases: "to me" (πρός με) and "on the mountain" (εἰς τὸ ὄρος). This second imperv. and its modifiers are not accounted for in the MT but seem to be an insertion by Exod based on Exod 34.2, 4 or perhaps Deut 10.1 (Propp 2006) to make the sequence more clear. The final sentence explains the purpose of Mōusēs' ascent. Here the Lord announces his intent to write the words upon the tablets (γράψω ἐπὶ τῶν πλακῶν τὰ ῥήματα). Exod's word order here ends with τὰ ῥήματα (cf. 20.2–17) clarifying that it is the antecedent of the rel. prn. beginning the rel. clause (ἃ ἦν ἐν ταῖς πλαξὶν ταῖς πρώταις). This first tablet is, finally, described as αἷς συνέτριψας ("that you broke"). On ExodB's αἷς see Wevers 1992, 194–195.

In verse 2 the Lord's commands are conveyed in Exod with three imperatives: make ready or prepare (γίνου ἕτοιμος), ascend (ἀναβήσῃ), and stand (στήσῃ). Mōusēs is to prepare himself by morning (εἰς τὸ πρωὶ), ascend upon

the mountain, Seina (ἐπὶ τὸ ὄρος τὸ Σινα), and stand there (ἐκεῖ). The vb. often connotes a state of readiness with respect to purity (Exod 19.11, 15; Num 16.16; Wevers 1990, 554). Exod omits MT's בַבֹּקֶר after its ἀναβήσῃ, likely as redundant with לַבֹּקֶר. The last vb. is described with μοι ("for me") and ἐπ' ἄκρου τοῦ ὄρους ("on the top of the mountain"). ExodB's ἄκρους seems odd, as one would expect ἄκρου (so Brooke and McLean). On ExodB's ἐπί see Wevers 1992, 217. Verse 3 begins another set of imperatives, here in the third person and articulating that Mōusēs is himself to approach. Here Exod expands upon the "prepare *yourself*" (γίνου ἕτοιμος) and the second sg. imperatives of v. 2. No one (μηδείς) is to ascend with Mōusēs (μετὰ σοῦ). Nor is anyone to be seen in the mountain (μηδὲ ὀφθήτω ἐν παντὶ τῷ ὄρει). For ExodB's μηδέ see Wevers 1992, 269. Even the livestock may not graze near that mountain (πλησίον τοῦ ὄρους ἐκείνου).

Exod returns the reader (v. 4) to the initial command in 34.1. Here Mōusēs, in obedience to that command, cuts the two stone tablets, though Mōusēs' name is not mentioned. These were cut just as the first ones (καθάπερ καὶ αἱ πρῶται). Then Mōusēs' name appears twice, each time as a subject of a new vb. First, Mōusēs went up onto the mountain (ἀνέβη εἰς τὸ ὄρος). Here ExodB omits ExodA's τὸ πρωὶ (MT בַבֹּקֶר); see Wevers 1992, 256. Again the mountain is named, τὸ Σινά. The action of ascending is modified by an important adverbial phrase, καθότι Κύριος συνέταξεν αὐτῷ, again affirming Mōusēs' obedience to the Lord. For ExodB's καθότι see Wevers 1992, 269. This is a far cry from the cowardice we saw in Exod 3! The specific instance of Mōusēs' obedience is then described with the final sentence: καὶ ἔλαβεν Μωυσῆς τὰς δύο πλάκας τὰς λιθίνας. At this point the MT does not read "Mōusēs" but "in his hand" (בְּיָדוֹ).

After Mōusēs ascends (ἀνάβη, v. 4), the Lord (Κύριος) descends in a cloud (κατέβη ἐν νεφέλῃ, v. 5). Exod then records that "he stood beside" (παρέστη) him there (αὐτῷ ἐκεῖ). The "he" that is the subject of the vb. is surely κύριος, for there is no indication the subject has changed and this is the natural way to read the verse (though see Propp 2006, 609). He stood beside Mōusēs. The "there" (ἐκεῖ) is atop Seina (34.3). The final vb., then, ἐκάλεσεν, also has κύριος as its subject. It is the Lord who calls. How to take the dat. τῷ ὀνόματι is difficult. It could be "in the name" (NETS) or "by the name" (Brenton) or, from the Heb. בְשֵׁם, "upon the name" (NAS) or "he summoned Yahweh" (Propp 2006; see Wevers 1990, 556–557).

In v. 6 the Lord (κύριος) passes before the face of Mōusēs (παρῆλθεν … πρὸ προσώπου αὐτοῦ) and calls out (ἐκάλεσεν). On the difficulty of precisely who does the calling out, see Wevers 1990, 557. What the Lord calls out in MT is "the Lord, the Lord God" (יְהוָה יְהוָה אֵל), simplified in Exod as "the

Lord God" (Κύριος ὁ θεὸς; see Wevers 1992, 256–257; BS 1989, 338). The Lord's announcement of his name may connote an allusion to the Lord, and none other, being God (Deut 32.39). This is followed by a fivefold set of descriptors: compassionate (οἰκτείρμων), merciful (ἐλεήμων), patient (μακρόθυμος), very merciful (πολυέλεος), and truthful (ἀληθινὸς). Verse 7 describes the Lord in terms of his activity with two pres. participles. First, the Lord is "preserving" (διατηρῶν), the objects of which are "righteousness" (δικαιοσύνην) and "mercy" (ἔλεος). The extent of his preserving is described with the adverbial εἰς χιλιάδας. The second pres. ptc. is ἀφαιρῶν, "taking away," with three objects: lawlessness (ἀνομίας), unrighteousness (ἀδικίας), and sins (ἁμαρτίας). The MT differs considerably here. It reads "who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin" (NAS; נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה). On the use of these terms in LXX, see BS 1989, 338–339; Wevers 1990, 558. The next sentence is joined here with καί, though likely adversative ("yet") as the NAS reads the MT's *waw*. God asserts that he will not cleanse the guilty (οὐ καθαριεῖ τὸν ἔνοχον), a statement that is expanded upon in the following ptc. and its respective adverbial phrases. Exod inserts the object, clearly intended but not stated in MT. The ptc. is ἐπάγων, with the object ἀνομίας πατέρων. The three adverbial phrases articulate the duration of the visiting of lawlessness to subsequent generations. Propp (2006, 611) sees this as a "verbal portrait of Yahweh's personality" in which he divulges verbally his "backparts," meaning his "Covenant-governed characteristics that interact with Israel, better able than the deadly Face to cope with Israel's wavering fidelity" (Propp 2006, 611).

At this Mōusēs worships (προσεκύνησεν; 34.8). This vb. is modified by two adverbial participles, σπεύσας and κύψας. Mōusēs' response of worship in v. 8 is followed by words of emploring (v. 9). He speaks to God beginning with the formulaic εἰ εὕρηκα χάριν ἐνώπιόν σου. This serves as the basis for the following request, offered in Exod as a third person imperv. The request is for "my Lord" (ὁ κύριός μου) to go together with them (συμπορευθήτω ... μεθ' ἡμῶν). Exod omits, perhaps as redundant, MT's אֲדֹנָי. The rationale for this request (γάρ) concerns the nature of the people (ὁ λαός). They are stiff-necked (σκληροτράχηλός). The need, then, is for God as it is he who can deal with their initiquites. Emphatically, Exod uses σύ with the second sg. ἀφελεῖς to affirm that it is God who forgives their sins (τὰς ἁμαρτίας ἡμῶν) and lawlessness (τὰς ἀνομίας ἡμῶν). Interestingly, Mōusēs complains that the people are stiffnecked, but includes himself among those in need of forgiveness of sins and lawlessness by means of the first person personal prn. ἡμῶν. Upon the occurrence of this dramatic forgiveness, Mōusēs, concludes "we will be yours" (ἐσόμεθα σοί).

In v. 10 the Lord (κύριος) speaks again to Mōusēs. In MT the subject is not stated. Nor is it stated in MT to whom God speaks. Exod's insertions are clearly ones of clarification. The content of what the Lord says is dramatic and, presumably, in answer to Mōusēs' request for his presence. Not only will the Lord concede to Mōusēs' request, but he makes a covenant with Mōusēs. Exod introduces this with the interjection ἰδού followed by the emphatic first person personal prn. (ἐγώ) and first sg. vb. (τίθημι). The covenant (διαθήκη) the Lord is making is with Mōusēs, as the sg. σοι indicates, a reading not attested in MT. Furthermore, a distinction between Mōusēs and the people is clarified with the adverbial phrase ἐνώπιον παντὸς τοῦ λαοῦ σου. However, it is unclear whether this phrase modifies the previous vb. τίθημι or the following vb. ποιήσω. Exod's τίθημι for MT's כרת occurs else where only in Exod 34.12, 15; Job 31.1; 40.23 [28] in all the LXX. More commonly, the vb. renders MT's שׂים, though H&R (p. 1348) list no less than thirty-seven different Heb. words to which τίθημι corresponds in MT!

The next vb. is ποιήσω, again with the emphatic ἐγώ as the subject. Here the object is ἔνδοξα, "glorious things" (cf. Muraoka). These things are described with the rel. clauses, begun by the prn. ἅ. These are things that have not occurred (οὐ γέγονεν) either in all the earth (ἐν πάσῃ τῇ γῇ) or in all the nations (καὶ ἐν παντὶ ἔθνει). This display will indeed be witnessed, as the next sentences make clear. Indeed, the very people (ὁ λαός) whom Mōusēs identified as "stiffnecked" will see the works of the Lord (ὄψεται τὰ ἔργα κυρίου). The reason (ὅτι) they will see glorious things is described with a rel. clause: "that which I myself will do for you" (ἃ ἐγὼ ποιήσω σοι). This is described with the predicate adj. θαυμαστά, "awesome" (NETS), "wonderful" (Brenton), "astonishing" (Muraoka).

Exod 34.11 begins with a second person imperv., πρόσεχε, directed to Mōusēs to "take heed" (Brenton) or "mind" (NETS). Propp (2006, 613) suggests all Israēlites are in view (cf. Exod 23.20–33). The idea, of course, is to pay careful attention to all that the Lord has commanded Mōusēs (πάντα ὅσα ἐγὼ ἐντέλλομαί σοι). Exod's "all" is not found in MT. For ExodA's ἐντέλλομαι, see Wevers 1992, 227. Again, the singulars throughout indicate this is directed toward Mōusēs. Yet in addition to Mōusēs' role, the Lord announces his own, beginning with the interjection ἰδού. This is followed by an announcement in the first sg., ἐκβάλλω. The objects of the vb. are seven peoples. The vb. is modified by πρὸ προσώπου ὑμῶν. Exod omits MT's "today."

A duplicate word of caution, πρόσεχε, from v. 11 occurs at v. 12. Here the caution is an exhortation that Mōusēs may not (μή ποτε) make a covenant (θῇς διαθήκην) with the aforementioned (v. 11) nations. The nations are described with the articular ptc. τοῖς ἐγκαθημένοις, "those dwelling." They

are specifically, then, described as those inhabiting the land (ἐπὶ τῆς γῆς) into which Mōusēs is entering—again with a sg. vb. The syntax is awkward, as the rel. prn. ἣν and the third person personal prn. αὐτήν seem redundant (see CS 1995, 66 § 69). The concern, then, is that it will become a πρόσκομμα, "stumbling block." The vb., γένηται, modified by the sg. σοι (not read in MT; see Wevers 1992, 249–250) indicates the concern was for the individual Mōusēs, and the adverbial phrase ἐν ὑμῖν, connotes that it may occur among the Israēlites.

In v. 13 the commands shift to second pl., connoting the community of the Israēlites. Moreover, rather than the imperv., Exod uses four future-tense verbs with imperatival force. The commands are to tear down their βωμούς, "altars" or raised platforms used for cultic worship (LSJ). This is first in the list, seemingly, in that it is polemical against the idolatrous worship practices of the to-be-subdued nations. Furthermore, the Israēlites are to bear their στήλας, "steles" or inscribed monuments (LSJ). They are also instructed to cut down their ἄλση, "groves." This is used for MT's "Asherim" (אֲשֵׁרָיו; see Propp 2006, 613–614). Finally, they are to burn the cast images of their gods (τὰ γλυπτὰ τῶν θεῶν αὐτῶν) in fire. Obviously, this verse is ironic given that only two chapters earlier Israēlites created their deities by casting their precious metals into a fire. Here casting the deities into the fire is the means of their mandated destruction. The last phrase regarding "the cast images" is not found in MT, but likely derived from Deut 7.5, 25 (Propp 2006, 592; see Wevers 1990, 561).

The rationale (γάρ) for these commands is given in v. 14, and pertains to the prohibition of worshipping other gods (θεοῖς ἑτέροις). Significantly, the reason for this prohibition, again stated with γάρ, pertains to the very nature of God. This is seen in a rather awkward grammatical construction, declaring the Lord God (ὁ … κύριος ὁ θεὸς) a "jealous name" (ζηλωτὸν ὄνομα), and then explicitly stating that he, this "Lord God" is a jealous God (θεὸς ζηλωτής ἐστιν; see SS 1965, 76, 94). MT here reads, "for the Lord, whose name is jealous, is a jealous God" (NAS; כִּי יְהוָה קַנָּא שְׁמוֹ אֵל קַנָּא הוּא). The nature of God's jealousy extends to the covenant. That is, in v. 15 the concern is that Mōusēs (with the sg. vb. θῇς) not (μή ποτε) make a covenant with those dwelling in the land (τοῖς ἐγκαθημένοις πρὸς ἀλλοφύλους ἐπὶ τῆς γῆς). On ExodB's πρὸς ἀλλοφύλους see Wevers 1992, 250, who equates the term "aliens" with "Philistines" (see also BS 340). The concern here is that these pagan nations go "fornicating after their gods" (ἐκπορνεύσωσιν ὀπίσω τῶν θεῶν αὐτῶν), sacrifice to their gods (θύσωσι τοῖς θεοῖς αὐτῶν), and invite "you" (καλέσωσίν σε). Then, climactically, the Israēlites may eat their sacrifices (φάγῃς τῶν θυμάτων αὐτῶν), thus participating in their cultic worship of

a foreign deity. On the language of fornication and sexual promiscuity in reference to covenant infidelity with the Lord, see Propp 2006, 615.

The Lord's concern for the implications of relating to the foreign neighbors continues in v. 16, recapitulating and expanding upon Exod 23.23–33 and explaining the nature of the "snare" the Canaanites may be through intermarriage (Propp 2006, 615, citing Deut 7.1–6, etc.). Here the concern is that the Israēlites (probably in view though Exod's verbs are sg.) take (subjtv. λάβῃς) the foreign daughters for their sons, and give (subjtv. δῷς) from their daughters to the foreign sons. The latter is an insertion in Exod not read in MT (see BS 1989, 341; SS 1965, 161). This, it seems, would escalate to the respective foreign daughters and sons leading the Israēlites to "fornicate after their gods" (ἐκπορνεύσωσιν … ὀπίσω τῶν θεῶν αὐτῶν). The concern for idolatry is heightened in v. 17, where the Lord again articulates his prohibition of making "molten gods" (θεοὺς χωνευτοὺς) for themselves.

The commands shift in v. 18 but broadly remain on the subject of covenant faithfulness. On the fut. as command, see CS 1995 72, § 74. Here the instructions pertain to the observance of the feast of unleavened bread (τὴν ἑορτὴν τῶν ἀζύμων). Israēl is to eat the ἄζυμα for seven days, just as (καθάπερ) the Lord commanded them. The timing of this feast is the season of the month of the new things (τὸν καιρὸν ἐν μηνὶ τῶν νέων). The reason for this month (γάρ) is that it marks the month in which the Israēlites came up out of Egypt. See the parallel verse in 23.15; 13.3–10. An additional regulation to be observed (v. 19) pertains to the consecration of the firstborn (πρωτότοκον) to the Lord, whether of oxen or sheep; any male that opens the womb (πᾶν διανοῖγον μήτραν; see 13.12–13).

The next instructions (v. 20) likewise pertain to the firstborn (πρωτότοκον), though here regarding their redemption (λυτρώσῃ). The verse ends with a stipulation that an Israēlite is not to appear before the Lord emptyhanded (κενός). Verse 21 repeats the command for six days of work, and rest on the seventh. ExodB omits the word "day" with "seventh." For ExodB's ἐργᾷ see CS 1995, 39 § 21. This is to occur throughout the year, even in peak agricultural seasons ("in seedtime and harvest"). The command to observe the feast of weeks (ἑορτὴν ἑβδομάδων) is repeated in v. 22. Exod reads that the feast is for the Lord (μοι), a feature read in MT as "for you" (לְךָ; cf. 23.14). This occurs at the beginning of the wheat harvest. Additionally, the feast of gathering (ἀρχὴν συναγωγῆς) is to be observed in the middle of the year. Wevers (1990, 566) observes that only here is MT's בִּכּוּרֵי "firstfruits" rendered with ἀρχήν.

In v. 23 Exod commands that πᾶν ἀρσενικόν is to appear before the Lord three times in the year. The Lord is specifically described as κυρίου τοῦ θεοῦ

Ἰσραήλ (MT יְהוָה אֱלֹהֵי יִשְׂרָאֵל). The verse is nearly identical to that of 23.17. Exod's γάρ is unclear, in that it is not immediately evident how v. 24 gives a rationale for v. 23. However, it becomes apparent through careful attention to the verse. The verse asserts that the Lord claims whenever (ὅταν) he drives out the nations (τὰ ἔθνη) from before Israēl and enlarges Israēl's borders (τὰ ὅρια), no one will desire their land. On ExodB's πλατύνω see Wevers 1992, 237. That is, they can feel free to leave attending to their land to obey the statutes because the Lord will have driven out any nations who might otherwise desire their land. They need not fear that their inattentiveness to their land could lead to its lost. This is the case for Israēl whenever (ἡνίκα) it should appear before the Lord, three times per year (τρεῖς καιροὺς τοῦ ἐνιαυτοῦ). Propp (2006, 616) comments that MT's אִישׁ refers to each single foreign nation.

Two commands are found in v. 25. The first pertains to the offering of blood of the Lord's sacrifices (αἷμα θυμιαμάτων μου; see BS 1989, 342; Wevers 1990, 568), which is not to be done with leaven (ἐπὶ ζύμῃ). The second prohibits the sacrifices of a feast τοῦ πασχα to remain until morning. The final command in this set is given in v. 26. Here the command is given to put the firstfruits of their land (τὰ πρωτογενήματα τῆς γῆς σου) into the house of the Lord. Here Exod reads εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου for MT's בֵּית יְהוָה אֱלֹהֶיךָ. This is followed by the prohibition against boiling a lamb (ἄρνα) in the milk of its mother (ἐν γάλακτι μητρὸς αὐτοῦ; see 23.19 and comment there). On ExodB's θήσεις see Wevers 1992, 269.

Verse 27 leaves the recounting of the laws and returns to the narrator's presentation. Here the Lord speaks to Mōusēs, again in terms of a command. Using the imperv. γράψον the Lord commands him to write "these words" (τὰ ῥήματα ταῦτα), clearly a reference to the prior commands (cf. 20.2–17). They are to be written "for yourself" (σεαυτῷ) that is, for his own benefit and instruction. The rationale (γάρ) for writing them is then given. Specifically, the Lord asserts that he has made a covenant (τέθειμαί … διαθήκην) both with Mōusēs and with Israēl. This is made "upon" or "on the basis of" these words (ἐπὶ … τῶν λόγων τούτων). The placement of this phrase at the beginning of the sentence is likely emphatic. Exod 34.28 provides a summary statement of the entire event. It describes Mōusēs (Μωυσῆς), not read in MT but surely implied, being there (ἐκεῖ), a reference to his location on the mountain. His presence there was of a long duration: forty days and as many nights (τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας; see 24.18). During that time he neither ate (ἄρτον οὐκ ἔφαγεν) nor drank (ὕδωρ οὐκ ἔπιεν). Climactically, he writes (ἔγραψεν). Presumably Mōusēs is in view here. What he writes is "these words" (τὰ ῥήματα ταῦτα) written upon the tablets of the covenant

(ἐπὶ τῶν πλακῶν τῆς διαθήκης). This is described as τοὺς δέκα λόγους (MT עֲשֶׂרֶת הַדְּבָרִים; see BS 1989, 344; Deut 4.13; 10.4).

Verse 29 begins with a temporal adverbial phrase, headed by ὡς δὲ. This dependent clause describes Mōusēs' descent from the mountain (ἐκ τοῦ ὄρους). MT here designates the mountain סִינַי, omitted by Exod perhaps for its redundancy. The main subject here is αἱ δύο πλάκες, which were in the hands of Mōusēs (ἐπὶ τῶν χειρῶν Μωυσῆ). Why Exod uses ἐπί rather than ἐν for MT's ב is not clear. MT designates the tablets as "tablets of the testimony" (לֻחֹת הָעֵדֻת), where Exod simply reads "tablets" (αἱ … πλάκες). Exod next changes the subject (δέ) from the tablets to Mōusēs, as he was descending from the mountain (καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους, a gen. abs.; see Wevers 1990, 570). The vb. is a negated ᾔδει, "he did not know." What he did not know is introduced with ὅτι, and concerns the appearance of the skin of his face (ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτου). For ExodB's χρώματος see Wevers 1992, 270. Strikingly, it had become glorious; Exod's δεδόξασται is a perf. pass. The perf. here connotes a past action of becoming glorious, described here as when he spoke to him (Mōusēs spoke to God, ἐν τῷ λαλεῖν αὐτὸν αὐτῷ). The perf. further connotes the ongoing effects; the skin of his face remained raidiant. On the awkward syntax here, see BS 1989, 344–345. The vb. here has been translated "charged with glory" (NETS; Wevers 1990, 570).

The radiance of Mōusēs's face is witnessed by Aarōn and all the elders of Israēl (πάντες οἱ πρεσβύτεροι Ισραηλ, v. 30). MT here reads "sons of Israēl" (בְּנֵי יִשְׂרָאֵל; BS 1989, 345). For it is these who saw Mōusēs (ἴδεν … τὸν Μωυσῆν). Following the MT, Exod repeats the entire statement regarding the radiance of Mōusēs' face, nearly verbatim from v. 29. The difference is that whereas in v. 29 Exod uses a perf. ptc. from δοξάζω in v. 30 it uses the imperf. ἦν with the perf. pass. ptc. δεδοξασμένη, a paraphrastic construction which gives the imperf. sense. The result was that they are afraid to come near to him (ἐφοβήθησαν ἐγγίσαι αὐτοῦ). In v. 31 Mōusēs is the subject. Here he called αὐτούς, a reference to all the sons of Israēl (v. 30). Aarōn and all οἱ ἄρχοντες of the congregation turned to Mōusēs (ἐπεστράφησαν πρὸς αὐτὸν). Then Mōusēs spoke to them (καὶ ἐλάλησεν αὐτοῖς Μωυσῆς; see Wevers 1992, 211). Verse 32 begins καὶ μετὰ ταῦτα, introducing the inclusion of the remainder of the congregation. That is, whereas Mōusēs' prior speech (v. 31) was addressed to Aarōn and the assembled elders, in v. 32 it is the entire congregation. Wevers (1990, 571) reminds us that the elders were already partway up the mountain (24.1). Then Mōusēs commanded (ἐνετείλατο αὐτοῖς) them all that the Lord commanded him (ἐνετείλατο κύριος πρὸς αὐτὸν) on the mountain Seina (ἐν τῷ ὄρει Σεινά).

Verse 33 describes what happened when Mōusēs stopped speaking, though Exod omits MT's "Mōusēs." At this time Mōusēs put a veil (κάλυμμα; MT מַסְוֶה) upon his face. On the origins and identity of the Heb. term, see Propp 2006, 618; Wevers 1990, 572. Verse 34 begins in Exod with the temporal ἡνίκα δ' ἂν plus the imperf. εἰσεπορεύετο to connote "whenever he would enter" (see CS 1989, 92 §104). The subject here, of course, is Mōusēs. The location of entering is before the Lord (ἔναντι κυρίου) with the purpose given with the purpose infin. clause λαλεῖν αὐτῷ. It is on such occasions that Mōusēs would remove the veil (περιῃρεῖτο τὸ κάλυμμα). The duration of this practice is expressed with the adverbial ἕως τοῦ ἐκπορεύεσθαι. His departure is expressed with the participial ἐξελθὼν, "when he came out." When this event occurred, Mōusēs would tell (ἐλάλει) what the Lord commanded him (ὅσα ἐνετείλατο αὐτῷ κύριος). Wevers (1990, 572) classifies ἐλάλει an imperf. of customary action. Exod's κύριος is not read in MT. It was reported to all the sons of Israēl. Exod's πᾶσιν is not read in MT but inserted for clarification and emphasis. When they gathered the sons of Israēl saw (ἴδον) the face of Mōusēs (34.35). Specifically, they saw that it was glorified (ὅτι δεδόξασται). Exod omits MT's "the skin of Mōusēs' face" (עוֹר פְּנֵי מֹשֶׁה) as redundant (cf. Wevers 1992, 573; 34.29). Exod then repeats that Mōusēs put a covering (κάλυμμα) upon his face, though using an aor., not an imperf. This occurs until (ἕως ἂν) he enters to speak with the Lord.

## Exodus 35

In chapter thirty-five Mōusēs assembles the Israēlites and conveys the words of the covenant (35.1), beginning with Sabbata observance (35.2–3). Mōusēs recounts the Lord's instructions for gathering materials for the priestly garments to Israēl (35.4–8[9]). He repeats instructions for the making of the tabernacle and its furnishings (35.9–19). The congregation responds with a bountiful supply of materials (35.20–29). Mōusēs informs them of the call upon Beseleēl and his aids to help in the task (35.30–35).

Exod 35.1 begins a new unit of thought, indicated in ExodB by its protrusion into the lefthand margin of the center column (fol. 92). Here Mōusēs is the subject, and with the aor. συνήθροισεν Exod reports that he assembled all the συναγωγήν of the sons of Israēl, and spoke to them. ExodB omits "to them" (MT אֲלֵהֶם), though ExodA reads πρὸς αὐτοῖς. His speech identifies them (οὗτοι) as the words (οἱ λόγοι). The latter is described by the rel. clause, beginning with οὓς. The clause indicates that the words are those that the Lord said to do them. Exod's infin. ποιῆσαι is adverbial, modifying

the vb. εἶπεν. The rendering here is verbatim from the MT's אֲשֶׁר־צִוָּה יְהוָה לַעֲשֹׂת אֹתָם, though εἶπεν for צוה is unexpected (Wevers 1990, 574). Verse 2 begins to explain the content of what the Lord commanded in v. 1. The first among these is the command to work six days but rest on the seventh. It is rest (κατάπαυσις; see Wevers 1992, 270), holy (ἅγιον), Sabbata rest to the Lord (σάββατα ἀνάπαυσις κυρίω). On the difficulty of this construction, see Wevers 1990, 575. The punishment is stiff: the Lord commands death for the violator. Exod conveys this with the third person imperv. τελευτάτω, the subject of which is everyone doing work on it (πᾶς ὁ ποιῶν ἔργον ἐν αὐτῇ). On ExodB's ἐν αὐτῇ see Wevers 1992, 172. For the complicated relation between Exod's reading here and that of MT, see Walters 1973, 321–322.

Sabbata regulations include (v. 3) the burning of fire in any of their dwelling (κατοικίᾳ). The verse ends with the terse, ἐγὼ Κύριος, not found in MT (cf. Lev 19.3, 30; 26.2). Propp (2006, 637) suggests the Exod reading is a formula found in contexts of Sabbata legislation. For ExodB's τῇ ἡμέρᾳ see Wevers 1992, 211. Mōusēs again speaks to the entire congregation (v. 4), announcing the matter (τὸ ῥῆμα) that the Lord commanded. Again a rel. clause is used, beginning with ὅ, followed by συνέταξεν Κύριος.

The command is given (v. 5) to take from among themselves an ἀφαίρεμα, "advance deduction" (NETS) or "offering" (Brenton) for the Lord (Κυρίῳ). For Exod's λάβετε παρ' ὑμῶν αὐτῶν; see Thackeray 1909, 191; Wevers 1990, 576. This will come from everyone who is disposed in heart. For this, Exod uses the substantival ptc. ὁ καταδεχόμενος. The vb. καταδέχομαι means "to submit oneself to instruction or direction" (Muraoka). It is they who will bring firstfruits to the Lord (οἴσουσιν τὰς ἀπαρχὰς Κυρίῳ), of gold, silver, and bronze. Also included (v. 6) are blue, purple, double scarlet spun, and fine linen spun, and goats' hair. See BS 1989, 347. For ExodB's καρδίᾳ where ExodA and others read διανοίᾳ (v. 9, MT 10) see Wevers 1992, 270–271. On the imagery of "wise-hearted," see Propp 2006, 660–661. In v. 10 (MT 11), ExodA's τὰ καρακαλύμματα καὶ is not found in ExodB. In v. 11 (MT 12) Exod renders MT's פָּרֹכֶת הַמָּסָךְ with the simple καταπέτασμα (see Gurtner 2006; Propp 2006, 639). For MT's simple אָרֹן Exod reads τὴν κιβωτὸν τοῦ μαρτυρίου (see Wevers 1990, 579). Exod's 35.12 corresponds to MT's vv. 17–18, though is shorter (see Wevers 1990, 579). Exod 35.16 (MT 17) is missing here in Exod, and some of its contents are placed before 35.13. After this extended list, Exod then (v. 20) records the departure of the congregation from Mōusēs.

Verse 21 is difficult. The vb. is ἤνεγκαν, an aor. third pl. from φέρω. Its subject is "they" implied in the vb., and its object, occurring at the end of the sentence, is ἀφαίρεμα ("offering"; MT אֶת־תְּרוּמַת). Specifically, the "they" includes each of those whose heart stirred him. Exod renders this with

ἕκαστος and the rel. clause ὧν ἔφερεν αὐτῶν ἡ καρδία. This is paired with a second rel. clause, joined by καί, that reads ὅσοις ἔδοξεν τῇ ψυχῇ αὐτῶν. The second half of the verse is less cumbersome. It reports that the "they" brough an offering (ἀφαίρεμα), rendering "for the Lord" with the dat. Κυρίῳ. This is followed by a three-fold series of εἰς clauses designating the purpose or benefit of the offerings. They include the works (τὰ ἔργα) of all the tent of witness, its "operating costs" (τὰ κάτεργα; Muraoka; Wevers 1990; Brenton "services," NETS "labor costs"), and its vestments (τὰς στολὰς). The vestments are described as those of the holy place or sanctuary (τοῦ ἁγίου).

Verse 22 describes the donations. Specifically the men brought goods from the wives (ἤνεγκαν οἱ ἄνδρες παρὰ τῶν γυναικῶν). But the donations were not mandatory. Instead, Exod clarifies that the donors were πᾶς ᾧ ἔδοξεν τῇ διανοίᾳ ("everyone to whose mind it seemed good"). Exod then lists the items, including many kinds of jewelry. All were brought as offerings of gold (ἀφαιρέματα χρυσίου) to the Lord (Κυρίῳ). Those with (βύσσος), or having blue skins (δέρματα ὑακινθινα) and ram's skin dyed red (δέρματα κριῶν ἠρυθροδανωμένα) brought their goods (ἤνεγκαν, 35.23). Similarly silver and gold were brought (ἤνεγκαν ἀργύριον καὶ χαλκόν) as offerings to the Lord (τὰ ἀφαιρέματα Κυρίῳ, 35.24a). Decay-resistant wood (ξύλα ἄσηπτα) was brought for all the works of construction (εἰς πάντα τὰ ἔργα τῆς κατασκευῆς, v. 24b). All the skilled women (γυνὴ σοφὴ) brought their spun things (νενησμένα, 35.25–26). The rulers also brought goods (οἱ ἄρχοντες), including precious stones (τοὺς λίθους) for the shoulder strap and oracle (εἰς τὴν ἐπωμίδα καὶ τὸ λόγιον, 35.27). They also brought "mixtures" or "compounds" (τὰς συνθέσεις; see BS 1989, 351; Propp 2006, 642), where MT reads "spices" (הַבֹּשֶׂם, v. 28). They brought oil of the anointing (τὸ ἔλαιον τῆς χρίσεως) and the mixture of incense (τὴν σύνθεσιν τοῦ θυμιάματος; v. 28). Exod omits MT's "the oil for illumination" (see Propp 2006, 642; Wevers 1990, 586). In v. 29 Exod summarizes that every man and woman (πᾶς ἀνὴρ καὶ γυνή) brought the ἀφαίρεμα to the Lord. For Exod's "to enter in and do" (εἰσελθόντας ποιεῖν) MT reads "to bring" (Propp 2006, 643).

After the collection of all this material, Mōusēs spoke to the sons of Israēl (35.30). He begins by the interjection ἰδού, announcing that "God" (ὁ θεός; MT יְהוָה) has called Beseleēl (see Wevers 1990, 587). The vb. is modified by ἐξ ὀνόματος (by name; MT בְּשֵׁם). Exod identifies this man as the son of Οὐρείου the son of Ὢρ who is ἐκ φυλῆς Ἰούδα. On ExodB's Οὐρείου see Wevers 1992, 209. It was these men whom (v. 31) God filled with a divine spirit. Here Exod uses ἐνέπλησεν αὐτὸν πνεῦμα θεῖον for MT's וַיְמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים. ExodB* omits θεῖον, which is then written secondarily above it (see Wevers 1991, 395). In MT their wisdom and understanding is limited to "all

craftsmanship" (וּבְכָל־מְלָאכָה). For Exod it is extended to "all things" (πάντων) without qualification.

Wevers (1990, 587–588) notes that the MT of this account replicates exactly that found earlier in the book (v. 32). Exod differs considerably. Verse 34 informs readers that God gave understanding (ἐν τῇ διανοίᾳ). Exod's αὐτῷ is not read in MT but clearly implied. Verse 35 concludes the chapter with a statement of God filling them (ἐνέπλησεν αὐτοὺς). What they are filled with is skill (σοφίας) and understanding of mind (συνέσεως διανοίας). As before, Exod uniquely asserts that their skill enables them to understand all things (πάντα συνιέναι; cf. v. 31). This, though, is specificed with respect to making the works of the sanctuary and other fashionings (see BS 1989, 352). On the differences from MT here, see Wevers 1990, 590–591.

## Exodus 36

Chapter thirty-six begins with an introduction of Beseleēl and Eliab and their work on the tabernacle and furnishings (36.1). They are called by Mōusēs (36.2) and they receive the materials for their task (36.3–4). Strikingly, the people bring too much material (36.5) and need to be stopped (36.6). Even then, there is material left over (36.7). The craftsmen make the priestly vestments (36.8–29), the accompanying undergarments (36.30–34), and other accessories (36.35–40).

ExodB 36 begins (v. 1) with Beseleēl, Eliab, and everyone skilled in understanding (πᾶς σοφὸς τῇ διανοίᾳ). Exod omits MT's אִישׁ, perhaps as redundant. These people are then described with a rel. clause, begun by the rel. prn. ᾧ. These are the ones given skill and knowledge (σοφία καὶ ἐπιστήμη). Exod uses the aor. pass. ἐδόθη with no stated subject, a different reading from MT's *qal* perf. נָתַן with its subject יְהוָה. The vb. here is modified in Exod by ἐν αὐτοῖς followed by the complementary infinitives συνιέναι and ποιεῖν, a purpose infin. and complement (Wevers 1990, 592). Their knowledge to make has as its object πάντα τὰ ἔργα. The adverbial κατὰ τὰ ἅγια καθήκοντα likely modifies ποιεῖν. Importantly, the construction was done to the precise specifications of the Lord. Again Exod conveys this with the adverbial κατὰ πάντα ὅσα συνέταξεν Κύριος.

In v. 2, Exod reports that Mōusēs called Beseleēl, Eliab, and the others. These included πάντας τοὺς ἔχοντας τὴν σοφίαν. These are then modified with the rel. clause ᾧ ἔδωκεν ὁ θεὸς ἐπιστήμην ἐν τῇ καρδίᾳ (SS 1965, 136, 185). For Exod's ὁ θεός MT reads יְהוָה. Exod then adds a new set of figures, which includes all who freely desired (πάντας τοὺς ἑκουσίως βουλομένους; SS 1965,

95). Next ExodA reads the infin. προσπορεύεσθαι ("to come forward") for the MT's infin. לְקָרְבָה. ExodB reads προσπορεύεσθε, a second pl. imperv. ExodB reads the last part of the verse as a quotation of Mōusēs' command. The command, then, is to come forward to the works (πρὸς τὰ ἔργα). Exod then provides a strong purpose clause, with ὥστε and the infin. συντελεῖν and object αὐτά: "to complete them."

All those mentioned in v. 2 receive all the offerings (πάντα τὰ ἀφαιρέματα) from Mōusēs (v. 3). These are described with the rel. clause, beginning with the rel. prn. ἃ. The following clause, then, reads ἤνεγκαν οἱ υἱοὶ Ἰσραήλ. The vb. is modified by two adverbial phrases, first "for all the works of the holy place" (εἰς πάντα τὰ ἔργα τοῦ ἁγίου), and second, "to make them" (ποιεῖν αὐτά). Exod's "all" in the former phrase is not read in MT (cf. 36.1). Strikingly, the giving keeps going till morning. Exod differs slightly from the MT, making MT's act. voice vb. pass. with its imperf. mid. form from προσδέχομαι ("they were receiving"). The imperf. conveys continuous action, and is modified by the adverbial ἔτι: "they were still receiving." Rather than MT's "from him" (אֵלָיו), Exod reads "from those who were bringing" (παρὰ τῶν φερόντων), i.e., the donating Israēlites. This occurs not simply in the morning (Brenton) but morning by morning (τὸ πρωὶ πρωί). The impression then is not simply that more came the next day, but that more were continually brought each morning. This is brought out more clearly in v. 5 below.

All the skilled people laboring on the holy place were drawing near (v. 4). Exod uses an imperf. third pl. from παραγίνομαι to convey a continuous past action. As in MT, Exod describes πάντες οἱ σοφοὶ, though contrary to MT omits the adj. πᾶς in reference to τὰ ἔργα. The job of carting off the people's donations was impeding the craftsmen's progress (Propp 2006, 663). Verse 5 illustrates the abundance of giving. The people in v. 4 approach Mōusēs to announce that the Israēlites are bringing too much! Exod conveys this by placing πλῆθος emphatically at the beginning of the direct discourse. It is the people who are bringing this. Exod uses φέρει ὁ λαὸς for MT's *hipʿil* infin. construct הָעָם לְהָבִיא. The giving is beyond the works that the Lord commanded them to make. Exod omits MT's direct object אֹתָהּ as unnecessary. ExodB reads κατά, whereas ExodA and others read παρά. Propp (2006, 663) comments on the irony at work here: whereas once the people complained about their forced servitude to Pharaō, here the craftsmen complain about "Israēl's insatiable eagerness in Yahweh's work." Mōusēs puts a stop to the excessive offerings (v. 6). Exod reports that he commands (προσέταξεν) and proclaims (ἐκήρυξεν) in the camp to the Israēlites. What he proclaims is expressed in Exod with a third pl. imperv. from ἐργάζομαι. This is modified by the prohibitive adv. μηκέτι and the purpose adverbial phrase εἰς τὰς ἀπαρχὰς τοῦ

ἁγίου. In this manner, the people (ὁ λαός) are prevented from offering any more. The giving is stopped, and v. 7 reports that they have sufficient materials. Specifically, the subject is τὰ ἔργα of the imperf. ἦν, declaring them to be αὐτοῖς ἱκανὰ. Exod's κατασκευή translates as a verbal noun "constructing, fabricating" or simply "fittings, furniture" (Muraoka). Exod reads no adj. "all" and omits MT's direct object of the final vb. as otiose. So much did they have, Exod reports, that they had some left (προσκατέλιπον).

Exod 36.8 combines with MT's 39.1. Here Exod mentions every skilled person, using πᾶς σοφὸς. This is described as "among those working" (ἐν τοῖς ἐργαζομένοις). It is these workman who made τὰς στολὰς τῶν ἁγίων. These articles are modified by the rel. clauses, headed by the rel. prn. αἵ. These are for (εἰσιν) Aarōn the priest. Exod's adverbial phrase, καθὰ συνέταξεν Κύριος τῷ Μωυσῇ, modifies the vb. ἐποίησεν and assures the reader that the articles were fashioned according to the stipulations the Lord gave Mōusēs. Exod 36.9–10 corresponds to MT's 39.2–3. In verse 11, ExodA spells the first word ἐπωμίδας (see SS 1965, 64). The verse seems to combine the MT of Exod 39.4 and 39.5. Exod 36.12 reports that the articles were fashioned καθὰ συνέταξεν κύριος τῷ Μωυσῇ, an important descriptor underscoring the obedience of Mōusēs in this regard.

The stones of the shoulder strap are described next (Exod 36.13–14 [MT 39.6–7]). Exod's ἀμφοτέρους is not found in MT. Rather, it is drawn from the parallel account in 28.9, 11–12 (Wevers 1990, 599). The stones are made of emerald (τῆς σμαράγδου), fashioned around and set with gold (συνπεπορπημένους καὶ περισεσιαλωμένους χρυσίῳ) and engraved with the names of the sons of Israēl (36.13 [MT 39.6]). On Exod's choice of terms for stones, see Wevers (1990, 600–601). ExodB's γεγλυμμένους is a secondary insertion into the margin of the ms. The stones are stones of remembrance (λίθους μνημοσύνου), placed as the Lord instructed (καθὰ συνέταξεν Κύριος τῷ Μωυσῇ, 36.14 [MT 39.7]). Exod 36.15 [MT39.8] relies on the parallel account from Exod 22.15–22 (Wevers 1990, 601) and begins the description of the oracle (λόγιον). It is a work woven with embroidery (ὑφαντὸν ποικιλίᾳ) and resembles the shoulder-strap (κατὰ τὸ ἔργον τῆς ἐπωμίδος). Verse 16 [MT 39.9] describes the oracle as "square, doubled" (τετράγωνον διπλοῦν). Both its length and width were a span, doubled (διπλοῦν).

Verses 17–20 describe the setting of the rows of stones, corresponding to Exod 28.17–20 (BS 1989, 355; Wevers 1990, 602–603). Exod describes the kinds of stones and their placement in four rows of three stones (Exod 36.17–20 [MT 39.10–13]). The stones were inscribed with the names of the twelve tribes of Israēl (v. 21). On ExodB's ἐκ τῶν ὀνομάτων, see Wevers (1992, 218). This verse corresponds to MT's 39.14 and is paralleled in LXX Exod in 28.21

(see Wevers 1990, 603). Verse 22's reading, κροσσοὺς, best translates "tassels" or "fringe" (Walters 1973, 82). For ἔργον ἐμπλοκίου, see BS (1989, 356). These are made of pure gold (ἐκ χροσίου καθαροῦ, 36.22 [MT 39.15]). They also made small gold shields and rings (36.23 [MT 39.16a]) fastened to the oracle (36.24–25 [MT 39.16b–18a]) and the shoulder strap (36.26 [MT 39.18b]).

Exod 36.27 corresponds to MT's 39.19, and describes the attachment of the two corners of the oracle to the ephod (Wevers 1990, 605). Exod's κάτωθεν αὐτοῦ κατὰ πρόσωπον κατὰ τὴν συμβολὴν ἄνωθεν τῆς συνυφῆς τῆς ἐπωμίδος is not read in ExodB* (see Wevers 1991, 405). On Exod's συνέσφιγξεν, see CS (1995, 276). ExodA's ἵνα μὴ χαλᾶται τὸ λογεῖον ἀπὸ τῆς ἐπωμίδος is not read in ExodB (see Wevers 1991, 405). The verse, corresponding to MT's 39.21, describes the attachment of the lower corners of the oracle to the lower inside edge of the back shoulder straps (Wevers 1990, 606). Verses 30–34 describe the high-priestly garments (Wevers 1990, 606). MT's "robe of the ephod" is read τὸν ὑποδύτην ὑπὸ τὴν ἐπωμίδα. Exod 36.32 draws nearly identically from the parallel account in 28.29, and corresponds to MT's 39.24 (Wevers 1990, 607). Verse 33 has no closely corresponding text in the prior account (Wevers 1990, 607). On Exod's lit. rendering of MT's 39.26, see Wevers (1990, 607).

A gold bell and pomegranate is attached around the hem of the under-garment "in order to minister" (εἰς τὸ λειτουργεῖν), all done as the Lord commanded (καθὰ συνέταξεν Κύριος τῷ Μωυσῇ; Exod 36.34 [MT 39.26]). They also made linen garments for Aarōn and his sons (Exod 36.35–37 [MT 39.27–29]), including tunics (χιτῶνας, 36.35 [39.27]), turbans (τὰς κιδάρεις) and the headdress (τὴν μίτραν, 36.36 [39.28]). Their sashes (τὰς ζώνας) were made of linen as well as blue and purple and spun scarlet (36.37 [39.39]), all done as the Lord commanded Moses (ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ). They also made a gold plate (τὸ πέταλον τὸ χρυσοῦν) of pure gold (χρυσίου καθαροῦ, 36.38 [39.30a]), which was engraved "Holiness to the Lord" (Ἁγίασμα Κυρίῳ, 36.39 [39.30b]). They placed it on the headdress as the Lord commanded Moses (ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ, 36.40 [39.31]).

## Exodus 37

Chapter thirty-seven continues the description of the work of the craftsmen from chapter thirty-six. First, Exod describes the making of the tent curtains (37.1) and their dimension (37.2). The veil (37.3) and its pillars (37.4) and the veil of the door of the tent (37.5) and its pillars (37.6) are also made. The craftsmen make the courtyard (37.7, 9), pillars (37.8), and curtains (37.10–15). They make the veil of the gate of the courtyard (37.16), its pillars (37.17), and

its furnishings (37.18). Mōusēs gives the instructions for all the labor (37.19), which Beseleēl (37.20) and Eliab (37.21) carry out.

ExodB 37 is a difficult chapter in that it corresponds to MT's 36.8b–38; 38.9–23 and a parallel account in 26.1–37; 27.9–19. Wevers (1990, 610) observes Exod's curious omission of the detailed description of the tabernacle curtains, the קְרָשִׁים pillars, and the bars of 36.10–34. Verse 1 begins recounting their construction of the ten curtains, δέκα αὐλαίας. No mention is made here of materials for the curtains (Wevers 1990, 610). Exod 37.2 varies in abbreviated form from its parallel account in 26.2 and roughly corresponds to MT's 36.9 (Wevers 1990, 611; BS 1989, 358; SS 1965, 128; Walters 1973, 338). The dimension of the curtains is twenty eight cubits in length and four in width (37.2 [36.9]).

Verse 3 corresponds to MT's 36.35 and finds its parallel in Exod's 26.31 (BS 1989, 359). It describes the materials for fashioning the veil (τὸ καταπέτασμα), which is to include cheroubim. On Aq's rendering of פָּרֹכֶת by παραπέτασμα, see Wevers (1990, 611, n. 1). The veil is put on four pillars (37.4 [36.36]) gold-plated with gold (κατακεχρυσωμένους ἐν χρυσίῳ), with gold capitals and four silver bases (αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ). Wevers (1990, 611) suggests that v. 4 is evidence that the translator here used the parallel account in Exod 26.32 and a parent text, abandoning the MT altogether (see also BS 1989, 359). For ExodB's ἐν χρυσίῳ, see Wevers (1992, 211–212). Verse 5 [MT 36.37] describes the fabrication of the veil of the door (τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου). It reflects v. 3 precisely, except the designation τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου (Wevers 1990, 612). The reading χερουβείμ is also drawn from v. 3 (BS 1989, 359). This veil was accompanied by pillars and capitals, gold-plated with gold (κατεχρύσωσαν χρυσίῳ) and bases of bronze (αἱ βάσεις αὐτῶν … χαλκαῖ, 37.6 [36.38]). They also made a courtyard surrounded by curtains (37.7 [38.9]) held by pillars and bases (37.8 [38.10]).

Exod's v. 9 [MT 38.11], like its parallel in Exod 27.9, describes the curtains toward the south side of the structure. On Exod's ἑκατὸν ἐφ᾽ ἑκατόν, see SS (1965, 128). On the ordering of the pericope (vv. 7–18) here compared to MT, see BS (1989, 359–360). The directions are given with respect to Jerusalem (BS 1989, 360). Verse 10 (MT 38.12) parallels Exod 27.12 and refers to the west side, expressed in Exod τὸ πρὸς θάλασσαν. Verses 11–13 [MT 38.13–15] is paralleled in Exod 27.13–15. It describes the east side of the courtyard, its pillars and bases.

In summary, all the curtains of the tabernacle were made of finely twisted linen (ἐκ βύσσου κεκλωσμένης, 37.14 [38.16]). The bases of the pillars were bronze (37.15 [38.17]), while their hooks, capitals, and pillars were silver

(37.15 [38.17]). Wevers (1990, 615) indicates that it is but a paraphrase of MT (see also BS 1989, 361).

The veil of the gate of the courtyard (τὸ καταπέτασμα τῆς πύλης τῆς αὐλῆς) was the work of an embroiderer, twenty cubits long, five cubits high and five cubits wide. Exod uses καταπέτασμα for MT's מסך. Exod 37.17 draws from MT 38.18 and in the first part is quite literal. The second part draws from v. 15 (Wevers 1990, 616). The pillars, bases, and pegs of this veil are bronze, the hooks and capitals silver (37.37–18 [38.19–20]).

Verses 19–21 [MT 38.21–23] describe to whom the instructions for the construction of the tent of witness were given (v. 19 [38.21]), who carried out the tasks (v. 20 [38.22]), and who constructed the woven things (v. 21 [38.23]; cf. BS 1989, 362–363). In v. 19 [MT 38.21], Exod renders MT's גָּבִיעַ with λειτουργίαν (see Walters 1973, 50–51). On ExodB's reading Οὐρείου (v. 20), the distinction between Exod and MT's account of the labors of Eliab in v. 21, and the spelling ᾿Αχισαμάκ, see Wevers (1990, 619; 1992, 209).

## Chapter 38

Chapter thirty-eight begins with Beseleēl's construction of the ark (38.1). It is gold plated (38.2) and furnished with rings, staves (38.3–4), the propitiatory (38.5), and cheroubim (38.6–8). Beseleēl also makes the presentation table (38.9) and its fittings (38.10–12), the lampstand and its fittings (38.13–17), and the plated pillars (38.18). He makes clasps (38.19), capitals (38.20), and tent pegs (38.21). He also makes the bronze altar (38.22) its utensils (38.23), and its fittings (38.24). He makes the anointing oil and incense (38.25), and the bronze wash basin and its fittings (38.26–27a), just as the Lord commands Mōusēs (38.27b).

Exod 38 is another difficult chapter because of its distinctions from the MT. Wevers (1990, 620) notes that the translator here concentrates primarily on the metal work as the work of Beseleēl, seemingly elevating him above Eliab. The purpose, Wevers suggests, of Exod's rearrangement of material is to contrast the text and metal work. Here, then, Exod discusses the ark, propitiatory, table, staves for the ark and table, the table's vessels, lampstand, pillars, gold rings and hooks, tent pins, the bronze altar and its vessels and staves, the anointing oil, the incense compound, the laver and its base (Wevers 1990, 620). The order is that of MT's 37.1–38.8. Verses 18–21 have no counterpart in MT (Wevers 1990, 620). The account here in Exod is much briefer than that of MT. Where such details as dimensions, etc., are present in MT, they are often deleted here in Exod (Wevers 1990, 620; see BS 1989, 363).

Exod 38.1 corresponds to MT 37.1 and concerns the fabrication of the ark (τὴν κιβωτὸν) by Beseleēl, with no reference to MT's account of the dimensions (BS 1989, 363). In 38.2, Exod reports Beseleēl gold-plating with gold (κατεχρύσωσεν … χρυσίῳ), and the task is done inside and out (καθαρῷ ἔσωθεν καὶ ἔξωθεν). Exod makes no mention of MT's gold molding around it (BS 1989, 363; see Wevers 1992, 257). Verse 3 describes the casting of four gold rings (τέσσαρας δακτυλίους χρυσοῦς, see CS 1995, 284). These are fashioned for the ark. The rendering in Exod follows that of MT closely here (see BS 1989, 363). The text of v. 4 resembles MT's 37.4–5. Exod's "wide enough" (εὐρεῖς) is not read in MT (see Gooding 1959, 55; Wevers 1990, 621). Exod omits a reference to the acacia wood frame, the dimensions, and the making of the staves (Wevers 1990, 621).

Exod 38.5 corresponds to MT 37.6 and has its parallel in Exod 25.17. It describes the making of τὸ ἱλαστήριον. Again, Exod omits MT's reference to dimensions entirely. It is made of just "gold" (ἐκ χρυσίου) with no mention of "pure" (καθαροῦ) from Exod 25.17 (also BS 1989, 364; Wevers 1992, 257). For ExodB's ἐπάνωθεν, see Wevers (1992, 237–238). The text of 38.6 corresponds to MT's 37.7. ExodB omits χρυσοῦς, surely from homoioteleuton (Wevers 1991, 419).

Verse 7 in ExodB is difficult textually (fol. 96). It reads ἕνα ἐπὶ τὸ ἄκρον τοῦ ἱλαστηρίου τοῦ δευτέρου. Before the first word is an "x" in the manuscript, with a "down" arrow in the left-hand margin. To what this corresponds is unclear. A marginal notation is found at the top of the manuscript, but the little of it that remains is illegible. Wevers (1991, 419–420) seems to suggest the marginal reading contains χερουβ ἕνα ἐπὶ τὸ ἄκρον τοῦ ἱλαστηρίου καὶ χερουβ, the reading of ExodA, and corresponds to this text. On ExodB's sg. σκιάζοντα reading in 38.8, see Wevers (1992, 200); BS (1989, 364); Wevers (1990, 622). ExodB's τὴν προκειμένην in v. 9 is unique to Exod and is probably influenced by Num 4.7 (BS 1989, 364). Wevers (1990, 622) comments that this account (vv. 10–12) of the table is shortened, attending primarily to those elements that involve gold: the table, its rings, the staves, and its vessels. On ExodB's omission of χρυσοῦς at v. 10, see Wevers (1992, 257). On the resemblance of this verse to v. 3, see BS (1989, 364). Verse 12 corresponds to MT's 37.16 and has parallel in Exod 25.29 (BS 1989, 365). On ExodB's τῆς τραπέζης for MT's אֲשֶׁר עַל־הַשֻּׁלְחָן, see Wevers (1990, 623).

Exod 38.13–17 roughly corresponds to MT's 37.17–24 and has parallel in Exod 25.31–39 (BS 1989, 365), though there are significant and puzzling differences (see Gooding 1959, 57). Wevers (1990, 623) indicates that the Heb. accounts are almost verbatim, whereas Exod's account here neither translates MT's nor follows the parallel account in Exod very closely at all.

Instead, Wevers (1990, 623) suggests the language of Num 4.9; 8.4; Zech 4.2 has more influence (see BS 1989, 365). Verse 13 describes what he made (ἐποίησεν) and gives the first item, the lampstand (τὴν λυχνίαν). This is described with the rel. clause ἥ φωτίζει χρυσῆν.

Verse 14 continues the list of things made from v. 13, specifically the features of the lampstand (see Wevers 1990, 624). Verse 15 is a description of the branches from v. 14 (see BS 1989, 365). It has buds (οἱ βλαστοὶ) projecting from its branches. In 25.30, each branch had κρατῆρες, σφαιρωτῆρες and κρίνα (Wevers 1990, 624). In v. 16, Exod's λαμπάδια refers to the bowl of a lamp (Muraoka; see BS 1989, 365; on the spelling, see Walters 1973, 50–51). These are items on the ends, described further in the verse (see Wevers 1990, 624–625). For ExodB*'s ἀπ' rather than ἐπ', see Wevers (1992, 218). For an extended discussion of the lamp language here, see BS (1989, 365–366). There is no vb. in v. 17. Instead, all the nouns here are direct objects—in the acc.—of the vb. ἐποίησεν in v. 13 (Wevers 1990, 625). On Exod's pl. "snuffers" and "pouring vessels," see Wevers (1990, 625; 1992, 192–193).

Exod 38.18–27 is an extended section, each verse beginning with οὗτος, in reference to Beseleēl. Wevers (1990, 626) observes that the lists here involve metal work, and in these ten verses alone, six cases of verbs are present, referring to casting or metal plating, five to gold, two to silver, and nine to bronze for a total of 22 references. Verses 18–21 are highly condensed and have no corresponding MT text (see BS 1989, 365; Gooding 1959, 47; Wevers 1992, 135–136). Wevers (1990, 626) conjectures that Exod here is attempting to make up for the general omission, except in 37.1–2, of the construction of the tabernacle. For further difficulties with respect to MT, see Wevers (1990, 626).

In v. 19, Exod uses τὸ κατακάλυμμα, whereas previously (37.16) it used καταπέτασμα (BS 1989, 367). Wevers (1990, 626–627) suggests that this verse reflects MT 36.13 and is paralleled in Exod 36.6. For ExodB's τὴν πύλην in v. 20, see Wevers (1992, 203). For ExodB's insertion of τοῖς στύλοις, see Wevers (1990, 250). On the correspondence to MT's 36.38, see BS (1989, 367). Verse 21 recounts the construction of pegs (τοὺς πασσάλους) and corresponds to MT's 38.20 (BS 1989, 367). Its parallel in 27.19 refers only to pegs of the courtyard. ExodB omits σκηνῆς καὶ τοὺς πασσάλους τῆς (fol. 96, top of right column), perhaps to harmonize with 27.19. Verse 22 corresponds to MT's 38.1–2 and is paralleled in Exod 27.1–2. Wevers (1990, 628) observes that Exod here omits everything but the fact that he made the bronze altar; only the opening words of v. 1 and the last word of v. 2 are preserved. The reference to the bronze censers of the time of Kore draws from Num 16.37–39 (MT 17.2–4; see Gooding 1959, 52, 63). For ExodB's ἦσαν, see Wevers (1992, 222–223).

Verse 23 corresponds to MT's v. 3 and is parallel in Exod 27.3. Here Exod describes the bronze vessels of the altar (see Gooding 1959, 53–54; BS 1989, 368). In Exod 38.24, the account corresponds to MT's vv. 4–5, 7. It differs at some points from its parallel in Exod 27.4–5, 7 (see Wevers 1990, 629–630). Exod's παράθεμα, "appendage," is unique (see LSJ; BS 1989, 368). Verse 25 corresponds to MT's 37.29 and is paralleled in Exod 30.25. Wevers (1990, 630) comments that it is surprising to find this verse here, since Exod is primarily concerned in this section with preserving discussion of metal work. Exod's τὸ ἔλαιον is described as τῆς χρίσεως τὸ ἅγιον (MT חֲמִשְׁחַת קֹדֶשׁ). On the spelling of χρίσεως, see Wevers (1992, 272).

Exod's v. 26 corresponds to MT's v. 8 and is paralleled in Exod 30.18a. It concerns the wash basin (τὸν λουτῆρα) and its base (τὴν βάσιν αὐτοῦ), both of which are bronze, *χαλκοῦν*. It is made *ἐκ τῶν κατόπτρων τῶν νηστευσασῶν αἳ ἐνήστευσαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου*. Exod's "mirrors," *τῶν κατόπτρων*, renders MT's בְּמַרְאֹת (see SS 1965, 123). Wevers (1990, 631) suggests that MT's rendering, however, refers to the rendering of service from Num 4.23; 8.24, but Exod gives no indication of cultic service. The Targ tradition reads "the women who were coming to prayer." He conjectures that Exod's creative *τῶν νηστευσασῶν αἳ ἐνήστευσαν* accommodates for fasting being one kind of cultic practice, allowing for the women to conduct, in fact, a cultic service (see BS 1989, 368–369; Gooding 1972, 43–44). Exod 38.27 corresponds to MT's 40.30–32 and is paralleled in Exod 30.18a, 20–21. Wevers (1990, 632) posits that Exod is here dependent on the MT account rather than on the Exod parallel for his rendering of this verse.

## Exodus 39

Chapter thirty-nine begins with a summary of the amount of materials used for the tabernacle and its furnishings (39.1–10). The Israēlites make the furnishings as the Lord commanded Mōusēs (39.11), including the utensils (39.12), priestly garments (39.13–14), the ark (39.15), altar (39.16), lamps, and oil (39.17). They also make the table of the presentation and its fitting (39.18), the vestments (39.19), and the curtains (39.20) and their fittings (39.21). They make them as the Lord commanded Mōusēs (39.22). Mōusēs oversees their work and blesses them (39.23).

Exod 39 corresponds, with few exceptions, to that of the Heb. (BS 1989, 369). The entire section (vv. 1–11) summarizes the amount of metals used in the construction (Wevers 1992, 133), and corresponds to the end of MT's chapter 38 (Wevers 1990, 633). It begins (v. 1; MT 38.24) with a description

of πᾶν τὸ χρυσίον ὃ κατειργάσθη. It was fashioned εἰς τὰ ἔργα, and κατὰ πᾶσαν τὴν ἐργασίαν τῶν ἁγίων. Exod describes, then, this gold as "part of" the gold of the first fruit, with the vb. ἐγένετο and the partitive gen. χρυσίου. It here describes the amount of gold used, using the rel. prn. ὃ and its accompanying clause (SS 1965, 65). On ExodB's reading εἴκοσι instead of the more common τριάκοντα, see Wevers (1990, 633).

Verses 2–3 record the amount of silver used with respect to the ἀφαίρεμα (v. 2) "advance deduction" (NETS) or "offering" (Brenton). It is gathered παρὰ τῶν ἐπεσκεμμένων ἀνδρῶν τῆς συναγωγῆς. On Exod's τὸ ἥμισυ τοῦ σίκλου, see CS (1995 62 § 62). Verse 4 corresponds to MT 38.27 and concerns the silver for the casting of capitals. Here Exod's εἰς indicates purpose. For ExodB's ἑκατόν, see Wevers (1992, 250). In v. 6, Exod corresponds to MT's 38.29 and recounts the shekels required to make the hooks for the pillars. It also reports that he κατεχρύσωσεν (see Isa 61.10; 1 Macc 4.57) their capitals and decorated them. Note that Exod returns to the sg. vb. (see Wevers 1990, 635). For ExodB's dat. τοῖς στύλοις, see Wevers (1992, 203); BS (1989, 370). Verse 7 (MT 38.29) pertains to the bronze (ὁ χαλκὸς) of the ἀφαιρέματος (see 35.22), "advance deduction" (NETS), "offering" (Brenton). On ExodB's reading "five hundred" here see Wevers (1992, 205).

In v. 8, Exod continues with the sg. subject. For ExodB's ἐποίησεν, see Wevers (1992, 222). Here he makes bases of the door τῆς σκηνῆς τοῦ μαρτυρίου. Wevers (1990, 636) observes that Exod renders the items of bronze in vv. 9–10 differently from MT. Here Exod has the bases and pegs (see BS 1989, 370). Verse 10 records the bronze τὸ παράθεμα ... τοῦ θυσιαστηρίου, and furnishings. For differences in this text with respect to MT's account, see Wevers (1990, 636). The entire phrase σκεύη τοῦ θυσιαστηρίου καὶ πάντα τὰ is missing from ExodB*. It is inserted secondarily at the bottom of fol. 97.

Verse 11 returns to a third pl. vb. (ἐποίησαν) with the sons of Israēl as the subject. It corresponds to MT's 39.32b (Wevers 1990, 636). This is a broad statement recounting the obedience of all the Israēlites. Exod's καθά is read in MT אֲשֶׁר־לוֹ. Exod then reads the familiar συνέταξεν Κύριος τῷ Μωυσῇ. The importance of this obedience is underscored in the final, emphatic οὕτως ἐποίησαν. On the relationship with the MT here, see Gooding (1959, 89–90); BS (1989, 371). Verse 12 pertains to the "remaining" (τὸ λοιπὸν) gold, made into utensils (σκεύη) for ministry before the Lord (see Wevers 1990, 637).

Verse 13 corresponds to MT's vv. 1 and 41a (Wevers 1990, 637, *pace* BS 1989, 371). There is no exact MT text corresponding to this verse. Verse 14 continues with a third pl. vb. (ἤνεγκαν), referring to the sons of Israēl. It is they who brought the vestments to Mōusēs, among other items. On Exod's omission from MT's list in the corresponding v. 33, see Wevers (1990, 639). Verse 15

removes MT's reference to וְאֶת־הַכַּפֹּרֶת, perhaps because it was not part of τὴν κιβωτὸν τῆς διαθήκης itself (Wevers 1990, 639). Included here are simply the ark and τοὺς διωστῆρας αὐτῆς, its staves (see BS 1989, 371). Verse 16 reports the making of τὸ θυσιαστήριον and its utensils. Included also is τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως, and τὴν λυχνίαν τὴν καθαράν. Exod here corresponds to MT's 39.38. Verse 17 lists the lamps, τοὺς λύχνους, including those for burning (τῆς καύσεως) and the oil for the light (τὸ ἔλαιον τοῦ φωτός). The verse corresponds to MT's 39.37, though the use of τῆς καύσεως is modeled after Exod 27.20 (BS 1989, 372). Verse 18 corresponds to MT's v. 36 and pertains to the table τῆς προθέσεως and its corresponding utensils, as well as τοὺς ἄρτους τοὺς προκειμένους. For ExodB's αὐτῆς, see Wevers (1990, 640–641). Verse 19 corresponds to MT's 41b and is paralleled in Exod 31.10b (Wevers 1990, 641). Here the vestments τοῦ ἁγίου are described. With a rel. prn. (αἵ) and its accompanying clause, Exod describes them as belonging to Aarōn and his sons, "for the priesthood" (εἰς τὴν ἱερατείαν). Verse 20 corresponds to MT's v. 40 and records the curtains of the courtyard (τὰ ἱστία τῆς αὐλῆς), the veil of the door (τὸ καταπέτασμα τῆς θύρας), and the gate of the courtyard (τῆς πύλης τῆς αὐλῆς). For Exod's choice of καταπέτασμα here, see BS (1989, 372).

Verse 21 resembles MT's 40b, though Exod uses σκηνῆς once for both MT's מִשְׁכָּן and אֹהֶל (Wevers 1990, 641). Wevers (1990, 641) contends that Exod also draws from v. 34 of MT, which seems a likely solution. For Exod's διφθέρας, see BS (1989, 372); SS (1965, 67). ExodA's ἐργαλεῖα is spelled ἐργαλία in ExodB. Verse 22 corresponds to MT's v. 42. Exod reads a simple ὅσα for MT's כְּכֹל אֲשֶׁר. For ExodB's ἀποσκευήν, see Wevers (1992, 272). Verse 23 corresponds to MT's v. 43. It summarizes the chapter with Mōusēs' oversight of the works, which were done as the Lord instructed him. Here, rather than the familiar κατά phrase, Exod reads ὃν τρόπον συνέταξεν. Again emphatically, Exod repeats that they did these works οὕτως. Finally, Mōusēs blesses them, εὐλόγησεν αὐτοὺς Μωυσῆς. Presumably the referent in the third person personal prn. refers to the people who did the work. For Exod's "analytic" (ἦσαν πεποιηκότες αὐτά), see CS 1995, 69 § 72; Wevers 1990, 642.

## Exodus 40

In chapter forty the Lord speaks to Mōusēs again (40.1–13). He instructs Mōusēs to set up the tent of witness (40.2) and to protect the ark with the veil (40.3). Mōusēs is told to bring the table, lampstand (40.4), altar, and coverings (40.5). He is instructed how the furnishings are to be arranged

(40.6) and how to sanctify the tent and its utensils (40.7), the altar and its utensils (40.8–9). Aarōn (40.10) and his garments are to be consecrated (40.11), as are his sons and their garments (40.12–13). Mōusēs does what the Lord commands him (40.14). All this occurs in the first month of the second year after their departure from Egypt (40.15). Mōusēs sets up the tabernacle (40.16), curtains (40.17), the ark (40.18–19), the table (40.20) and its bread (40.21), and the lampstand, (40.22) as the Lord commands (40.23). He sets up the gold altar (40.24), the incense (40.25), and the burnt offering (40.26). He sets up the courtyard and finishes the work (40.27). After the work is finished, a cloud covers the tent of witness and fills it with the glory of the Lord (40.28). The tent is so full with this cloud that Mōusēs is unable to enter it (40.29). Israēl is led in its travels by the cloud and fire (40.30–32).

Exod 40 begins (v. 1) with an announcement of the Lord (κύριος) speaking to Mōusēs. Here Exod uses ἐλάλησεν for MT's יְדַבֵּר. On the ordering of this account with respect to that of the MT, see BS (1989, 373). Verse 2 recounts instructions for the setting up of the tent of witness, approximately a year after the exodus from Egypt (Propp 2006, 671). For chronological difficulties here, see Propp (2006, 671–672). Again Exod renders both מִשְׁכָּן and אֹהֶל with a single τὴν σκηνὴν (see 26.7–13; 35.10; Wevers 1990, 643). For Exod's reading νουμηνίᾳ for MT's בְּאֶחָד לַחֹדֶשׁ, see SS (1965, 109).

Verse 3 in ExodB (fol. 98) omits ExodA's καὶ θήσεις τὴν κιβωτὸν τοῦ μαρτυρίου. Instead, it simply reads the command to protect the ark of witness with the veil: καὶ σκεπάσεις τὴν κιβωτὸν τοῦ μαρτυρίου τῷ καταπετάσματι. Here ExodB's τοῦ μαρτυρίου is a reading not found in ExodA. Exod omits MT's שָׁם as otiose (Wevers 1990, 643). Verse 4 describes the setting up of the table (τὴν τράπεζαν) and the lampstand (τὴν λυχνίαν). Exod's use of εἰσοίσεις correctly indicates the setting up is within the precincts of the tabernacle. Verse 5 describes the placement of τὸ θυσιαστήριον τὸ χρυσοῦν. It is described first with a purposive εἰς τὸ θυμιᾶν (see BS 1989, 373), and its location is ἐναντίον τῆς κιβωτοῦ (see Wevers 1990, 644).

In v. 6, Exod gives directions for the placement of τὸ θυσιαστήριον τῶν καρπωμάτων. As before, Exod uses θήσεις, a fut. from τίθημι. It is to be placed beside the door of the tent of witness. Here MT reads לִפְנֵי פֶּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד, which Exod simplifies to παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. The second half of the verse is awkward in Exod. Again, using a fut. second sg., here from περιτίθημι, Exod reports that Mōusēs is to place it around τὴν σκηνὴν. Presumably this is a reference to setting it up, but the terminology is not what we have seen before. Here Exod uses ἁγιάσεις and the object πάντα, described with the elliptical definite art. followed by αὐτῆς. Exod's κύκλῳ makes little sense, even modifying ἁγιάσεις, which is the most natural way

to take it grammatically. Instead, it seems likely that the word modifies the former vb., περιθήσεις. Part of the difficulty lies in Exod's complicated combination of MT's vv. 6 and 8a, omitting vv. 7 and 8b from this context (see Swete, 243; Wevers 1990, 644; 1992, 272).

Exod's v. 7 corresponds to MT's v. 9 and pertains to the anointing oil (τὸ ἔλαιον τοῦ χρίσματος). With it, Mōusēs is to anoint the tent and its furnishings and sanctify (ἁγιάσεις) them. The result is that they shall be holy: ἔσται ἁγία (see Lev 8.10). Verse 8 corresponds to MT's v. 10 and concerns anointing τὸ θυσιαστήριον τῶν καρπωμάτων and its utensils. Wevers (1990, 645) notes the verbal parallels in vv. 8–9 to v. 7, reading χρίσεις … καὶ ἁγιάσεις … καὶ ἔσται. In v. 9, Exod renders MT's קֹדֶשׁ קָדָשִׁים with ἅγιον τῶν ἁγίων (see Lev 20.7). Verse 10 corresponds to MT's v. 12. Exod seems to omit MT's v. 11. Verse 10 provides instructions for bringing Aarōn and his sons near the doors of the tent of witness and washing them with water (λούσεις αὐτοὺς ὕδατι). Propp (2006, 672) posits the language of "bringing near" indicates consecration.

In v. 11 (MT v. 13), the Lord instructs Mōusēs concerning τὰς στολὰς τὰς ἁγίας, with which he is to clothe Aarōn. Mōusēs is to anoint him (χρίσεις) and consecrate him (ἁγιάσεις). This is because Aarōn will serve the Lord as priest. Again, Exod uses the verbal form ἱερατεύσει followed by μοι for MT's *piʿel* perf. כִּהֵן. Included also (v. 12, MT v. 14) are Aarōn's sons, who are to be clothed with χιτῶνας, "tunics" (see Wevers 1990, 645). Mōusēs is instructed in v. 13 (MT v. 15) to anoint them—the sons—as he did their father. They also ἱερατεύσουσίν μοι. For MT's וְהָיְתָה לִהְיֹת, Exod reads καὶ ἔσται ὥστε εἶναι (see SS 1965, 95). The anointing is a lifetime consecration and will continue into subsequent generations also (Wevers 1990, 646). For Exod's ἐνετείλατο (v. 14) for MT's צִוָּה (v. 16), see Wevers (1990, 646).

In Exod 40.15 (MT v. 17), Exod employs its formulaic narrative marker καὶ ἐγένετο (MT ויהי), indicating what follows, here, is not so much a continuation of the detailed account that preceded, but a summary statement of the same. Here Exod is using it to announce the date of the setting up of the tabernacle. This is done with respect to their departure from Egypt, ἐκπορευομένων αὐτῶν ἐξ Αἰγύπτου, a feature absent in MT (BS 1989, 375). This was done on the first month in the second year of their departure. Propp comments that it was common to erect temples in the first year of a king's reign in the ANE. In Exod this is done in the second year, suggesting Yahweh's "assumed sovereignty over Israel at Sinai" (Propp 2006, 672).

In v. 16, Exod returns to a narrative description of the activities of Mōusēs (MT v. 18). Here he sets up (ἔστησεν) the tent, puts on (ἐπέθηκεν) the capitals, inserts (διενέβαλεν) the bars and sets up (ἔστησεν) the pillars, using all aor.

verbs, where MT uses *qal* and *hipʿil* imperf. verbs (see BS 1989, 375). Mōusēs also (v. 17, MT v. 19) stretches out (ἐξέτεινεν) the curtains over the tabernacle. For "curtains," here Exod uses τὰς αὐλαίας, a general term (see BS 1989, 375). More specific terms refer to the covering of the tent, τὸ κατακάλυμμα τῆς σκηνῆς, which Mōusēs puts on. These, as expected, are done καθὰ συνέταξεν Κύριος τῷ Μωυσῇ. Mōusēs also (v. 18, MT v. 20) takes the testimonies (τὰ μαρτύρια) referring to the stone tablets. Curiously, for MT's *qal* imperf. יִקַּח, Exod reads the ptc. λαβών. Also curious is Exod's omission of MT's "and put the mercy seat on top of the ark" (NAU; MT וַיִּתֵּן אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן מִלְמָעְלָה). Then (v. 19, MT v. 21) Mōusēs brings τὴν κιβωτὸν into the tent. Here he sets upon it the covering of the veil, τὸ κατακάλυμμα τοῦ καταπετάσματος (MT פָּרֹכֶת הַמָּסָךְ; see MT 35.12; 38.34). And he "protected" (ἐσκέπασεν) the ark of the testimony. In what sense the ark is protected is not said, nor is it clear from what it needed protection. Presumably the covering of it with the covering veil was the means of this protection. Again, this is all done ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ.

Mōusēs positions the table (τὴν τράπεζαν) in the tent of witness (v. 20, MT v. 22). Exod's τοῦ μαρτυρίου is not attested in MT. This is done on the side toward the north. Exod uses ἐπὶ … τὸ πρὸς βορρᾶν to designate this direction. Its location, however, is outside the veil of the tent (ἔξωθεν τοῦ καταπετάσματος τῆς σκηνῆς). MT here simply reads מִחוּץ לַפָּרֹכֶת, without any designation of the veil being τῆς σκηνῆς. The ἄρτους τῆς προθέσεως was placed before the Lord (v. 21; MT v. 23). Again, this was done ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ. The lampstand, τὴν λυχνίαν, is likewise placed in the tent, toward the south (τὸ πρὸς νότον; v. 22, MT v. 24). Here Exod omits MT's "opposite the table" (נֹכַח הַשֻּׁלְחָן; cf. BS 1989, 376). The lamp (τοὺς λύχνους, v. 23, MT v. 25) is also put ἔναντι Κυρίου. This too is done ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ.

In v. 24 (MT v. 26), Mōusēs positions the golden τὸ θυσιαστήριον. It is put ἀπέναντι τοῦ καταπετάσματος. Mōusēs then (v. 25) performs a cultic act of burning incense. This, too, is done καθάπερ συνέταξεν Κύριος τῷ Μωυσῇ. Mōusēs is to put the τὸ θυσιαστήριον τῶν καρπωμάτων by the door of the tent (v. 26). The corresponding MT verse (40.29) is considerably longer and reads, "of the tabernacle of the tent of meeting, and offered on it the burnt offering and the meal offering, just as the LORD had commanded Mōusēs" (see Wevers 1990, 650). Exod omits MT's vv. 30–32 from this context. These verses pertain to the stationing of the laver for washing. Mōusēs sets up τὴν αὐλὴν (v. 27; MT v. 33, אֶת־הֶחָצֵר) around (κύκλῳ) the tent and the altar. Exod then announces that Mōusēs συνετέλεσεν—"finished"—all the works (πάντα τὰ ἔργα), which sets up the subsequent scene.

Having completed all the works (v. 27) of setting up the tabernacle, Exod next (v. 28; MT v. 34) introduces its cultic function. For that function to be effective, however, the presence of the Lord must be established. And so, Exod here gives exactly that description. The cloud (ἡ νεφέλη) that had previously been present with Israēl now covers the tent of witness (ἐκάλυψεν … τὴν σκηνὴν τοῦ μαρτυρίου). Moreover, climactically, the tent is filled with δόξης Κυρίου (MT כְּבוֹד יְהוָה).

Exod's description in v. 28 of the tent being filled (ἐπλήσθη) is no exaggeration, as v. 29 (MT v. 35) makes clear. Here Exod discloses that Mōusēs is unable to enter into the tent. The reason (ὅτι) is the cloud overshadowing it and the glory of the Lord filling it. How the former prevents Mōusēs' entrance is not clear. On ExodB's ἠδυνάσθη, see Wevers (1992, 231). Propp (2006, 673) suggests that rather than being a special issue, the concern here is that Mōusēs cannot enter because the Lord's presence is lethal. Indeed, elsewhere he recalls that Mōusēs does enter (Exod 25.22; 33.9; 34.34–35; Lev 9.23; Num 7.89). The cloud (v. 30; MT v. 36) indicated to the Israēlites when they were to break camp and travel. Exod uses ἡνίκα δ' ἂν (see CS 1995, 92 §104) to introduce such a condition of the cloud lifting from the tent (ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς). When that occurred, the Israēlites moved camp with τῇ ἀπαρτίᾳ αὐτῶν, "their baggage" (see Muraoka). On Exod's ἀνεζεύγνυσαν, see BS (1989, 377); Wevers (1990, 651–652). Conversely (v. 31, MT v. 37), if the cloud did not lift, they did not move. Redundantly, Exod concludes the verse ἕως τῆς ἡμέρας ἧς ἀνέβη ἡ νεφέλη. The point is clear: the activity of the cloud determined the travels of the Israēlites (see Num 9.15–23).

The chapter, and the book, concludes (v. 32, MT v. 38) by indicating the presence of the cloud over (ἐπί) the tent by day, and fire over it (ἐπ' αὐτῆς) by night. This occurred ἐναντίον παντὸς Ἰσραήλ and ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν. Propp (2006, 674) comments that the cloud is the Lord's vehicle, while the fire is his glory (see 24.17 MT).

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# INDEX OF ANCIENT SOURCES

Note: Individual citations are included only when they occur outside their corresponding Chapter of Exodus. The inclusive page numbers for each chapter in the Commentary are noted. Additionally, two lists of citations from the introduction, *Thought Unit Demarcation* (§4.3.1) and *Nomina Sacra* (§4.3.2), are not included in the following index.

# INDEX OF MODERN AUTHORS